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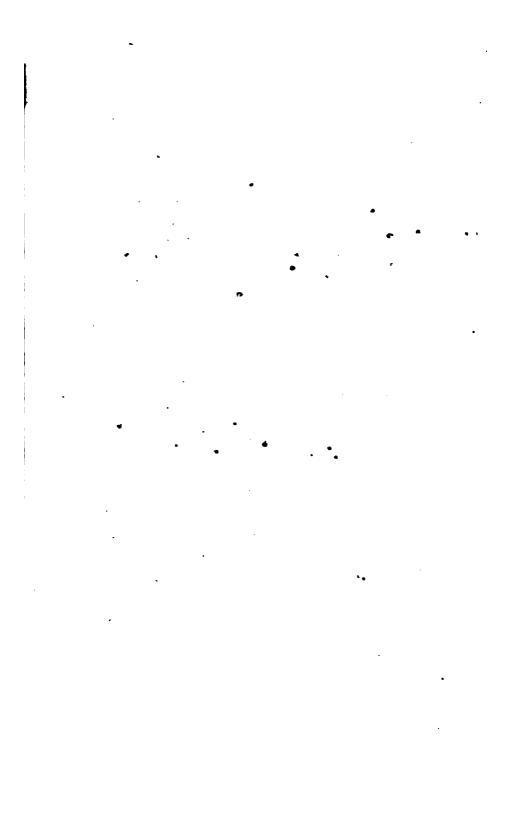


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ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE

GREEK TESTAMENT

ENGLISH NOTES.

RY

THE REV. EDWARD BURTON, D. D.

CANON OF CHRIST CHURCH AND REGIUS PROFESSOR OF DIVINITY.

IN TWO VOLUMES.

VOL. I.

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PREFACE.

IT is perhaps hardly possible to produce a commentary upon the scriptures, which shall be suited to readers of every description. If it is intelligible to the poor, and to people of little education, it will not satisfy the curiosity of the learned: or if it enters into doctrinal and critical difficulties, there must be much which is unprofitable to the unlearned reader. The very nature of the case seems to make the union of these two objects impossible: and lest I should be thought to have attempted in the present publication, what I have already pronounced to be hopeless, I am anxious to state explicitly what is the class of readers for which this edition is intended.

The notes are calculated for those persons who are not reading the Greek Testament for the first time, but who as yet have little acquaintance with the labours of critical commentators. If they should be found useful in the upper classes of schools, to the younger members of our universities, and to the candidates for holy orders, the anxious wishes of the editor will be amply gratified. It is not merely the fashion of the day which has induced me to compose the notes in English rather than in Latin. This custom seems indeed to be gaining ground in editions of profane authors, as well as of the Greek Testament:

and unless the work is intended for circulation on the continent, or unless Latin notes are supposed to improve the reader's proficiency in that language, there seems no reason why the difficulties of one dead language should be explained by a commentary written in another. In compiling notes from writers of different countries, and particularly from English commentators, it is obviously much more easy to convey their sentiments in our own language: and if such a system should be found more useful and agreeable to the majority of my readers, I shall consider it a recommendation rather than an objection, that the commentary has no pretensions to be considered *learned*.

I have studied conciseness of expression to a degree which many persons will perhaps consider faulty: but it was not my intention to write dissertations, or to balance one elaborate argument against another. I have been satisfied with giving the result of opinions, and sometimes with adding two or more different interpretations, without deciding in favour of any. In almost every instance I have given the names of the commentators: and the reader who wishes for more information will thus be able to know where it is to be found. In order to render the present work more useful in this respect, and to make up in some measure for its own deficiencies, I have added a list of all the writers whose names are mentioned in the notes, together with the titles of their works. This list will be found at the end of the second volume.

The text of the present edition is taken from that of Mill, which was printed at Oxford in 1707. Though

the received text, as it is called, of the Greek Testament is generally considered to have been settled by the Elzevirs, yet the editions, which appeared in the last century, have differed from one another to a greater degree than is supposed by persons who have not examined this subject for themselves. The text adopted by Mill, though in some instances undoubtedly faulty, has perhaps had the greatest number of followers: and since this text has been adopted in the small and popular editions printed at Oxford in 1828 and 1830, I have thought it better to do the same. The reader will however find frequent mention of various readings in the notes. I have examined with no small labour and attention the copious materials which have been collected by Griesbach; and after weighing the evidence which he has adduced in favour of any particular reading, I noted down all those variations from the received text which seem to have a majority of documents in their favour. This abstract of Griesbach's critical apparatus may be seen in White's Criseos Griesbachianæ in N. T. Synopsis: and Vater, in his edition of the Greek Testament, published in 1824, has not only mentioned the reasons for preferring certain variations, but has admitted them into the text. Though the accuracy of these two persons might spare us the necessity of consulting Griesbach's notes, I preferred going through the same analysis myself; and it has been satisfactory to me to find, that my own conclusions were generally supported by these two independent authorities. Whoever may be induced to pursue a similar plan, will find that the

common rules of criticism would require him to alter the received text in several places. The most remarkable variations are simply stated in the notes to this edition: but in hundreds of instances, where the difference consists in the collocation of words, in the addition or omission of the article, the substitution of $\delta \epsilon$ for $\kappa \alpha i$, &c. &c., I have not thought fit to mention the variation. The reader will infer, in all the cases which have been noticed, that the various reading is probably that which ought to be admitted into the text.

Editions of the Greek Testament with marginal references have not often been printed. Curcellæus set the example: and his selection of references (though not so copious as those in the margin of our English Bibles) was followed in the small edition, alluded to above, which was published at Oxford in 1828. In the reprint of this edition, which was partly printed under my direction in 1830, these marginal references were given more accurately. A careful verification of them led to the detection of several errors: and having verified them again myself for the present edition, I may perhaps venture to say, that their accuracy may be depended upon. Several have been omitted altogether: for though Curcellæus professed to refer only to passages which were strictly parallel, the resemblance is often imaginary, and the references are perplexing to the printer and the reader, without being of any real use. The number of them might perhaps be reduced still further without any disadvantage.

There is one use, which I wish the reader to make of these marginal references, which it is necessary to state in this place. They often save the insertion of a note: as when a quotation is made from the Old Testament, and the passage is set down in the margin: in these cases, the marginal reference is sufficient, unless the manner in which the passage is quoted requires some remark. So also in the Gospels, where there are many parallel passages which agree almost to the letter, I have not thought it necessary to repeat the explanation: and if the reader should find a passage in Mark or Luke, which seems to want illustration, but which is passed over in the notes, he will perhaps find what he requires in the parallel place of Matthew, which is indicated in the margin. It is obvious, that this plan prevents much needless repetition, and is not really inconvenient to the reader.

I would also point out, that in other cases, where the notes may seem to be deficient, information may be obtained by consulting the Index. This is of two kinds. The first contains a list of the most remarkable Greek terms, which are explained in the notes: and the second is an Index of facts and proper names. In many instances, where a word is apparently passed over without any explanation, it will be found, by a reference to the Index, that it had occurred in a former place, and had there received some illustration.

In referring to the works of Philo, Josephus, or the Fathers, I have frequently, for the sake of conciseness, mentioned only the page. The necessity of more detailed reference is spared by my stating in this place, that I have made use of the Benedictine editions of the Fathers, of the edition of Philo by Mangey, and of Josephus by Havercamp. I have also frequently referred to the Dissertations contained in the *Thesaurus Theologico-Philologicus*, which forms an Appendix of four volumes to the great work called *Critici Sacri*. Two of these volumes contain Dissertations upon the New Testament; and for the sake of brevity I have referred to them as *Thes. Crit. Sacr.*, vol. I. or vol. II.

The dates, which I have followed in the Acts of the Apostles, and in arranging the order of the Epistles, will be found to differ from those which have been generally adopted in the present day. My reasons for preferring this scheme of chronology may be seen in a work which I published in 1830, entitled, An Attempt to ascertain the Chronology of the Acts of the Apostles and of S. Paul's Epistles.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΛΙΟΝ.

S. MATTHEW.

THE call of Matthew to be a disciple is mentioned in Matt. ix. 9. Mark ii. 14. Luke v. 27. His name was also Levi. He is said to have preached in Ethiopia; but this is very uncertain. It has been supposed, that his Gospel was written in Hebrew: but no ancient writer can be proved to have seen such a document; and it is more probable, that the original was written in Greek. The earliest date assigned to its composition is the third year after the ascension, and some have placed it in the eighth year: but I should rather agree with those, who fix it much later: in support of which opinion we may refer to xxviii. 8. xxviii. 15. and it might be inferred from chapter xxiv. that it was published not long before the siege of Jerusalem; perhaps about the year 60.

TO KATA MATOAION

ΕΥΑΓΓΕΛΙΟΝ.

1 *ΒΙΒΛΟΣ γενέσεως 'ΙΗΣΟΥ Χριστοῦ, νἱοῦ Δα- *Luc. 3.23, &c.
2 βὶδ, νἱοῦ 'Αβραάμ. b' Αβραὰμ ἐγέννησε τὸν 'Ισαάκ ' Gen. 21. 2.
' Ισαὰκ δὲ ἐγέννησε τὸν 'Ιακώβ ' Ἰακὼβ δὲ ἐγέννησε 29. 35.
3 τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. c' Ιούδας δὲ ἐγέν- c Gen. 38.
νησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ · Φαρὲς Ι Ρατ. 2. 5, δὲ ἐγέννησε τὸν 'Εσρώμ. ' Εσρώμ δὲ ἐγέννησε τὸν .
4 ' Αράμ· d' Αρὰμ δὲ ἐγέννησε τὸν ' Αμιναδάβ. ' Αμινα- d Num. 7.
δὰβ δὲ ἐγέννησε τὸν Ναασσών · Ναασσών δὲ ἐγέν- 2. 10.
5 νησε τὸν Σαλμών. ° Σαλμών δὲ ἐγέννησε τὸν Βοὸζ · Ruth. 4.
ἐκ τῆς ' Ραχάβ · Βοὸζ δὲ ἐγέννησε τὸν ' Ωβὴδ ἐκ τῆς 2.10,11,12.
6 ' Ρούθ· ' Ωβὴδ δὲ ἐγέννησε τὸν ' Ιεσσαί. ' Ἰεσσαὶ δὲ ¹ 1 Sam. 16.
1. et 17. 12.
ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα. Δαβὶδ δὲ ὁ βασι- 2 Sam. 12.
λεὺς ἐγέννησε τὸν Σολομώντα ἐκ τῆς τοῦ Οὐρίου.

1. Βίβλος γενέσεως Ίησοῦ Χριστοῦ. These words serve as a title, not to the whole Gospel, but only to the genealogy. Camerarius, Er. Schmidius, Raphel, Grotius. Others refer them to the whole book, Hammond, Vitringa, Calmet, &c.

Ibid. David and Abraham were the two principal persons, from whom the Messiah was certainly expected to be descended.

5. This marriage of Salmon and Rahab is not mentioned in

the Old Testament. The Talmud contains traces of such a tradition, by stating that Rahab was married to Joshua. See Lightfoot, Hor. Heb. ad 1. It has been observed that 366 years elapsed between the entrance into Canaan (when Salmon married Rahab) and the birth of David, and yet only four generations are named: hence some have thought that a different Rahab is intended by Matthew. Vid. Wolfius.

et 5. 2. et

Agg. 1. 1.

ει Reg. 11.8 Σολομών δὲ ἐγέννησε τὸν 'Ροβοάμ· 'Ροβοάμ δὲ 7 43. et 14. 31. et 15.8. εγεννησε τον 'Αβιά' 'Αβιά δε εγεννησε τον 'Ασά. 1 Par. 3. 10. h' Ασὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ Ἰωσαφὰτ δὲ ἐγέν-8 1 Reg. 15. νησε τον Ἰωράμ. Ἰωράμ δε εγεννησε τον Ὁζιαν. 8. 16, 24. 1'Οζίας δὲ ἐγέννησε τον Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέν-9 ετ 21. 1. 1 2 Reg. 15. νησε τον "Αχαζ "Αχαζ δε εγεννησε τον 'Εζεκίαν. 7,38. et 16. h' Εζεκίας δὲ ἐγέννησε τὸν Μανασσῆ Μανασσῆς δὲ 10 $^{26.23.et\,27.}$ εγέννησε τον 'Aμων. 'Aμων δε εγέννησε τον 'Iωk 2 Reg. 20. σίαν· ''Ιωσίας δε εγεννησε τον 'Ιεχονίαν καὶ τους 11 18, 24. ἀδελφούς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλώνος. 1 Par. 3. 14, ^m Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος, 'Ιεχονίας ἐγέν- 12 33. 20, 25. νησε τὸν Σαλαθιήλ. Σαλαθιήλ δὲ ἐγέννησε τὸν Ζο-1 2 Reg. 23. 30, 34 et ροβάβελ. Ζοροβάβελ δὲ ἐγέννησε τον ᾿Αβιούδ ᾿Αβι- 13 24.6. 1 Par. 3. 15, 16. οὺδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε 2 Par. 36 1, 4, 8. τὸν ᾿Αζώρ. ᾿Αζώρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδώκ 14 m 1 Par. 3. δε εγέννησε τον 'Αχείμ. 'Αχείμ δε εγέννησε τον 1 Esdr. 3. 2.

8. Matthew omits three generations here. Joram begat Ahaziah; Ahaziah begat Joash; Joash begat Amaziah; Amaziah begat Azariah (Otian.) I Chron. iii. 11, 12. So in Ezra vii. 3. six generations are omitted between Azariah and Meraioth: see I Chron. vi. 7—9. The three kings omitted by Matthew were descended from Ahab and Jezebel, and therefore perhaps not mentioned. See I Kings xxi. 21.

11. Jeconiah was not the son, but grandson, of Josiah: he was son of Jehoiakim, 1 Chron. iii. 15, 16. Some MSS. read Ἰωσίας δὲ ἐγέννησε τὸν Ἰωακείμ. Ἰωακείμ δὲ ἐγέννησε τὸν Ἰεχονίαν. But this would make fifteen generations in the second series.

As it is, there are only thirteen generations in the third series: so that 'Iexoviav, in ver. 11, is perhaps to be taken for Jehoiakim; and 'Iexovias, in v. 12, for Jeconiah, which makes the numbers and the generations right. Eusebius, Gomarus, F. Lucas, Spanheim, Yardley, Wolfius.

12. According to 1 Chron. iii. 17—19. Zerubbabel was son of Pedaiah, who was son or brother of Salathiel. But he is called son of Shealtiel, in Ezra iii. 2. Nehem. xii. 1. See Houbigant. Μετὰ τὴν μετοικεσίαν does not mean, after the captivity was ended, but after it was begun, i. e. during the captivity.

15 Έλιούδ. 'Ελιούδ δὲ ἐγέννησε τὸν 'Ελεά(αρ' 'Ελεάζαρ δὲ ἐγέννησε τὸν Ματθάν Ματθάν δὲ ἐγέννησε 16 τον Ίακώβ. Ίακώβ δὲ ἐγέννησε τον Ἰωσήφ τον

ανδρα Μαρίας, έξ ης έγεννήθη ΊΗΣΟΥΣ ὁ λεγό-

μενος Χριστός.

17 Πασαι οὖν αὶ γενεαὶ ἀπὸ ᾿Αβραὰμ εως Δαβὶδ, γενεαί δεκατέσσαρες καὶ ἀπὸ Δαβίδ έως τῆς μετοικεσίας Βαβυλώνος, γενεαί δεκατέσσαρες και άπο της μετοικεσίας Βαβυλώνος έως του Χριστού, γενεαί δεκατέσσαρες.

"ΤΟΥ δέ Ἰησοῦ Χριστοῦ ή γέννησις οῦτως ην. " Luc. 1. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ 27, 34, 35. Ιωσήφ, πρὶν ἡ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ

19 έχουσα έκ Πνεύματος άγίου. "Ιωσήφ δε ο άνηρ αυ- Deut. 24. της, δίκαιος ών, καὶ μη θέλων αὐτην παραδειγματί-

20 σαι, έβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ ὄναρ έφάνη αὐτῷ λέγων, " Ιωσήφ, νίὸς Δαβίδ, μη φοβη-

" θης παραλαβείν Μαριάμ την γυναϊκά σου το γάρ 21 " έν αὐτη γεννηθεν έκ Πνεύματός έστιν άγίου. Ρτέξ- PLuc.1.31.

" εται δὲ υίον, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν Act. 4. 12.

18. Joseph probably discovered the pregnancy of Mary, when she returned from her visit of three months with Elizabeth. Luke i. 56. Compare Gen.xxxviii. 24. Perhaps, however, εὐρέθη is not to be taken literally, and εὐρίσκεσθαι is often used simply for elvai. Palairet. See Luke xvii. 18.

19. Joseph would have had his legal redress, according to Deut. xxii, 23, 24.

Ibid. Aikaios. Some render

it justus, others lenis.

20. παραλαβείν γυναϊκα is properly to receive a wife from her parents. Raphel, Rosenmuller, Elsner.

רשע from ידורשע from ישע salvavit. The Jews generally write the name ישר. Philo Judæus explains 'Ingovs to mean σωτηρία κυρίου. De Nom. Mutat. vol. I. p. 597. It is said properly to signify, Qui aliquem angustiis circumseptum in spatium

" αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν άμαρ-" τιῶν αὐτῶν." Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῆ 22 τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγον-9 Esn. 7.14. τος, 69' Ιδού, ή παρθένος έν γαστρί έξει καὶ τέξεται 23 ' υίον, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ' ο έστι μεθερμηνεύομενον, μεθ' ήμων ο Θεός. Διε- 24 γερθείς δε ό Ίωσηφ από τοῦ υπνου, εποίησεν ώς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβε την γυναίκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτην, ἔως οδ 25 έτεκε τον υίον αυτής τον πρωτότοκον και έκάλεσε το ονομα αὐτοῦ ἸΗΣΟΥΝ.

a ΤΟΥ δε Ίησοῦ γεννηθέντος έν Βηθλεέμ της 2 a Luc. 2. 1, 4, 6. Ιουδαίας, έν ημέραις Ἡρώδου τοῦ βασιλέως, ίδοὺ, μάγοι άπο άνατολών παρεγένοντο είς Ίεροσόλυμα,

> et libertatem copiosissimam educat. Valckn. ad 1 Cor. i. 1. See Wolfius ad l.

22, 23. Irenæus makes this a continuation of the speech of the angel, "Et adjecit suadens "ei, Hocautem totum factum est," &c. IV. 23. 1. p. 259. So does Theophylact. See xxvi. 56. 22. "Ινα πληρωθή. This prepo-

sition often denotes the event, and not the cause. See Mark iv. 22. John ix. 3. 39. x. 17. Rom. xi. 11, 32. 2 Cor. vii. 12. Gal. v. 17. We find in Josephus, ταῦτα δ' ἐπράττετο κατὰ τήν του Θεού βούλησιν, ίνα λάβη τέλος α προεφήτευσεν 'Αχίας. Απtiq. VIII. 8. 2. p. 444. 23. καλέσουσι. In LXX and

Hebrew καλέσεις.

24, 25. Some have connected καὶ παρέλαβε τὴν γυνᾶικα αὐτοῦ with www ov eteke, and have read καὶ οὐκ ἐγίνωσκεν αὐτὴν in a pa-

renthesis. Heinsius. Theophylact compares Gen. viii. 7. oùx ύπέστρεψεν έως του ξηρανθήναι τὸ ύδωρ ἀπὸ τῆς γῆς. See also 2 Sam. vi. 23. Matt. v. 18. xxiv. 34. xxvi. 29. 1 Tim. iv. 13. Glassius, *Philol. Sacr.* p. 457. Wolfius.

25. Τὸν πρωτότοκον. Luke also has this expression, ii. 7, which is probably used with reference to the law about the firstborn, Exod. xiii. 2. and we cannot argue from it that Mary had any other child. Suicer in v.

CHAP. II.

1. Bethlehem was distant 35 stadia from Jerusalem. Justin Martyr, Apol. I. 34. p. 65.

Ibid. The father of Herod was Antipater, an Idumæan; his mother was an Arabian.

Ibid. ἀπὸ ἀνατολῶν may be coupled either with µáyot (east2 λέγοντες, "Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰου" δαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τἢ ἀνα3 " τολῆ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ." ᾿Ακούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα
4 Ἱεροσόλυμα μετ αὐτοῦ καὶ συναγαγὼν πάντας τοὺς
ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ'
5 αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ,
" Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται
6 " διὰ τοῦ προφήτου, ' ʰ Καὶ σὺ, Βηθλεὲμ γῆ Ἰούδα, ħ Μich. 5-2.
" οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα. 42.

" έκ σου γαρ έξελεύσεται ήγούμενος, όστις ποιμανεί

ern magi,) or with παρεγένοντο (came from the east.) Alberti, Justin Martyr, Tertullian, and Epiphanius say they came from Arabia; Clement of Alexandria and Athanasius, from Persia. The Roman Catholics say that they were three: probably from the three offerings in ver. 11: and they may have been called kings, from Psal. lxxii. 10. Their names have been called Melchior, Gaspar, and Balthasar. See Beausobre, Hist. de Manichée, vol. I. p. 324. Hyde, Relig. Vet. Pers. p. 382. Wolfius ad 1.

There is a remarkable passage concerning the brilliancy of this star in Ignatius

ad Eph. 19.

Ibid. Epiphanius says that the magi came two years after the birth of Christ, when Mary visited Bethlehem on account of her kindred. Vol. I, p. 48. 154. 430. See note at Luke ii. 39. It may have been at the first or second passover after the nativity. See Luke ii. 41. The magi probably saw the star at the time of the actual birth; and their journey would occupy some time. See Wolfius, and Possinus Spicileg. Evang. p. 180.

5. Compare John vii. 42.

6. This quotation agrees neither with Heb. nor LXX. In the latter we read καὶ σὺ, Βηθλεἐμ, οἶκος Ἐφραθὰ, ολιγοστὸς εἶκ. τ. λ. without οὐδαμῶς. The Syriac has, Num parva es? Epiphanius gives two readings, vol. II. p. 35. See Wolfius.

vol. II. p. 35. See Wolfius.

4. πάντας τοὺς ἀρχιερεῖς.

Though there was properly only one high priest, the name was given to the heads of the 24 courses, and to all those who had ever borne the office of high priest: for after the time of Herod it was not continued for life. Lightfoot, Krebsius, Biscoe.

Ibid. γραμματεῖς τοῦ λαοῦ. It is said that these were the lawyers who transacted civil matters, and not the scribes who explained the law. 10. Esa. 60. 6.

" τὸν λαόν μου τὸν Ἰσραήλ." Τότε Ἡρώδης 7 λάθρα καλέσας τους μάγους, ήκρίβωσε παρ' αυτών τον χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας 8 αύτους είς Βηθλεέμ είπε, "Πορευθέντες άκριβώς " έξετάσατε περί του παιδίου έπαν δε ευρητε, " ἀπαγγείλατέ μοι, ὅπως κάγὼ ἐλθὼν προσκυνήσω " αὐτῷ." Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύ- 9 θησαν καὶ ίδου, ὁ άστηρ, ον είδον έν τῆ άνατολῆ, προήγεν αὐτοὺς, ἔως ἐλθὼν ἔστη ἐπάνω οδ ἦν τὸ παιδίου. ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν με- 10 γάλην σφόδρα: εκαὶ έλθόντες είς την οἰκίαν, εδρον 11 τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσύντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυρούς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρηματισθέντες κατ 12 όναρ μη άνακάμψαι προς Ἡρώδην, δι άλλης όδοῦ άνεχώρησαν είς την χώραν αὐτῶν.

'Αναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου 13 φαίνεται κατ' ὅναρ τῷ Ἰωσὴφ, λέγων, '' Ἐγερθεὶς '' παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ '' φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἔως ὰν εἴπω σοί. '' μέλλει γὰρ 'Ηρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπο-'' λέσαι αὐτό." 'Ο δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον 14

11. την οἰκίαν. If this is to be taken literally, it rather confirms the notion of Epiphanius, as stated at ver. 2, for Jesus was born, not in a house, but in a stable. But see note at Luke ii. 7.

Ibid. εὖρον. The reading is

probably eldov.

Ibid. The Fathers were fond of shewing that these gifts were offered to Christ, as king, as God, and as man. Irenæus, p. 184. Clem. Alex. p. 206. Origen. cont. Cels. I. 60.

13. τοῦ ἀπολέσαι αὐτό. We must understand ἔνεκεν, of which there are numerous instances in the New Testament. See iii. 13. xi. 1. xiii. 3. xxi. 32. They are very common in S. Luke.

14. Sozomen says that they

καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς 15 Αίγυπτον, ακαὶ ην έκει έως της τελευτης 'Ηρώδου' d Ose. 11.1. ίνα πληρωθή τὸ ρηθέν ύπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος, 'Έξ 'Αἰγύπτου ἐκάλεσα τὸν 16 ' υίον μου.' Τότε 'Ηρώδης, ίδων ότι ένεπαίχθη ύπο τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε πάντας τους παίδας τους έν Βηθλεέμ και έν πάσι τοις όρίοις αὐτής, ἀπὸ διετούς καὶ κατωτέρω, κατὰ 17 του χρόνου ου ήκρίβωσε παρά των μάγων. Τότε έπληρώθη το ρηθέν ύπο Ἱερεμίου τοῦ προφήτου, 18 λέγουτος, Φωνή έν 'Ραμά ήκούσθη, θρήνος καὶ Jer. 31.15. ' κλαυθμός καὶ όδυρμός πολύς, 'Ραχήλ κλαίουσα τὰ τέκνα αὐτῆς καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι 19' ούκ είσι.' Τελευτήσαντος δε τοῦ Ἡρώδου, ίδοὺ, άγγελος Κυρίου κατ' όναρ φαίνεται τῷ Ἰωσὴφ έν 20 Αἰγύπτω, λέγων, " Έγερθεις παράλαβε το παιδίον

went to Hermopolis in Egypt, and adds some fabulous accounts. V. 21. The Abyssinians have a tradition that they lived near to Cueskam. The Talmud mentions the flight into Egypt. Lightfoot, Hor. Heb. ad 1. See Strauchius, de Ægyptiaco Servatoris exilio.

15. Herod died of a loathsome disease, aged 70 years,

having reigned 37.

Ibid. Origen says, that some referred this prophecy to Numbers (xxiv. 8.), and others to Hosea (xi. τ.) (In Num. Hom. xvii. 6. p. 339.) In Hosea the LXX read καὶ ἐξ Αλγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ, but Aquila and Theodotion render it ἐξ Α. κέκληται νίός μου. For the ap-

plication of this prophecy, v. Wolfius.

16. The cruelty of Herod may be seen in Josephus, vol. I. p. 798, 799. 809. vol. II. p. 118. 123, 125, 127, 131, 140, 141.

Ibid. ἀπὸ διετοῦς καὶ κατωτέρω. All who were under one full year. This might seem to confirm the notion, that the magi did not arrive till some time after the nativity.

18. Matthew agrees closely with the Hebrew, but is very different from the LXX.

Ibid. ὅτι οὐκ εἰσί. Bos and Alberti supply λέγουσα before ὅτι, as in Gen. xxxvii. 34. For οὐκ εἶναι signifying mortuum esse, v. Alberti ad l.

" καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσ" ραήλ τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν
" τοῦ παιδίου." Ο δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον 21
καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ.
ἀκούσας δὲ ὅτι ᾿Αρχέλαος βασιλεύει ἐπὶ τῆς Ἰου- 22
δαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν χρηματισθεὶς δὲ κατ ὅναρ, ἀνεχώρησεν
εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἐλθὼν κατψκησεν 23
εἰς πόλιν λεγομένην Ναζαρέτ ὅπως πληρωθῆ τὸ ἡηθὲν διὰ τῶν προφητῶν, "Ότι Ναζωραῖος κληθήσεται.

« Marc. 1.4.
« 'EN δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται 'Ιωάν- 3 νης ὁ βαπτιστὴς, κηρύσσων ἐν τῆ ἐρήμῳ τῆς 'Ιου δαίας, καὶ λέγων, ' Μετανοεῖτε' ἤγγικε γὰρ ἡ βα- 2

20. ψυχὴν is life, as in vi. 25. John x. 24. See note at 1 Cor. ii. 14. It seems to convey our meaning of the word soul in x. 28.

Archelaus the title of king, but only that of ethnarch; and only half his father's territories. The other half was divided between his brothers Philip and Antipas. Josephus, de Bel. Jud. II. 6. 3. He was banished after nine years. Ibid. 7. 3. See xiv. 9.

Ibid. For ἐκεῖ, denoting motion to a place, v. Elsner, Obs.

Sacr.

23. It will be observed that Matthew does not quote any particular prophet, but the prophets; and he may have meant that the general tenor of the prophecies concerning Christ was, that terms of reproach should be applied to him. The

words are generally referred to Judg. xiii, 5. Naζiρ Θεοῦ ἔσται τὸ παιδάριον. L. de Dieu thinks that Zech. vi. 12. may be intended, because Nazareth is derived from a word signifying a Branch. See Wolfius. Matthew certainly uses the term, not for a Nazarete, but an inhabitant of Nazareth.

CHAP. III.

 Έν δὲ ταῖς ἡμέραις ἐκείναις is an Hebraism, and taken from the writers of the Old Testament, where it is applied, as here, to an interval of several years.

Ibid. Josephus speaks of much desert country in the neighbourhood of Jerusalem. Vol. II. p. 258, 294, 299.

 It will be observed that Matthew writes, the kingdom of heaven, where the other Evangelists write, kingdom of God. 3 '' σιλεία τῶν οὐρανῶν." ^b οὖτος γάρ ἐστιν ὁ ἡηθεὶς ὑπὸ bEsn. 40.3. 'Ησαΐου τοῦ προφήτου, λέγοντος, 'Φωνὴ βοῶντος Luc. 3.4. ' ἐν τῆ ἐρήμῳ, 'Ετοιμάσατε τὴν ὁδὸν Κυρίου' εὐ
Joan. 1. 23.

4' θείας ποιείτε τὰς τρίβους αὐτοῦ.' 'Αὐτὸς δὲ ὁ «Marc. 1.6.
 Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου,
 καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ ἡ δὲ
 τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

5 ^dΤότε έξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ μας. 1.5. πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου. Luc. 3. 7.

6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολο-

7 γούμενοι τὰς άμαρτίας αὐτῶν. ^e Ἰδὼν δὲ πολλοὺς 12. 34. et τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ 3.7. Rom. βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, '' Γεννήματα ἐχιδνῶν, ^{5. 9.} 17hess. 1.

Both expressions mean the reign of the Messiah, of which there was then a general expectation.

ἐν τῆ ἐρήμφ. Some persons have coupled these words

with έτοιμάσατε.

Ibid. Instead of τὰs τρίβους αὐτοῦ, the LXX read τὰs τρίβους τοῦ Θεοῦ ἡμῶν. Palairet considers this to be said by John of himself. See John i.

4. ἀπὸ τριχῶν καμήλου. Josephus writes — ἀπειλεῖν, ὡς ἀντὶ τῶν βασιλικῶν ἐν τάχει περιθήσουσιν ἐανταῖς ἐκ τριχῶν πεποιημένας. De Bel. Jud. I. 24. 3. It might mean a dress either of camel's hair woven together, or of a camel's skin. See Wolfius.

Ibid. ἀκρίδες. Some have supposed the ἀκρίς to be a vegetable, as in Eccles. xii. 5. and some have explained ἀκρίδες to be ἀκρέμονες βοτανῶν ἡ ψυτῶν: but Casaubon has prov-

ed that locusts are eaten.

Exerc. XIII. See the Dissertations of Buthnerus and Rabe,
in the Critici Sacri: also Lightfoot ad 1. Wetstein, Wolfius.

- Wolfius has mentioned many writers who have discussed whether the custom of baptizing existed before the time of John.
- Raphel completely refutes the notion of Olearius, that ἐπὶ τὸ βάπτισμα signifies against, or in opposition to his baptism. ad l. See also Krebsius, Wolfius.

Ibid. Γεν. ἐχιδνῶν. Compare Isaiah xiv. 29, lix. 5.

Ibid. Φαρισαίων. From ὑτος separavit. This sect is supposed to have arisen later than that of the Sadducees, and was most popular with the people. The Pharisees ascribed great influence to fate.

Ibid. Σαδδουκαίων. The Sad-

" τίς ὑπέδειξεν ὑμίν φυγείν ἀπὸ τῆς μελλούσης g Luc. 3.8. " οργής; εποιήσατε οὖν καρπούς ἀξίους της μετα- 8 h Joh. 8.39. 6 νοίας hκαὶ μη δόξητε λέγειν έν έαυτοις, Πατέρα 9

Act. 13. 26. .. έχομεν τον 'Αβραάμ. λέγω γὰρ ὑμῖν, ὅτι δύναται

" ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῶ 17. 19. Job. " Αβραάμ. "ήδη δε καὶ ή άξίνη προς την ρίζαν των 10 15. 6. " δένδρων κείται παν οὖν δένδρον μη ποιοῦν καρ-

" που καλου, εκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ Marc. 1.8. 6 κέγω μεν βαπτίζω ύμας έν ύδατι είς μετάνοιαν 11 Luc 3. 16. Joh. 1. 26. 6 ο δε οπίσω μου ερχόμενος, ισχυρότερος μου εστίν, Act. 1. 5. et ... οὖ οὖκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι αὐτὸς 16. et 19.4. ... ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίφ καὶ πυρί. ¹οὖ 12

Luc. 3. 17.

ducees had their name from Sadok, who inculcated the duty of serving God without hope of reward: and hence his followers denied that there were any rewards and punishments in a future state. See Acts xxiii. 8. The Sadducees were mostly of the higher and wealthier ranks.

8. The true reading is pro-

bably καρπον άξιον.

9. δύναται. This was the first intimation of the equality between Jews and Gentiles.

10. "Hôη est intendendi, non "temporis adverbium, ut in hac " phrasi, οὐ τῶν ἀγεννῶν μόνον, " ἀλλ' ήδη καὶ τῶν εὖ γεγονότων." Raphel. ad 1. He translates ήδη δὲ καὶ quinetiam; so also Wolfius.

11. Matt. iii. 11. ov ovk eini ίκανὸς τὰ ὑποδήματα βαστάσαι.

Mark i. 7. ου ούκ είμὶ ίκανὸς, κύψας λύσαι τὸν Ιμάντα τῶν ὑποδημάτων αὐτοῦ,

Luke iii. 16. of our elul leards

λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

Acts xiii. 25. ov our eini agios τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

Clement of Alexandria supposed an allusion to persons taking off their shoes before they went into the water, p. 679: but Josephus writes, 5 δὲ ἀναξίαν μὲν είναι καὶ ποδών ἄψασθαι τῶν ἐκείνου ἔλεγεν. Antiq. VI. 13. 8. Plautus calls servants sandaligerulos. Aul. III. 5. 28. and in Terence we read, "Accurrunt servi, soccos de-" trahunt." Heaut. I. 1. 72. See Wolfius.

Ibid. The words καὶ πυρὶ do not occur in Mark i. 8. John i. 33. nor in Acts i. 5. and are wanting in some old MSS. The meaning of the Baptist seems to be explained by our Saviour in Acts i. 5. Origen understood that the good were to be baptized with the Holy Ghost, the bad with fire: (vol. III. p. 139.) so also Alberti,

" τὸ πτύον ἐν τῆ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν

" άλωνα αυτού, καὶ συνάξει τὸν σῖτον αυτού εἰς τὴν

" ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω."

13 Tότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας m Marc. τ. έπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθη-21.

14 ναι ὑπ' αὐτοῦ. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων,

" Έγω χρείαν έχω ύπο σοῦ βαπτισθήναι, καὶ σὺ

15 " έρχη πρός με;" 'Αποκριθείς δε ό Ίησους είπε πρός αὐτὸν, ""Αφες ἄρτι οὕτω γὰρ πρέπον ἐστὶν ἡμῖν " πληρώσαι πάσαν δικαιοσύνην." τότε άφίησιν

16 αὐτόν. "Καὶ βαπτισθείς ὁ Ἰησοῦς ἀνέβη εὐθὺς "Joh.1.33. άπὸ τοῦ ὕδατος καὶ ἰδοὺ, ἀνεώχθησαν αὐτῶ οἱ οὐ-

ρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον

17 ώσεὶ περιστεράν, καὶ έρχόμενον ἐπ' αὐτόν. ° καὶ ἰδοὺ, ο 12.18. φωνη έκ τῶν οὐρανῶν λέγουσα, "Οὕτός ἐστιν ὁ υἰός Esa. 42. 1. " μου ο άγαπητος, έν δ εὐδόκησα."

Luc. 9. 35. 2Pet. 1. 17.

Olearius: but most commentators understand it of the appearance of fire which accompanied the effusion of the Spirit.

12. ἄλωνα is here used for the corn on the floor, the winnowing of which is expressed by διακαθαριεί. Raphel.

Ibid. axupov. Raphel says that this does not mean chaff, but the straw. So Hammond, Wolfius.

13. It has been thought that Jesus was baptized in compliance with Exod. xxix. 4. See Wolfius.

15 'Αποκριθείς είπε. This is generally said to be an Hebraism. Raphel brings instances from classical writers. See note at Mark i. 4. 16. ώσεὶ περιστεράν. The

meaning perhaps is, not that there was a visible appearance like a dove; but that the appearance which was seen, whether of fire or any thing else, hovered and descended like a dove. Hammond, Alberti. See Luke iii. 22.

17. These words seem to be spoken with a reference to Isaiah xlii. 1. which is quoted by the pseudo-Athanasius, idoù ό παις μου ὁ ἀγαπητὸς, ἐν ῷ εὐδόκησεν ή ψυχή μου θήσω τὸ πνεῦμά μου ἐπ' αὐτόν. (Dial. III. de Trin. p. 520.) and nearly so by Didymus de Trin. p. 116. See xii. 18.

Ibid, ἀγαπητὸς appears to be used for an only son in Gen. xxii. 2. 12. 16. See Suicer. in v. et Heinsius, Exerc. Sacr. p.

102, 762.

*Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ 4 a Marc. 1. 12. Luc. 4. Πνεύματος, πειρασθήναι ύπὸ τοῦ διαβόλου. καὶ νη- 2 στεύσας ημέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, υστερον έπείνασε. καὶ προσελθών αὐτῷ ὁ 3 πειράζων είπεν, "Εί υίδς εί τοῦ Θεοῦ, είπε ίνα οἱ b Deut. 8.3. (λίθοι οὖτοι ἄρτοι γένωνται." b O δὲ ἀποκριθεὶς 4 εἶπε, "Γέγραπται, 'Οὐκ ἐπ' ἄρτφ μόνφ ζήσεται " ανθρωπος, αλλ' έπὶ παντὶ ρήματι έκπορευομένο " διὰ στόματος Θεοῦ.'" Τότε παραλαμβάνει αὐτὸν 5 ό διάβολος είς την άγίαν πόλιν, καὶ Ιστησιν αὐτὸν cPsal. 91. επὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ, "Εἰ 6 " υίδς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω γέγραπται " γάρ, "Ότι τοις άγγέλοις αὐτοῦ έντελείται περί σοῦ, " καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψης πρὸς " λίθον τὸν πόδα σου." " Εφη αὐτῷ ὁ Ἰησοῦς, 7 d Deut. 6. 16. " Πάλιν γέγραπται, 'Οὐκ ἐκπειράσεις Κύριον τὸν

CHAP. IV.

- 1. It will be seen, that Matthew and Luke do not observe the same order in the three temptations. Newcome prefers following Matthew.
- 2. It might appear from Mark i. 13. and Luke iv. 2. that Jesus was tempted by the Devil during the forty days of his fasting, and Matthew does not contradict this: but it is most probable that the temptation began after the fortieth day. See note at Luke iv. 2.

 5. Jerusalem is called the
- 5. Jerusalem is called the holy city in Isaiah xlviii. 2. Dan. ix. 24. 1 Mac. ii. 7. and by Josephus, Antiq. IV. 8. 12. Philo Judæus calls it lερόπολις, de Special. Leg. vol. II. p. 308.
- 5. πτερύγιον. Eusebius certainly understood an high part of the temple. Hist. Eccles. II. 23. Reland supposed it to mean a portico. Antiq. Heb. VIII. 6: so also Olearius, Deylingius, Wolfius. Krebsius understood the summit of the temple. Josephus speaks of the ἀμέτρητον βυθών of the valley immediately below the temple. Antiq. XV. 11, 5. See Wolfius.
- 7. Halw, on the other hand. This quotation evidently means, Thou shalt not wilfully expose thyself to peril, and thus tempt or try the mercy of God in miraculously preserving thee from it.

8 " Θεόν σου." Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὅρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ 9 λέγει αὐτῷ, " Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν

10 " προσκυνήσης μοι." ^eΤότε λέγει αὐτῷ ὁ Ἰησοῦς, ^eDeut. 6. " "Υπαγε, Σατανᾶ γέγραπται γὰρ, 'Κύριον τὸν ²⁰.

" Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνω λατρεύ-

11 " σεις.'" Τότε ἀφίησιν αὐτὸν ὁ διάβολος καὶ ἰδοὺ, ἄγγελοι προσηλθον καὶ διηκόνουν αὐτῷ.

12 ΓΑΚΟΥΣΑΣ δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ¹Marc.1.
13 ἀνεχώρησεν εἰς τὴν Γαλιλαίαν ^g καὶ καταλιπὼν τὴν Lnc. 3. 19.
Ναζαρὲτ, ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν πα- Joh. 4. 43.
ραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, 30. 31.

14 ίνα πληρωθή το ρηθέν διὰ Ἡσαίου τοῦ προφήτου,

15 λέγοντος, ' Γη Ζαβουλών καὶ γη Νεφθαλείμ, όδον η Εsa.9.1,2.

8. δείκννου. So Polybius says that Hannibal pointed out (ὑπο-δείκννου) Rome to his soldiers from the top of the Alps: i. e. he pointed to the direction in which it lay. The word may mean here, oratione depingere, describere. See Olearius, Wolfius.

Ibid, τοῦ κόσμου. Luke writes τῆς οἰκουμένης. See note ad l.

10. Σατανά. From the Hebrew ροψ odio habere, omni studio ac conatu adversari alicui.

Ibid. μόνφ is in the LXX, but not in the Hebrew.

12. ἀνεχώρησεν. He did not retire into Galilee to avoid Herod, for Galilee was part of his tetrarchy; but probably to avoid the Scribes and Pharisees, who appear to have delivered John to Herod. xvii. 12. A considerable time elapsed between the 11th and 12th verses. Jesus had been to Galilee, (John ii. 1.12.) and then again to Jerusalem at the passover, (John ii. 13.) See Van Til's Dissertations de Joannis incarceratione.

13. The cause of his leaving Nazareth is mentioned in Luke iv. 28, &c. Capernaum seems henceforward to be considered his own city: Matt. ix. 1. xvii. 24.

Ibid. παραθαλασσίαν. On the lake of Genesaret.

15, 16. Matthew nearly resembles the Hebrew, but the LXX is very different. See Wolfius. ' θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθ-

· νων, ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φως μέγα, 16

· καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιὰ θανάτου, φῶς

· ἀνέτειλεν αὐτοῖς.'

13. 2. et 10. ' Απὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, 17 ... Ματανοεῖτε ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν."

κ Ματς. 1. κ Περιπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς 18
16. Luc. 5. Γαλιλαίας, εἶδε δύο ἀδελφοῦς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ ᾿Ανδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν ἢσαν γὰρ
ἀλιεῖς. καὶ λέγει αὐτοῖς, " Δεῦτε ὀπίσω μου, καὶ 19
" ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων." οἱ δὲ εὐθέως 20
ἀφέντες τὰ δίκτυα, ἤκολούθησαν αὐτῷ. Καὶ προβὰς 21
ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν
τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν

τῶ πλοίω μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρ-

15. θαλάσσης. The sea of Galilee. Vitringa ad Is. l. c.

Ibid. πέραν τοῦ Ἰορδάνου. The countries here named were not to the east of Jordan, but they might almost be said to be beyond its source: πέραν has been considered to mean at the end of. L. de Dieu.

end of. L. de Dieu.
17. ἥρξατο, i. e. in Galilee: he had already preached in Judæa.

Ibid. ἤγγικε. These words were used by John the Baptist, iii. 2, and afterwards by the disciples, x. 7. The kingdom of heaven therefore was not come, when Jesus began his ministry; it was only at hand: it came, when he died and rose again.

18. In the Recognitions of

Clement it is said, that the father of Simon and Andrew died young, vii. 6. This was not the first time of their meeting with Jesus: see John i. 41, &c. They had before been disciples of John the Baptist: and Theophylact says, that they had returned to their trade when their master was imprisoned.

19. άλιεύειν ἄνθρωπον is used by Solon apud Stobæum XCIII.

21. Ζεβεδαίου. 1721.

Ibid. The nets had been broken by the miraculous draught of fishes, if this is the same story which is related in Luke v. 1—11: but that probably happened after this. See note ad l.

22 τίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἡκολούθησαν αὐτῷ.

1 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, δι- Ματς. τ. δάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων 31. τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν 24 νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν καὶ προσήνεγ-καν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονίζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς καὶ 25 ἐθεράπευσεν αὐτούς. καὶ ἡκολούθησαν αὐτῷ ὅχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορ-δάνου.

'ΙΔΩΝ δὲ τοὺς ὅχλους ἀνέβη εἰς τὸ ὅρος καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ'
 καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων,
 'Μακάριοι οἱ πτωχοὶ τῷ πνεύματι' ὅτι αὐτῶν Luc.6.20.
 'ἐστιν ἡ βασιλεία τῶν οὐρανῶν. ὑμακάριοι οἱ πεν- Luc.6.21.
 'Θοῦντες' ὅτι αὐτοὶ παρακληθήσονται. μακάριοι Paal. 37.
 '΄ οἱ πραεῖς' ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

24. See Bartholinus de morbis biblicis. p. 62. Deylingius, Observ. Sacr. part II. p. 283.
25. Decapolis was a district to the east of the Jordan, in the tribe of Manasses. The ten cities are enumerated by Bochart and Lightfoot.

CHAP. V.

1. μαθηταί. Some persons have thought that the sermon on the Mount is misplaced by Vol. I.

S. Matthew, and that it took place after the calling of the twelve, which is related in x. 2—4. See Luke vi.13.

5. κληρονομήσουσι τὴν γῆν. This is probably an allusion to the children of Israel dividing the land of Canaan by lot: and as they entered into their rest in the earthy Canaan, so shall the meek in the heavenly Canaan.

d Luc. 6.21. 66 d μακάριοι οἱ πεινώντες καὶ διψώντες την δικαιο- 6 e 6. 14. " έλεήμονες ότι αυτοί έλεηθήσονται, μακάριοι οί 8 Marc 11. 25. Jac. 2. " καθαροὶ τῆ καρδία. ὅτι αὐτοὶ τὸν Θεον ὄψονται. 1 Psal. 24. 66 μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἰοὶ Θεοῦ κλη- 9 14. 1 Cor. 66 θήσονται. Εμακάριοι οι δεδιωγμένοι ένεκεν δι- 10 13. 12. 1 Joh. 3. 2. 44 καιοσύνης. ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐ-8 1 Pet. 3. 14. 2 Tim. 66 ρανών. Β μακάριοί έστε, όταν ὀνειδίσωσιν ὑμᾶς 1 1 h Luc. 6.22. " καὶ διώξωσι, καὶ εἴπωσι πῶν πονηρὸν ρημα καθ 1 Pet. 4. 14 66 ύμων ψευδόμενοι, ενεκεν έμου. 1 χαίρετε καὶ άγαλ - 12 Jac. 1. 2. ' λιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐραinfr. 23.34 ι νοίς· ούτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ " ύμων. ι κ'Υμείς έστε τὸ άλας της γης έαν δε τὸ άλας 13 k Marc. 9. 50. Luc. " μωρανθή, εν τίνι άλισθήσεται; είς ούδεν ίσχύει 14. 34. " έτι, εί μη βληθήναι έξω, καὶ καταπατείσθαι ύπὸ 1 Philip. 2. 66 των ανθρώπων. 1 Υμείς έστε το φως του κόσμου. 14

" οὐ δύναται πόλις κρυβῆναι ἐπάνω ὅρους κειμένη

m Marc. 4. " ποὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν 15

16. et 11. " μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι

33. n. i Pet. 2. " τοῖς ἐν τῆ οἰκίᾳ. " οὕτω λαμψάτω τὸ φῶς ὑμῶν 16

12. " ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν

" τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν

" τον έν τοις ούρανοις.

 διώξωσι is said by Raphel to mean, in this verse, lite ac judicio persequi, though not in the verse preceding.

13. Yueis. This seems addressed particularly to the apostles, who were to purify the world like salt.

Ibid. μωρανθη̂. So Luke xiv.

34. Mark writes ἄναλον γένητα, ix. 50. Martial speaks of fatuæ betæ. XIII. 10. The Hebrew word ΣΕΝ signifies fatuus, stultus, and also insipidus.

οὖτω, in the same manner.
 Ibid. ὅπως ἴδωσιν. See note

at i. 22.

- 17 " Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον
 - " ή τους προφήτας ούκ ήλθον καταλύσαι, άλλά
- 18 " πληρώσαι. "άμὴν γὰρ λέγω ὑμῖν, ἔως ἂν παρέλθη Luc. 16.
 - " ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ 17.
 - " παρέλθη ἀπὸ τοῦ νόμου, ἔως ἀν πάντα γένηται.
- 19 " Pôs έὰν οὖν λύση μίαν τῶν έντολῶν τούτων τῶν ÞJac. 2. 10.
 - " ἐλαχίστων, καὶ διδάξη οὖτω τοὺς ἀνθρώπους, ἐλά-
 - " χιστος κληθήσεται έν τῆ βασιλεία τῶν οὐρανῶν.
 - " ος δ' αν ποιήση και διδάξη, ούτος μέγας κληθή-
- 20 " σεται έν τῆ βασιλεία τῶν οὐρανῶν. ٩λέγω γὰρ 123,25,26
 - " ύμιν, ότι έὰν μη περισσεύση ή δικαιοσύνη ύμων 39.
 - " πλείον των γραμματέων καὶ Φαρισαίων, οὐ μή
- 21 " εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ''Ηκού- Exod. 20.
 - " σατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις ος 13. Deut. 5.

17. τὸν νόμον ἢ τοὺς προφήτας.

Any thing written by Moses or the prophets. Though the result of Christ's coming was to put an end to great part of the Law, still even this was a completion of the Law: for Moses foretold that it would be so.

18. lῶτα ἔν. It will be remembered that the Jod is the smallest Hebrew letter. See

Lightfoot ad 1.

Ibid. κεραία. Philo Judæus speaks of a man κατὰ συλλαβὴν μᾶλλον δὲ καὶ κεραίαν ἐκαστὴν ἀργυρολογῶν. Adv. Flaccum. Vol. II. p. 536. Kepaía probably signifies a line, or stroke, i. e, the component part of a letter. L. de Dieu. See Wolfius.

19. Hombergius understood λύση to mean, shall explain: but he is refuted by Krebsius,

Alberti, Elsner.

Ibid. Not one of these least

commandments, as in our version, the Vulgate, Beza, &c. but one of the least of these commandments. Knatchbull, Castellis, Alberti. See xxv. 40. where our version is right.

Ibid. The kingdom of God, or of heaven, in almost every place means the gospel dispensation, the kingdom of Christ here on earth. See xxi. 43. Luke xxi.

21.

20. γραμματέων. These were the persons who read and explained the Law in the synagogues; which office became necessary after the return from Babylon, when the Hebrew language ceased to be spoken. See ii. 4. xxii. 35.

21. Ἡκούσατε. Traditione ac-

cepistis. Lightfoot.

Ibid. τοῖς ἀρχαίοις might be either the dative or ablative. We find αὐτῆ in the dative af-

n 1 Joh. 3. 15. " δ' αν φονεύση, ένοχος έσται τῆ κρίσει. 'Έγω

" δε λέγω ύμιν, ὅτι πᾶς ὁ ὁργιζόμενος τῷ ἀδελφῷ

" αὐτοῦ εἰκῆ, ἔνοχος ἔσται τῆ κρίσει ος δ' αν εἴπη

" τῷ ἀδελφῷ αὐτοῦ, ῥακὰ, ἔνοχος ἔσται τῷ συνεδ-

" ρίφ ος δ αν είπη, μωρε, ενοχος εσται είς την

" γέενναν τοῦ πυρός. Ἐὰν οὖν προσφέρης τὸ δῶρόν 2
" σου ἐπὶ τὸ θυσιαστήριον, κάκει μνησθης ὅτι ὁ

" άδελφός σου έχει τὶ κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶ-2

" ρόν σου ξμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε,

" πρώτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε

tLuc. 12. 58. '' ἐλθὼν πρόσφερε τὸ δῶρόν σου. 'ἴσθι εὐνοῶν τῷ 2

" ἀντιδίκφ σου ταχὺ, ἔως ὅτου εἶ ἐν τῆ ὁδῷ μετ'

" αὐτοῦ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῆ,

ter ἐρἡθηθη, in Rom. ix. 12. Herodotus writes ταῦτα μὲν Αἰγνπτίοισι εἴρηται, by the Egyptians: ὡς καὶ πρότερόν μοι εἴρηται, by me. Raphel prefers this construction; and Lightfoot considers ἐρἡέθη τοῦς ἀρχαίοις to mean, vetus est traditio. See also Krebsius, Wolfius, Palairet.

22. eleğ is perhaps to be expunged from the text. See

Wolfius, Mill.

Ibid. τῆ κρίσει. Perhaps allusion is made to the council of twenty-three judges which was held in every town, with the power of capital punishment.

Ibid. ῥακά. Theophylact says that ῥακά, in Syriac, signifies κατάπτυστος, and L. de Dieu derives it from a Syriac word, signifying to spit: but the He-

brew רִיק is vanus, inanis.

Ibid. τφ συνεδρίφ, the San-

hedrim, or council of 72, which sat at Jerusalem, and punished by stoning. For the allusions in this verse, see Wolfius.

Ibid, yéevvav. This word is formed from בי דובום vallis Hinnomi. The valley was on the S. E. of Jerusalem, near the brook Cedron, where the Jews offered human sacrifices to Moloch. Josiah put a stop to this custom, (2 Kings xxiii. 10.) and the Jews used the place ever after for throwing there all filth and dead bodies. From the fires, which were constantly burning there, to consume these bodies, the term came to be used for the place of suffering for the wicked. See Wolfius, Schleusner.

25. ἐν τῆ ὁδῷ. i. e. as you are going with him to the magistrate. See Luke xii. 58.

" καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτη, καὶ εἰς φυ-26" λακὴν βληθήση, ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθης

" έκείθεν, έως αν αποδώς τον έσχατον κοδράντην.

27 " "Ήκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοι- "Exod. 20. 28 " χεύσεις. " Έγὰ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων 18.

" γυναϊκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοίχευ- *Job. 31.1.

29 " σεν αὐτὴν ἐν τῆ καρδία αὐτοῦ. εἰ δὲ ὁ ὀφθαλμός τι 18. 8.

" σου ὁ δεξιὸς σκανδαλίζει σε, έξελε αυτὸν καὶ 45, 47.

" βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται

" εν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου

30 " βληθη είς γέενναν. καὶ εὶ ἡ δεξιά σου χεὶρ σκαν-

" δαλίζει σε, έκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ·

" συμφέρει γάρ σοι ίνα ἀπόληται εν τῶν μελῶν

" σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέ-

32 " αὐτοῦ, δότω αὐτῆ ἀποστάσιον. Έγὼ δὲ λέγω 16.18.

" ύμιν, ὅτι ος αν ἀπολύση τὴν γυναϊκα αὐτοῦ, πα- «Lev. 19.

" ρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι 12. Exod.

33 " καὶ ος ἐὰν ἀπολελυμένην γαμήση, μοιχᾶται. "Πά-5.11. et 23. Num.

26. κοδρώντην. From the Latin quadrans, the fourth part of

27. The words τοῦς ἀρχαίοις are perhaps interpolated here.

29. σκανδαλίζει. Probably from σκάζω, claudico. Σκάνδαλον is a stumblingblock, something which the foot strikes against. The verb σκανδαλίζω is almost confined to the New Testament, and does not occur in the LXX.

Αποκοπτέον οδυ, ὧ ψυχὴ,
 πειθαρχοῦσα τῷ διδάσκοντι, τὴν
 σεαυτῆς χεῖρα καὶ δύναμιν κ. τ. λ.

Philo Judæus, de Somniis. Vol. 30.3. I. p. 668. If any thing as dear as an hand or an eye be a cause of making you to sin, part with it immediately.

31. ἀποστάσιον. The form of this writing may be seen in Lightfoot and L. de Dieu ad l. See also Selden, de uxore E-bræa, III. 18.

32. δς ἃν ἀπολύση. The reading is probably πῶς ὁ ἀπολύων.

Ibid. ἀπολελυμένην. This probably means a woman who is divorced thus illegally.

- " λιν ήκούσατε ότι ἐρρέθη τοις άρχαίοις, Οὐκ ἐπιορ-
- " κήσεις, αποδώσεις δὲ τῷ Κυρίφ τοὺς ὅρκους σου.
- « Jac. 5. 12. " " Έγω δε λέγω υμίν μη ομόσαι όλως μήτε έν τώ 34
 - " οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ μήτε ἐν τῆ γῆ, 35
- b Ps. 48. 2. " ότι ύποπόδιον έστι των ποδών αυτού μήτε είς
 - " Ίεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασι-
 - " λέως. μήτε έν τη κεφαλή σου ομόσης, ότι ου δύ- 36
 - " νασαι μίαν τρίχα λευκήν ή μέλαιναν ποιήσαι.
 - " ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οῦ οῦ τὸ δὲ πε- 37
- c Exod. 21. " ρισσον τούτων έκ τοῦ πονηροῦ έστιν. c'Ηκού- 38 24. Deut.
- 19.21. Lev. " σατε ὅτι ἐρρέθη, 'Οφθαλμον ἀντὶ ὀφθαλμοῦ, καὶ 24. 20.
- «Prov. 20. " οδόντα αντὶ οδόντος. "Εγω δε λέγω υμίν μη αν- 39
- 22. et 24. 29. Luc. 6. '' τιστήναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ 29. Rom.
- " την δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ την 12. 17, 19. Την οεξιαν σου σας τοι κριθήναι καὶ τὸν χι-40 τους τους καὶ τῷ θέλοντί σοι κριθήναι καὶ τὸν χι-40
- " τῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἰμάτιον καὶ 41 3.9.

33. επιορκήσεις. For the two meanings of this word, to swear with a mental reservation, and to violate the oath when taken,

see Raphel.

34. The profane custom of the Jews of that day is shewn by Philo, who says, ἀλλά καὶ παραλαβέτω τις, εί βούλεται, μή μήν τὸ ἀνωτάτω καὶ πρεσβύτατον εὐθύς αΐτιον, άλλὰ γῆν, ῆλιον, ἀστέρας, οὐρανὸν, τὸν σύμπαντα κόσμον. De Spec. Leg. vol. II. p. 271. See also Lightfoot ad l. Zeltner, de juramentis Hebræorum veterum, and Wolfius ad 1. The Jews thought that they might swear by any thing, if they did not use the name of God. Our Saviour shews, that all these oaths implied the presence of God.

36. où δύνασαι. This perhaps means, thou canst not create one white or black hair. Læscher. Strom. p. 34.

37. ἐκ τοῦ πονηροῦ ἐστεν. There is some evil motive for it: if there were not, men would be satisfied with a simple affirmation or denial.

38. If we look to the places referred to, it is plain that this retaliation was meant to be inflicted by the judge, and not by the individual.

40. κριθήναι. Το go to law.

See 1 Cor. vi. 1, 6.

Ibid. Luke transposes the order of χίτων and Ιμάτιον. vi. 29. The xirw was the inner garment, and therefore Luke is probably right. Tertullian writes-" non modo non reti-

- " όστις σε άγγαρεύσει μίλιον εν, ύπαγε μετ αυτοῦ
- 42 " δύο. ° τῷ αἰτοῦντί σε δίδου καὶ τὸν θέλοντα ἀπὸ e Deut. 15. 8, 10. Luc.
- 43 " σοῦ δανείσασθαι μη ἀποστραφής. "Ηκούσατε 6. 35.
 - " ὅτι ἐρρέθη, 'Αγαπήσεις τὸν πλησίον σου, καὶ ίδ.
- 44 " μισήσεις τον έχθρον σου. "Εγὰ δὲ λέγω ὑμῖν, ε Ιπα. 6.27,
 - " άγαπᾶτε τους έχθρους ύμῶν, εύλογεῖτε τους κατα- 12. 14, 20.
 - " ρωμένους ύμας, καλώς ποιείτε τους μισούντας Luc. 23.34.
 - " ύμας, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ι Cor. 4.13.
- 45 " ύμας, καὶ διωκόντων ύμας όπως γένησθε υίοὶ τοῦ
 - " πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ
 - " άνατέλλει έπὶ πονηρούς καὶ άγαθούς, καὶ βρέχει
- 46 " έπὶ δικαίους καὶ άδίκους. "έὰν γὰρ άγαπήσητε h Luc. 6.
 - " τους άγαπωντας ύμας, τίνα μισθον έχετε; οὐχὶ 32.
- 47 " καὶ οἱ τελώναι τὸ αὐτὸ ποιοῦσι; Καὶ ἐὰν ἀσπά- ¡Lov.11-44.
- " σησθε τους άδελφους ύμων μόνον, τί περισσον et 19. 2. et
- 48 " ποιείτε; οὐχὶ καὶ οἱ τελώναι οὖτω ποιοῦσιν; ἰξσ- 1 Pet. 1.15,

" nendi tunicam, sed amplius " et pallium concedendi." p.

429.

41. αγγαρεύσει, from αγγαροι, a Persian word, signifying government messengers or couriers. The Jews particularly objected to the duty of furnishing posts for the Roman government: and Demetrius, wishing to conciliate the Jews, promised among other things, κελεύω δέ μηδέ αγγαρεύεσθαι τὰ Ιουδαίων ύποčivia. (Josephus, Antig. XIII. 2. 3.) Hence our Saviour specifies this as a burden: and in the same manner Epictetus says, an & ayyapela i, kai στρατιώτης επιλάβηται, άφες, μη αντίτεινε, μηδέ γόγγυζε. See Matt. XXVII. 32.

42. ἀποστραφής. This form of the verb signifies to turn away from, as in Heb. xii. 25.

44. έπηρεαζόντων, Calumniantium. Casaubon. Vid. 1 Pet. iii. 16. For the precepts of the heathen upon this duty, see Gataker ad Anton. p. 267, 317.

45. Compare Job xxv. 3. in the Hebrew.

46. τελώναι, properly portitores, not publicani: the latter were generally men of rank, who farmed different branches of the revenue; the former were inferior persons who collected the money. See Salmasius, de fænore Trapezit. p. 253. Burmannus, de vectigalibus P.

" εσθε οὖν ὑμεῖς τέλειοι, ὧσπερ ὁ πατὴρ ὑμῶν ὁ " ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

" ΠΡΟΣΕΧΕΤΕ την έλεημοσύνην υμών μη 6 "ποιειν έμπροσθεν των ανθρώπων, προς το θεαθήναι

" αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ

 $^{aRom. \, 12.}$ " $\pi \alpha \tau \rho i$ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. a Όταν οὖν $\pi o \iota \eta s$ 2 8.

" έλεημοσύνην, μη σαλπίσης ξμπροσθέν σου, ώσπερ " οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς

" ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων ἀμὴν

" λέγω ύμιν, ἀπέχουσι τον μισθον αὐτών. σοῦ δε 3

" ποιοῦντος έλεημοσύνην, μη γνώτω ή άριστερά σου

b Luc. 14. " τί ποιεῖ ἡ δεξιά σου, b ὅπως ἢ σου ἡ ἐλεημοσύνη 4

" ἐν τῷ κρυπτῷ. καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ

" κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. Καὶς

" ὅταν προσεύχη, οὐκ ἔση ὧσπερ οἱ ὑποκριταὶ, ὅτι

" φιλούσιν έν ταις συναγωγαίς και έν ταις γωνίαις

" τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἀν

" φανώσι τοις άνθρώποις αμήν λέγω υμίν, ότι απέ-

" χουσι τὸν μισθὸν αὐτῶν. Σὰ δὲ ὅταν προσεύχη, 6 " εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν

48. τέλειοι. Luke writes ολκτίρμονες. vi. 36.

v1. 30. Chap. VI.

1. ἐλεημοσύνην. There is reason to think that δικαιοσύνην is the true reading. The same Hebrew word contains both meanings. Mill, Olcarius, Pfaffius. See 2 Cor. ix. Q.

Ibid. εἰ δὲ μήγε, sc. προσέχετε μὴ ποιεῖν. It may generally be translated, otherwise: see ix. 17.

ἀπέχουσε τὸν μισθὸν αὐτῶν.
 They receive their reward in this life, us it is explained by Ori-

gen, vol. I. p. 228. 'Απέχειν is used simply for έχειν by Josephus, ἀλλ' έγω μὲν ἀπέχω τῆς ἀσεβείας τὸ ἐπιτίμιον. De Bel. Jud. I. 30. 6. And by Plutarch, ὁ γὰρ ἐν γάμω παρορῶν τὸ καλὸν, οὐ τέκνων ἔνεκα δῆλός ἐστιν ἀλλ' ἡδονῆς ἀγόμενος γυναῖκα, τόν τε μισθὸν ἀπέχει. See Philip. iv. 18.

5, ἐστῶτες. This was not meant as any particular characteristic of ostentatious prayer: it was the ordinary custom. See Mark xi. 25. Luke xviii. 11, 13.

" σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ.

" καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώ-

7" σει σοι έν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βατ-

" τολογήσητε, ώσπερ οἱ ἐθνικοί δοκοῦσι γὰρ ὅτι

8 " ἐν τῆ πολυλογία αὐτῶν εἰσακουσθήσονται. μὴ οὖν

" όμοιωθητε αὐτοῖς οἶδε γὰρ ὁ πατήρ ὑμῶν ὧν

9" χρείαν έχετε, πρὸ τοῦ ὑμᾶς αἰτησαι αὐτόν. "Οὕτως «Luc. 11.

" οὖν προσεύχεσθε ὑμεῖς. Πάτερ ἡμῶν ὁ ἐν τοῖς ²

10" οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου ἐλθέτω ή βα-

" σιλεία σου γενηθήτω το θέλημά σου, ώς έν οὐ-

11 " ρανῷ, καὶ ἐπὶ τῆς γῆς τον ἄρτον ἡμῶν τον ἐπιού-

12 " σιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλή-

The words ἐν τῷ φανερῷ are perhaps an interpolation here.

7. βαττολογήσητε. In Ecclus. vii. 14. we read μὴ δευτερώσης λόγον ἐν τῆ προσευχῆ σου. and the practice of the Jews may be seen by the Mischna, where it is said, Omnis, qui preces accumulat, exauditur. (Hierosol. Taanith. f. 67.) See the Dissertation of Schallerus in the Critici Sacri, and Wolfius.

9. Our Father who is in heaven was a common form in the Jewish prayers. Lightfoot ad l, who shews that our Saviour took most of this prayer from received forms. So also Witsius de Orat. Domin. and Schrader. Orat. Domin. historice et dogmatice proposita.

tr. ἐπισύσιον. Some have derived it from οὐσία. Thus Origen understands the living bread, i. e. Jesus Christ; that which nourishes the soul, or substantial part of man. (Vol.

I. p. 249.) So also Theophylact. Jerom translates it, Supersubstantialis, qui super omnes substantias sit. Pfeiffer, Quod substantiæ, i. e. naturæ hominis maxime est congruum et sufficiens. So L. de Dieu. Hackspanius has observed, that ἐπιούσιος is sufficient, as περιούσιος is more than sufficient. See Alberti. Others have derived it from ἐπιέναι, as Origen explains it, τὸν ἄρτον τὸν οἰκείον τοῦ μελλοντος alώνος. See the Dissertation of Pfeiffer in the Critici Sacri. Lightfoot derives it from emiévai, and interprets it panem crastinum provide, et da nobis hodie, ne soliciti simus de crastino. So Scaliger. Many dissertations are mentioned by Wolfius.

12. Συγγνώμην αἰτούμενος άμαρτημάτων, συγγίνωσκε καὶ αὐτός τοίς εῖς σε πλημμελοῦσω ὅτι ἀφέσει ἀντιδίδοται ἄφεσις. Philo Judæus, Fragment. p. 670. " ματα ήμῶν, ώς καὶ ήμεῖς ἀφίεμεν τοῖς ὀφειλέταις

" ήμων καὶ μὴ εἰσενέγκης ἡμῶς εἰς πειρασμὸν, ἀλλὰ 13 " ρυσαι ήμας από του πονηρου. ὅτι σου ἐστιν ή βα-" σιλεία καὶ ή δύναμις καὶ ή δόξα εἰς τοὺς αἰώνας. • Marc. 11. " ἀμήν. • Έαν γαρ ἀφητε τοις ἀνθρώποις τὰ πα- 14 25. Ecclus. "ραπαπτώματα αὐτῶν, ἀφήσει καὶ ὑμῶν ὁ π**ατὴρ** " ύμων ὁ οὐράνιος 'έὰν δὲ μὴ ἀφητε τοῖς ἀνθρώποις 15 f 18. 35. " τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφή-" σει τὰ παραπτώματα ύμῶν. "Όταν δὲ νηστεύητε, 16 " μη γίνεσθε ώσπερ οι ύποκριται σκυθρωποί άφα-" νίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς " ἀνθρώποις νηστεύοντες " ἀμὴν λέγω ὑμῖν, ὅτι ἀπ-" έχουσι τὸν μισθὸν αὐτῶν. Σὰ δὲ νηστεύων ἄλειψαί 17 " σου την κεφαλην, καὶ τὸ πρόσωπόν σου νίψαι. " ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ 18 " πατρί σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ " βλέπων έν τῷ κρυπτῷ, ἀποδώσει σοι έν τῷ φα-" νερφ̂.

13. dπὸ τοῦ πονηροῦ. The Talmud mentions a prayer of deliverance "ab homine malo, "et ab occursu malo, ab af-"fectu malo, a socio malo, a "vicino malo, a Satana de-"structore &c." Lightfoot ad l.

Ibid. Tr. nois k, r, \(\lambda\). This doxology has been thought by many commentators to be an interpolation, and is rejected by the Complutensian, Erasmus, Grotius, Mill, Wetstein, Griesbach, Bohols, &c. See Wolfius.

18. Here also the words ἐν τῷ φανερῷ are probably an interpolation.

19. σης καὶ βρῶσις. Scultetus and Casaubon understood this to mean σης βρώσκουσα. But from the words οῦτε σης οῦτε βρῶσις, in v. 20, they would seem to be two different things. Βρῶσις is generally taken to mean rust: L. de Dieu understands the eating or consumption of food, or the blight which comes upon corn.

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20 " ρύσσουσι καὶ κλέπτουσι θησαυρίζετε δὲ ὑμῖν θησαυ-
  " ρούς έν ούρανφ, ὅπου οὕτε σὴς οὕτε βρώσις ἀφανί-
  " (ει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτου-
21 " σιν. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ
22 " ή καρδία ύμων. h' Ο λύχνος τοῦ σώματός έστιν ὁ όφ_h Luc. 11.
  " θαλμός εαν ουν ο όφθαλμός σου απλους ή, όλον το
23 " σῶμά σου φωτεινὸν ἔσται ἐὰν δὲ ὁ ὀφθαλμός σου
  " πονηρὸς η, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν
  " τὸ Φῶς τὸ ἐν σοὶ, σκότος ἐστὶ, τὸ σκότος πόσον;
24 " Ο υδείς δύναται δυσί κυρίοις δουλεύειν. ἡ γὰρ τον Luc. 16.
  " ένα μισήσει, καὶ τὸν ἔτερον ἀγαπήσει, ἡ ένὸς ἀν-
  " θέξεται, καὶ τοῦ ἐτέρου καταφρονήσει. οὐ δύνασθε
25 " Θεφ δουλεύειν καὶ μαμμωνά. ΕΔιὰ τοῦτο λέγω Ε. Ε. 12.
  " ὑμῶν, μὴ μεριμυᾶτε τῆ ψυχῆ ὑμῶν, τί φάγητε καὶ 6. ι Tim.6.
  " τί πίητ\epsilon" μηδ\epsilon τ\hat{\varphi} σ\omegaματι ὑμ\hat{\omega}ν, τί \epsilonνδύσησ\theta\epsilon. γ. Psal. 55.
  " οὐχὶ ή ψυχὴ πλείόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα
26 " τοῦ ἐνδύματος; ι ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ 1 Job. 38.41.
                                                           Psal. 147.
                                                           9. Luc. 12.
    22. So Epicharmus, καθαρόν
                                Raphel. Wolfius.
                                  Îbid. "Mammonas est, se-
  αν τον νουν έχης, απαν το σωμα
                                " cundum Judaicam loquelam,
  καθαρός εἶ.
     22, 23. άπλοῦς — πονηρός.
                                " qua et Samaritæ utuntur, cu-
                                " pidus et plus quam oportet ha-
  These epithets apply rather to
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the mind and heart than to the eye: and what our Saviour here says of the eye, he means to be applied to the mind and heart.

24. There is no tautology in

24. There is no tautology in this verse. "Either he will "love the one, and actually "hate the other: or though "he may love both, he will "attach himself to the one, "and pay little or no attention to the other, i. e. he "will shew more love to one "than to the other." Casaub.

Ibid. "Mammonas est, se"cundum Judaicam loquelam,
"qua et Samaritæ utuntur, cw"pidus et plus quam oportet ha"bere volens: secundum autem
"Hebraicam adjunctive dici"tur Mam: vel significat -gu"losum, id est, qui non possit
"a gula continere." Irenæus.
p. 183. It is a Syriac word, and signifies an idol. It should probably be written μαμωνά.

25. μη μεριμνατε. Do not distress yourselves.

Ibid. οὐχὶ ἡ ψυχή. If God gave us our life, and created the body, it is much less for him to provide food and raiment.

- " οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ
- " συνάγουσιν είς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ
- " οὐράνιος τρέφει αὐτά οὐχ ὑμεῖς μᾶλλον διαφέρετε
- " αὐτῶν; Τίς δὲ έξ ύμῶν μεριμνῶν δύναται προσ- 27
- " θείναι έπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ένα; καὶ περὶ 28
- " ένδύματος τί μεριμνάτε; καταμάθετε τὰ κρίνα τοῦ
- " άγροῦ, πῶς αὐξάνει οὐ κοπιᾶ, οὐδὲ νήθει λέγω 20
- " δὲ ὑμῖν, ὅτι οὐδὲ Σολομῶν ἐν πάση τῆ δόξη αὐτοῦ
- " περιεβάλετο ώς εν τούτων. εὶ δὲ τὸν χόρτον τοῦ 30
- " άγροῦ, σήμερον ὄντα, καὶ αύριον εἰς κλίβανον βαλ-
- " λόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλώ
- " μᾶλλον ὑμῖς, ὀλιγόπιστοι; μὴ οὖν μεριμνήσητε, λέ-31
- " γοντες, Τί φάγωμεν, η τί πίωμεν, η τί περιβαλώ-
- " μεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ. οἶδε γὰρ 32
- " ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων
- " ἀπάντων. ζητείτε δὲ πρώτον τὴν βασιλείαν τοῦ Θεοῦ 33
- " καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
- " τεθήσεται ύμιν' μη οδυ μεριμνήσητε είς την αυ- 34
- « Luc. 6.37, " ριον' ή γαρ αύριον μεριμνήσει τὰ έαυτης. άρκετον 38. Ps. 41. 2. Rom. 2. " τη ήμέρα ή κακία αὐτης.

" "ΜΗ κρίνετε, ίνα μη κριθητε. έν δ γάρ κρίματι 7

1. et 14. 3, 4, 10, 13. Jac. 4. 11, 12. Marc. 4. 24.

27. ἡλικίαν, which is generally interpreted stature, is said to mean age by Alberti, Hammond, &c. But see Luke xix. 3.

28. The white lily does not grow in Palestine. Perhaps the amaryllis lutea is intended, which covers the face of the country in autumn. Palairet would read, καταμάθετε τὰ κρίνα

τοῦ ἀγροῦ. πῶς αὐξάνει;
31, 32. "Ότε γοιπολίτι τίμερον, κάθησθε κλ

ριον, πόθεν φε

33. Many of the Fathers quote a saying of our Saviour, which is not recorded in the Gospels, but which resembles this: αλτείσθε τὰ μεγάλα, καὶ τὰ μικρά υμίν προστεθήσεται. See Fabricius Cod. Apocr. N. T. p. 329.

34. ἀρκετόν. For this being in the neuter gender, see Posselius, Syntax. Reg. 3. and Vechner. Hellenol. I. 15.

CHAP. VII.

1. Ινα μή. See note at i. 22.

" κρίνετε, κριθήσεσθε· καὶ ἐν ὧ μέτρῳ μετρεῖτε, ἀν-

3" τιμετρηθήσεται ύμιν. "Τί δε βλέπεις το κάρφος b Luc.6.41.

" τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν

4" τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἡ πῶς ἐρεῖς

" τῷ ἀδελφῷ σου, "Αφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ

" όφθαλμοῦ σου καὶ ίδου, ή δοκὸς ἐν τῷ όφθαλμῶ

5" σου; ὑποκριτὰ, ἔκβαλε πρώτον τὴν δοκὸν ἐκ τοῦ

" όφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ

6" κάρφος έκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ

" δώτε τὸ ἄγιον τοῖς κυσί: μηδὲ βάλητε τοὺς μαρ-

" γαρίτας ύμῶν ἔμπροσθεν τῶν χοίρων, μήποτε κα-

" ταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ

7" στραφέντες ρήξωσιν ύμας. "Αίτειτε, και δοθήσεται : 21.22. " ὑμῖν ζητεῖτε, καὶ ευρήσετε κρούετε, καὶ ἀνοιγή- 24. Luc.

8" σεται ύμιν. πας γαρ ὁ αἰτων λαμβάνει, καὶ ὁ Joh. 14. 13.

9" ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. 4"Η et 15. 7. et

" τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ον ἐὰν αἰτήση ὁ υίος 1.5,6. 10 " αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν 11.

11 " ίχθυν αιτήση, μη όφιν ἐπιδώσει αὐτῷ; εἰ οὖν

" ύμεις, πονηροί όντες, οίδατε δόματα άγαθὰ διδόναι

" τοις τέκνοις ύμων, πόσω μαλλον ὁ πατήρ ύμων ὁ

" έν τοις ούρανοις δώσει άγαθά τοις αιτούσιν αυτόν;

12 " • Πάντα οὖν ὅσα ἃν θέλητε ἵνα ποιῶσιν ὑμῶν οἱ ἄν - 0 22. 40.

" θρωποι, ούτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς' οὕτος γάρ Τοb. 4 16. Rom. 13.8,

" έστιν ὁ νόμος καὶ οἱ προφήται.

3. Our Saviour here used a there is a discretion to be used: common Jewish proverb. See the instructions and admonitions of the gospel must not 5, 6. If these verses are con- be cast away upon the obsti-

10. Gal. 5.

nected, it is thus: 5, If ye will nate and incorrigible. Clarke. reform yourselves, ye may reprove other persons for their here: Who is there among yoursins: 6, and yet even in this selves, even an human being?

Lightfoot ad 1.

9. ἄνθρωπος is emphatical

" Εἰσέλθετε διὰ τῆς στενῆς πύλης ὅτι πλατεία 13 f Luc. 13. 24. " ή πύλη, καὶ εὐρύχωρος ή όδὸς ή ἀπάγουσα εἰς τὴν " ἀπώλειαν, καὶ πολλοί είσιν οἱ εἰσερχόμενοι δι' αὐ-" της " ότι στενή ή πύλη, καὶ τεθλιμμένη ή όδος ή ἀπά-14 " γουσα είς την ζωήν, καὶ ολίγοι είσὶν οἱ ευρίσκοντες g Mich. 3. " αυτήν. "Προσέχετε δε άπο των ψευδοπροφητών, 15 5. 2 Tim. " οίτινες έρχονται προς ύμας έν ένδύμασι προβάτων, " έσωθεν δέ είσι λύκοι άρπαγες. από των καρπων 16 " αὐτῶν ἐπιγνώσεσθε αὐτούς μήτι συλλέγουσιν " ἀπὸ ἀκανθών σταφυλήν, ἡ ἀπὸ τριβόλων σῦκα; " ούτω παν δένδρον αγαθον καρπούς καλούς ποιεί* 17 h 12.33. Luc. 6. 43, "τὸ δὲ σαπρον δένδρον καρπούς πονηρούς ποιεί. " οὐ δύναται δένδρον άγαθὸν καρπους πονηρους 18 " ποιείν, οὐδε δένδρον σαπρον καρπούς καλούς ποι-" είν. Ιπάν δένδρον μη ποιούν καρπόν καλόν, έκκόπ - 10 i 3. 10. Joh. 15. 2, " τεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν 20 " αὐτῶν ἐπιγνώσεσθε αὐτούς. " Κύριε, Κύριε, Κύριε, εἰσελεύσε- 21 k Hos. 8. 2. Luc. 6. 46. Rom. 2. 13. " ται είς την βασιλείαν των ουρανών άλλ' ὁ ποιών Jac. 1. 22. " το θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. πολλοί 22 " έρουσί μοι έν έκείνη τη ήμέρα, Κύριε, Κύριε, οὐ τῶ " σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι " δαιμόνια έξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις 1 25.12, 41. " πολλάς ἐποιήσαμεν; 1καὶ τότε ὁμολογήσω αὐτοῖς, 23 Luc. 13. 26. " ότι οὐδέποτε έγνων ύμᾶς ἀποχωρεῖτε ἀπ' έμοῦ οἰ 13. 2. " έργαζόμενοι την ανομίαν. "Πας οδν όστις ακούει 24 m Luc. 6. 47. " μου τους λόγους τούτους, καὶ ποιεί αυτους, όμοι-" ώσω αὐτὸν ἀνδρὶ φρονίμω, ὅστις ὡκοδόμησε τὴν

> war pre

the find this narrow way.

who 17. ἀγαθὸς and σαπρὸς are
to opposed in Eph. iv. 29.

25 " οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν καὶ κατέβη ἡ βροχὴ, " καὶ ήλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ " προσέπεσον τῆ οἰκία ἐκείνη, καὶ οὐκ ἔπεσε' τεθε-26 " μελίωτο γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων " μου τους λόγους τούτους και μη ποιών αυτους, " όμοιωθήσεται ανδρί μωρφ, όστις φκοδόμησε την 27 " οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον καὶ κατέβη ἡ βροχὴ, " καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ " προσέκοψαν τῆ οἰκία ἐκείνη, καὶ ἔπεσε καὶ ἦν ἡ 28 " πτῶσις αὐτης μεγάλη." η Καὶ εγένετο ὅτε συνετέ- η Marc. 1. λεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, εξεπλήσσοντο 32. Luc. 4. 29 οἱ ὄχλοι ἐπὶ τῆ διδαχῆ αὐτοῦ. ἦν γὰρ διδάσκων αὐτους ώς έξουσίαν έχων, και ούχ ώς οι γραμματέις.

ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὅρους, ἡκολούθη-2 σαν αὐτῷ ὄχλοι πολλοί· *καὶ ἰδοὺ, λεπρὸς ἐλθὼν * Marc. 1. προσεκύνει αὐτῷ λέγων, "Κύριε, ἐὰν θέλης, δύνα-Luc. 5. 12. 3" σαί με καθαρίσαι." καὶ έκτείνας τὴν γεῖρα, ἤψατο αὐτοῦ ὁ Ἰησοῦς λέγων, "Θέλω, καθαρίσθητι." 4 εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. Καὶ λέγει αὐτῷ κ Let. 14. ό Ἰησοῦς, "Όρα μηδενὶ εἴπης άλλ' ὕπαγε, σεαυ- 3, 4, 10. " τον δείξον τφ ίερεί, καὶ προσένεγκε το δώρον δ " προσέταξε Μωσης, είς μαρτύριον αὐτοις."

CHAP. VIII.

2. Luke says that this was έν μιệ τών πόλεων, V. 12, but it was probably in the suburbs, and apparently of Capernaum,

v. 5. 3. Tertullian notices the fact of Jesus touching the leper contrary to the command of Mothan human. Theophylact has the same remark.

4. "Ορα, μηδενὶ είπης. This silence was only enjoined upon him until he was cured. Witsius, Meletem. p. 350.

Ibid. τῷ ἱερεῖ, i. e. ἀρχιερεῖ. Wolfius.

Ibid. els μαρτύριον αὐτοῖς. As see, (Lev. v. 3.) and considers a witness or proof to them that it a proof of his being more I do not destroy the law of d Luc. 7. τ. Είσελθόντι δέ τω Ἰησοῦ είς Καπερναούμ, προσ- 5 ηλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν, καὶ λέ-6 γων, "Κύριε, ὁ παις μου βέβληται έν τη οικία πα-" ραλυτικός, δεινώς βασανιζόμενος." και λέγει αὐτώ? ό Ἰησούς, " Έγω έλθων θεραπεύσω αὐτόν." καὶ 8 άποκριθείς ὁ έκατόνταρχος ἔφη, "Κύριε, οὐκ εἰμὶ " ίκανὸς ίνα μου ὑπὸ τὴν στέγην εἰσέλθης ἀλλὰ " μόνον εἰπε λόγον, καὶ ἰαθήσεται ὁ παῖς μου. καὶ 9 " γὰρ ἐγὰ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' " έμαυτον στρατιώτας και λέγω τούτω, Πορεύθητι, " καὶ πορεύεται καὶ ἄλλω, Έρχου, καὶ ἔρχεται καὶ " τῷ δούλφ μου, Ποίησον τοῦτο, καὶ ποιεί." 'Ακού- 10 σας δέ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, "'Αμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ το-" σαύτην πίστιν εδρον. ελέγω δε ύμιν, ὅτι πολλοὶ 11 e Mal. 1. II. Luc.

e Mal. 1. " σαύτην πίστιν εύρον. ελέγω δὲ ὑμῖν, ὅτι πολλοὶ 11
11. Luc.
13. 28, 29. " ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσον13. 42,50. " ται μετὰ 'Αβραὰμ, καὶ 'Ισαὰκ, καὶ 'Ιακὼβ ἐν τῆ
22. 13. et
24. 51. et
24. 51. et
25. 30.
25. 30.
26. 13.28.

Moses. See x. 18. Or the words may be coupled with δείξον, shew thyself to the priest, as a proof that thou art cured. The latter is preferred by Hombergius, Alberti. Els μ. ἐπ' αὐτοὺς, in Luke ix. 5, is a different expression.

5. According to Luke vii. 3, the centurion did not go himself, but sent elders of the Jews to Jesus: and when Jesus was not far from the house, he sent some of his friends, 6. "A qui" busdam vorat ". Oppius, patria I ricius, Cod. Apoc

6. δ πα

2, 3, calls him δούλος, but in 7 δ παΐς μου.

8. μόνον εἰπὲ λόγον. Palairet would render it, say but one word: but the true reading seems to be λόγου.

seems to be λόγω.
9. καὶ γάρ. The centurion reasoned thus: If I can have my orders executed by merely speaking a word, how much more canst thou?

Ibid. ὑπὸ ἐξουσίων. He probably meant by this, that he himself was bound to obey the word of his superior officer.

is, 12. of viot. The Jews were children of the kingdom, but i. not necessarily heirs. God had " ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον' ἐκεῖ ἔσ 13 "ται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων." καὶ εἶπεν
 ὁ Ἰησοῦς τῷ ἐκατοντάρχῳ, ""Υπαγε, καὶ ὡς ἐπίστευ " σας γενηθήτω σοι." καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῆ ὥρᾳ ἐκείνη.

14 ⁸Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε ⁸ Marc. 1. τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, 38.

15 καὶ ήψατο της χειρὸς αὐτης, καὶ ἀφηκεν αὐτην ὁ

16 πυρετός καὶ ἡγέρθη, καὶ διηκόνει αὐτοῖς. ^b Όψίας ^b Marc. 1. δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους 40. πολλούς καὶ ἐξέβαλε τὰ πνεύματα λόγω, καὶ πάντας

17 τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅσπως πληρωθῆ τὸ ἱ Esa. 53.4.
ρηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, ʿ Αὐἡτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους
ἡβάστασεν.

18 'Ιδών δὲ ὁ 'Ιησοῦς πολλοὺς ὅχλους περὶ αὐτὸν,

adopted them, and in right of that adoption they might have inherited: but they lost their inheritance by their miscon-

12. Josephus says of suicides, τούτων μὲν ἄδης δέχεται τὰς ψυχὰς σκοτιώτερος. De Bel. Jud. III. 8. 5. The phrase of outer darkness is probably used in opposition to the lights which are supposed metaphorically to be burning in the room where the guests are seated (ἀνακλιθήσονται.) See xxii. 13.

14. Clement of Alexandria says, that Peter saw his wife led to suffer death, and cheered her with an exhortation to remember the Lord. Strom. VII. p. 869. The Martyrologies call her Perpetua: Simeon Metaphrastes, Joanna: others, Concordia. See a Dissertation of J. F. Mayerus, de Conjugio Petri.

15. airois. There seems more authority for reading airo.

16. 'Owias. Mark i. 32, and Luke iv. 40, add, as the sun was setting, i. e. when the Sabbath was over. (Compare Mark i. 21 and 29. Luke iv. 31 and 38.) They would not bring the sick to be healed on the sabbath.

17. Οὖτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὁδυνᾶται. LXX. S. Matthew applied this passage to the healing of bodily diseases, though its primary application is to spiritual diseases.

έκέλευσεν απελθείν είς το πέραν. καὶ προσελθών 19 k Luc. 9. 57είς γραμματεύς είπεν αὐτώ, "Διδάσκαλε, άκολου-" θήσω σοι, ὅπου ἐὰν ἀπέρχη." Καὶ λέγει αὐτῷ 20 ό Ίησοῦς, "Αὶ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ " τὰ πετεινὰ τοῦ ούρανοῦ κατασκηνώσεις ὁ δὲ υίὸς " τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλί-" νη." "Ετερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, 21 " Κύριε, ἐπίτρεψόν μοι πρώτον ἀπελθείν καὶ θά-" ψαι τον πατέρα μου." 'Ο δὲ Ἰησοῦς εἶπεν αὐτῶ, 22 " 'Ακολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ¹ Marc. 4. " ἐαυτῶν νεκρούς." ¹Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖ- 23 ον, ηκολούθησαν αυτώ οι μαθηταί αυτού. και ίδου, 24 σεισμός μέγας έγένετο έν τη θαλάσση, ώστε τὸ πλοίον καλύπτεσθαι ύπο των κυμάτων αύτος δέ έκάθευδε. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ήγει- 25 ραν αυτόν, λέγοντες, "Κύριε, σώσον ήμας, απολ-

> 18. είς τὸ πέραν. Το the other side of the lake of Genesaret. See v. 23, 28. Capernaum was at the northern extremity of the lake.

> 20. This was probably said

to warn the scribe of what he must expect if he followed Je-

sus.

Ibid. νίδς τοῦ ἀνθρώπου. It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they and the Son of ame as the

21. Clement of Alexandria says that this disciple was Philip. Strom. III. p. 522. Tertullian appears to have thought him one of the twelve. De Idolol. 12. de Baptismo. 12. Dr. Clarke supposes, that his father was not now dead, but that he wished to stay at home till his father's death.

22. See Suicer. vol. II. p.

392.

Ibid. τοὺς νεκρούς. This means persons devoted to this world. and dead to the world to come. The man, to whom this was said, was a disciple, and had devoted himself to follow Je-

24. καλύπτεσθαι. Was being covered, or beginning to be covered.

26 " λύμεθα." Καὶ λέγει αὐτοῖς, "Τί δειλοί ἐστε, ὀλι"γόπιστοι;" τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέοις
27 καὶ τῆ θαλάσση, καὶ ἐγένετο γαλήνη μεγάλη. οἱ δὲ
ἄνθρωποι ἐθαύμασαν λέγοντες, "Ποταπός ἔστιν οὖ" τος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν
" αὐτῷ;"

28 ^m Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν ^m Marc. ς. τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζό- 26. μενοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν, ὅστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης ² καὶ ἰδοὺ, ἔκραξαν, λέγοντες, "Τί ἡμῦν καὶ σοὶ, Ἰησοῦ " υἰὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι 30 " ἡμᾶς ;" ³Ην δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων 31 πολλῶν βοσκομένη. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, "Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῦν ἀπελ-32 "θεῦν εἰς τὴν ἀγέλην τῶν χοίρων." Καὶ εἶπεν αὐτοῖς,

28. Γεργεσηνών. Mark v. I, and Luke viii. 26, write radaρηνών. Origen says that the true reading is Γεργεσαίων, that Gerasa was in Arabia, Gadara in Judæa, and Gergasa on the sea of Galilee. (Vol. IV. p. 140.141.) But Epiphanius says, that Mark and Luke wrote Γεργεσηνών, Matthew Γαδαρηνών, and that some copies had Γεργεσαίων. (p. 650.) Josephus speaks of the villages of the Gadarenes between Tiberias and Scythopolis. (Vita, p. 5.) Lightfoot states that the towns of Gadara and Gergasa were near to each other: and L. de Dieu supposed the country here spoken of to be near both ci-

Ibid. δύο δαιμονιζόμενοι. Mark

and Luke only mention one.

29. Τί ἡμῶν καὶ σοί; For this phrase see Raphel. It seems to mean, What is there in common to thee and us?

Ibid. πρὸ καιροῦ. Before the time appointed of God for our final judgment. Clarke. See 2 Pet. ii. 4. Jude 6.

30. μακρὰν ἀπ' αὐτῶν. Mark and Luke have ἐκεῖ. The Vulgate, "non longe."

Ibid. χοίρων πολλῶν. There were 2000 feeding on the hills. Mark v. 11, 13. Josephus speaks of Herod being fond of hunting, and says, συστρόφος μὲν ἡ χώρα. De Bel. Jud. I. 21. 13. These were wild boars, and the destruction of such animals would have been a benefit.

"'Υπάγετε." Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. οἱ δὲ βόσκοντες ἔφυγον, καὶ 33 ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλ-34 θεν εἰς συνάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν.

*ΚΑΙ έμβας είς το πλοίον διεπέρασε καὶ ήλθεν Ο a Marc. 2. 1. Luc. 5. 18. είς την ιδίαν πόλιν. και ιδού, προσέφερον αυτώ πα- 2 ραλυτικον έπι κλίνης βεβλημένον και ιδών ο Ίησους την πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ, "Θάρσει, " τέκνον, άφέωνται σοὶ αἱ άμαρτίαι σου." Καὶ ίδοὺ, 3 τινές των γραμματέων είπον έν έαυτοις, "Οδτος " βλασφημεί." καὶ ιδών ὁ Ἰησούς τὰς ἐνθυμήσεις 4 αὐτῶν, εἶπεν, " Ινατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν " ταις καρδίαις ύμων; τι γάρ έστιν εύκοπώτερον, 5 " είπειν, 'Αφέωνται σοι αι άμαρτίαι' ή είπειν, Έγει-" ραι καὶ περιπάτει; "Ινα δὲ εἰδητε, ὅτι εξουσίαν ἔχει 6 " ὁ νίὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι άμαρ-" τιας," (τοτε λέγει τῷ παραλυτικῷ,) " Έγερθεὶς ἄρον " σου την κλίνην, και ύπαγε είς του οικόν σου." Και 7 έγερθείς απηλθεν είς τον οίκον αυτού. ίδοντες δε οί 8

ı.

^{32.} This is perhaps the strongest proof of the actual presence of evil spirits in the demoniacs. Men might perhaps be subject to fancy, but an herd of swine could not.

sided there, iv. 13. See also John ii. 12.

^{2.} This is told more at length by Mark ii. 3, and Luke v. 18. Ibid. appears is the perfect passive indicative. Schmidius, Waltus.

^{4.} Now. For the difference streen Now and edits, see Aarchins. p. 543.

όχλοι έθαύμασαν, καὶ έδόξασαν τὸν Θεὸν, τὸν δόντα έξουσίαν τοιαύτην τοις ἀνθρώποις.

- 9 ^b Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον ^b Marc. 2.
 καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, ^{14. Luc. 5.}
 καὶ λέγει αὐτῷ, " ᾿Ακολούθει μοι ' καὶ ἀναστὰς ἡκο10 λούθησεν αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν
 τῆ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελώναι καὶ ἀμαρτωλοὶ
 ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
 11 αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς
 αὐτοῦ, " Διατί μετὰ τῶν τελωνῶν καὶ ἀμαρτω-
- 12 " λων έσθίει ὁ διδάσκαλος ὑμων;" 'Ο δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, "Οὐ χρείαν ἔχουσιν οἱ ἰσχύ-
- 13 " οντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. επορευθέντες ε 12.7. " δὲ μάθετε τί ἐστιν, ' Ελεον θέλω, καὶ οὐ θυσίαν' ιΤim.1.15. " οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἀμαρτωλοὺς

" εἰς μετάνοιαν."

8. τοις ἀνθρώποις. Either for men, i. e. for the good of men: or to men, i. e. to one who is a man.

9. τελώνιον. A place on the banks of the lake, where the customs were received for goods carried by water.

10. iv rŷ olkia. This was Matthew's house. See Luke v. 29. It has been supposed that six months intervened between the call of Matthew and this feast. See Newcome. If so, Mark has observed the order of time, though he also anticipates this feast: see ii. 15. v. 22: but Greswell supposes that Matthew has recorded a different feast from Mark and Luke, and not one in his own house.

- 11. The Jews had a particular aversion to the publicans, because they reminded them of their being tributary to the Romans.
- 13. Έλεος θέλω ἡ θυσίαν. LXX. Matthew agrees with the Hebrew. The meaning is, that God is better pleased with an act of mercy than with sacrifices. Jesus had just performed the former; the Pharisees boasted of the latter.

Ibid. I came not to call righteous men to my kingdom, but I
came to call sinners to repentance. It matters not whether
we take δικαιούς ironically or
no. Jesus came only to call
those persons who felt that
they needed repentance.

4 Ματς. 2.
4 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέ- 14
18. Luc. 5.
γοντες, "Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν
"πολλὰ, οἱ δὲ μαθηταί σου οὐ νηστεύουσι;" Καὶ 15
εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Μὴ δύνανται οἱ υἱοὶ τοῦ
"νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ
"νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ'
"αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. οὐδεὶς 16
"δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἰματίω
"παλαιῷ" αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ
"ἰματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ βάλλου- 17
"σιν οἶνον νέον εἰς ἀσκοὺς παλαιούς" εἰ δὲ μήγε,
"ρήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσ"κοὶ ἀπολοῦνται" ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσ"κοὺς καινοὺς, καὶ ἀμφότερα συντηροῦνται."

15. Tillemont observes, that what is said here of the bride-groom, would remind John's disciples of what John himself had said of Christ. (John iii. 29.) Memoires, tom. I. p. 168. Yioi τοῦ νυμφώνος are the companions of the bridegroom. See note at 2 Thess. ii. 3. This is the earliest intimation given by Jesus of his death.

16. τὸ πλήρωμα αὐτοῦ sc. τοῦ
ἰματίου παλιωοῦ, the piece which
was used to fill up the old cloth,
αἷρει ἀπὰ τοῦ [ματίου, lakes away
still exers of the old cloth. See
Alberti. union of new
usuitable, so
τ that my
x mourn-

"ing and rejoicing, by fasting while they have the enjoyment of my immediate presence." Clarke.

17. See Job xxxii. 19. The dσκοί were made of leather. The true reading is probably ἀμφότεροι.

 δρχων. Mark says, εἶς τῶν ἀρχισυναγώγων, ὀνόματι 'Ιάειρος. v. 22. Irenæus speaks of "summi sacerdotis filia." p. 308.

Ibid. λέγων ότι. Herodotus uses a similar phrase in II. 115. Xenophon Cyrop. III. p. 51. etre 8 ότι είς επρόν ήσεις.

Ibid. fors evolvingon. She was not dead when her father first went to Jesus. See Mark

19" σου έπ' αὐτην, καὶ ζήσεται." Καὶ έγερθεὶς ὁ Ἰησοῦς ηκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

20 Καὶ ἰδού, γυνη αἰμορροούσα δώδεκα ἔτη, προσελθούσα ὅπισθεν, ήψατο τοῦ κρασπέδου τοῦ ἱματίου 21 αύτου. έλεγε γαρ έν έαυτη, "Εαν μόνον άψωμαι 22 " τοῦ ἱματίου αὐτοῦ, σωθήσομαι." 'Ο δὲ Ἰησοῦς ἐπιστραφείς καὶ ἰδων αὐτην, εἶπε, " Θάρσει, θύγατερ ή " πίστις σου σέσωκέ σε." καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς 23 ώρας έκείνης. Καὶ έλθων ὁ Ἰησούς είς την οικίαν τοῦ ἄρχοντος, καὶ ἰδών τοὺς αὐλητὰς καὶ τὸν ὅχλον 24 θορυβούμενον, λέγει αὐτοῖς, "'Αναχωρεῖτε' οὐ γὰρ " ἀπέθανε το κοράσιον, άλλὰ καθεύδει." καὶ κατε-25 γέλων αὐτοῦ. ὅτε δὲ ἐξεβλήθη ὁ ὅχλος, εἰσελθών έκράτησε της χειρός αὐτης, καὶ ηγέρθη τὸ κοράσιον.

v. 23, 35. Luke writes ἀπέθνησκεν, was dying, in viii. 42; and it appears in 49, that he agreed with Mark. Wolfius thinks that she was on the point of death when her father left his house, and he now assumed her to be dead; my daughter has by this time died: so also Dr. Clarke.

20. Eusebius says that this woman was of Cæsarea Philippi, where he had seen brazen statues of her and Jesus. (Hist. Eccles. VII. 18.) Sozomen says that the statue of Jesus was thrown down in the reign of Julian, but was put up again in the church, where it remained to his day. (V. 21.) The miracle, however, seems to have been worked at Capernaum. Tertullian makes the same remark upon her touching Jesus,

as at viii. 3. Her name was said to be Veronica. See Fabricius, Cod. Apoc. p. 252.

Ibid. κρασπέδου. She may have thought that there was virtue in the φυλακτήρια, (see xxiii. 5.) which were sometimes written upon the border of the garment. See xiv. 36.

22. The woman was cured before Jesus spoke to her. See Mark v. 29. Luke viii. 44.

23. αὐλητάς. When it was reported at Jerusalem that Josephus was dead, he tells us, πλείστοις μισθούσθαι τούς αὐλητας, οί θρήνων έξηρχον αὐτοίς. De Bel. Jud. III. 9. 5. See Lightfoot ad I. Geierus, de luctu Ebræorum. V. 16.

24. οὐκ ἀπέθανε. The tense is still strictly appropriate: she was not dying at the time when her father thought she was dying.

καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκεί- 26 νην.

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν 27 αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, " Ἐλέησον " ἡμᾶς, νἱὲ Δαβίδ." Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσ- 28 ῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, " Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;" Λέγουσιν " αὐτῷ, Ναὶ, Κύριε." Τότε ἡψατο τῶν ὀφθαλμῶν αὐ- 29 τῶν, λέγων, " Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν" καὶ ἀνεώχθησαν αὐτῶν οἱ ὀφθαλμοί καὶ ἐνεβριμή- 30 σατο αὐτοῖς ὁ Ἰησοῦς, λέγων, " Ὁρᾶτε μηδεὶς γι- "νωσκέτω." οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ 31 τῆ γῆ ἐκείνη.

f Luc. 11.

'Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ 32 ἄνθρωπον κωφὸν δαιμονιζόμενον. καὶ ἐκβληθέντος 33 τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὅχλοι, λέγοντες, "Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσ-

g 12. 24. " ραήλ." ⁶Οί δὲ Φαρισαῖοι ἔλεγον, " Ἐν τῷ ἄρχοντι 34 Marc. 3. 23. " τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια."

h 4. 23.
 h KAI περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ 35
 Marc. 6. 6.
 Luc. 13. 22. τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ

1 Marc. 6. λαφ̂. 1 ίδων δὲ τοὺς ὅχλους, ἔσπλαγχνίσθη περὶ 36 34. Ναμ. 27. 17. αὐτων, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ώσεὶ πρό-Zech. 10. 2.

27. viè Δαβίδ. This was one of the titles applied by the Jews to the Messiah. See xxii. 42.

36. See Numbers **vii. 17. where the L' βατα, οἶτ Phile

Vol. II. p. 385. See I Kings xxii. 17. Jer. xxiii. 1—4. l. 6. Ibid. ἐκλελυμένοι. There is more authority for reading ἐσκυλμένοι. For the meaning of

σκύλλειν see Mark v. 35. Luke ii. 6. viii. 49. Ἐκλελυμένοι bably means tired, exhausted 37 βατα μὴ ἔχοντα ποιμένα. τότε λέγει τοῖς μαθηταῖς Luc. 10. 2. Job. 4. αὐτοῦ, " Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται 35.

38 " ολίγοι δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, "ὅπως ἐκβάλη ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ."

ΙΟ ¹ Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ¹ Marc. 3. ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε Luc. 9. 1. ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ ² πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ ᾿Ανδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ 3 τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ ᾿Αλφαίου, καὶ Λεββαῖος 4 ὁ ἐπικληθεὶς Θαδδαῖος· Σίμων ὁ Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

in body or mind, as in xv. 32. Mark viii. 3. Gal. vi. 9. Heb. xii. 3. See also 2 Sam. xvii. 29. If sheep are without a shepherd, they wander from their pasture (ἐρριμένοι), and faint for want of food (ἐκλενμένοι.) The whole refers to the want of able teachers.

38. ἐκβάλη perhaps means, send quickly. See John x. 4.

Chap. X.

1. Eusebius says that this was not long after the beginning of his preaching. Hist. Eccles. I. 10.

Ibid. θεραπεύειν, as well as ἐκβάλλειν, seems to belong to ἐξουσίαν πν. ἀκαθάρτων, and confirms the idea of diseases being sent by evil spirits. See Luke xiii. 16. Acts x. 38. 1 Cor. v. 5. 2 Cor. xii. 7. 1 Tim. i. 20. 26 Cor. xii. 7. 1 Tim. i. 20.

John xvii. 2. Rom. ix. 21.

- 2. πρῶτος Σίμων. That πρῶτος merely means a priority of order, see Hackspanius ad l.
- 3. Βαρθολομαίος. כר תלמר the son of Talmai. See note at John i. 46.

Ibid. Λεββαῖος, called also Judas in Luke vi. 16. Acts i. 13. Lebbæus may come from a heart, or אלבי a heart, or אלבי a lion: or from Lebba, a town of Galilee.

- 4. Karariτηs. L. de Dieu says that this does not mean an inhabitant of Canaan, which is Xararaîos, but he derives it from ΣΣ zelotes, and so he is called by Luke vi. 15. Scaliger says that there was a sect of Jews called Zηλωταί, or Kannæi. (Elench. Trihær. c. 1.)
 - 4. Ἰσκαριώτης. Probably of

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, πα-ς ραγγείλας αὐτοῖς, λέγων, "Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλ- "θητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· "πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπο-6

 m 15. 24. " m πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπο- 6 n 3. 2. et 4. " λωλότα οἴκου Ἰσραήλ. n πορευόμενοι δὲ κηρύσσετε, 7 17. Luc. 9. 2. et 10. 9. " λέγοντες, "Οτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

" ἀσθενοῦντας θεραπεύετε, λεπρούς καθαρίζετε, νεκ- 8 " ρούς ἐγείρετε, δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε,

Kerioth, a city of Judah. (Joshua xv. 25.) So says Theophylact (Ἰσκάρα); and at John vi. 71. xii. 4. some MSS. read ἀπὸ Καρυώτου. Origen observes that Iscariot means exsuffocatus. Vol. III. p. 895, NODN. See Lightfoot ad l. who says that the word might also be NUCLON Judas with the apron. Theophylact adds, that he was also called Simon, which was the name of his father: see John vi. 71. xii. 4.

5. It appears, by comparing Mark iii. 14, and vi. 7, that Matthew anticipates the sending of the twelve: they were selected now, but sent afterwards. They did not go in a body, but two and two. Mark vi. 7.

Ibid. ἐθνῶν—Σαμαρειτῶν. We must remember, that the twelve only went to prepare men for the gospel. As soon as the atonement was made, Jesus ordered the gospel to be preach-

ed to the Samaritans and Gentiles, Acts i. 8.

8. Work all these miracles without taking any reward.

9, 10. Braunius quotes a Jewish saying, "Ne ingrediatur "montem templi cum baculo "suo, nec cum calceis suis, nec "cum crumena sua." De Vestitu Sac. Heb. p. 482.

10. μηδε ὑποδήματα. According to Mark vi. 9, they were to be ὑποδεδεμένους σανδάλια, so that they were to wear sandals, but not shoes, (Lightfoot:) or perhaps it means, that they were to carry no shoes except those which they wore. Beza, Newcome. Hackspanius makes δύο refer to ὑποδήματα as well as to χιτῶνας. See Luke xxii. 35.

Ibid. μηδε ράβδον. Mark says, ἵνα μηδεν αἵρωσιν εἰς όδὸν, εἰ μὴ ράβδον μόνον. vi. 8. Luke, μήτε ράβδους, ix. 3; so that it is probable we are also to read ράβδους in Matt.

Ibid. "A & See note at 1 Tim. v. 18.

11 " έστιν. Εἰς ἡν δ αν πόλιν ἡ κώμην εἰσέλθητε, " έξετάσατε τίς έν αὐτη ἄξιός έστι κάκει μείνατε, 12 " έως αν εξέλθητε. είσερχόμενοι δε είς την οικίαν, 13 " ἀσπάσασθε αὐτήν. καὶ ἐὰν μὲν ἢ ἡ οἰκία ἀξία, ἐλ-" θέτω ή εἰρήνη ὑμῶν ἐπ' αὐτήν ἐὰν δὲ μὴ ἢ άξία, 14 " ή εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. ٩ καὶ δς ٩ Marc. 6. " έὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούση τοὺς λόγους 5. et 10. 10. " ύμων, έξερχόμενοι της οἰκίας η της πόλεως έκείνης, et 18.6. 15 " έκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῷν. τάμὴντ 11.24. " λέγω ύμιν, ανεκτότερον έσται γη Σοδόμων καὶ Γο-" μόρρων εν ήμερα κρίσεως, ή τη πόλει εκείνη. 16 " 'Ιδού, έγω ἀποστέλλω ύμᾶς ώς πρόβατα έν Luc. 10. 3. " μέσφ λύκων γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, 19. 17 " καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσέχετε δὲ ἀπὸ " των ανθρώπων παραδώσουσι γαρ ύμας είς συνέ-" δρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν 18 " ύμᾶς ' τ καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ! Marc. 13. " ένεκεν έμου, είς μαρτύριον αυτοίς και τοίς έθνεσιν. 12. 11, 12.

19 " "ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς " Luc. 21.
" ἡ τί λαλήσητε δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ½ Tim. 4.
20 " ὥρα τί λαλήσετε οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦν-

11. τίς ἄξιός ἐστι, who is deserving that you should abide with him. Elsner. Wolfius.

with him. Elsner. Wolfius.

Ibid. ἐξέλθητε. Ye go out of the city.

14. δε έὰν μὴ δέξηται for έάν τις μὴ δέξηται. See Raphel.

17. Beware of these men. Palairet.

Ibid. iv rais ouvaywyais. Compare xxiii. 34. Acts xxii. 19. xxvi. 11. Persons were scourged in the synagogues, because the rulers of the synagogues

were also judges of the people. Biscoe, p. 111. Lightfoot ad l.

18. airois, against them. Hackspanius: but I should rather understand our Saviour to mean, ye shall be brought before governors and kings on account of my religion, that you may bear your testimony to it in the presence both of Jews and Gentiles. See viii. 4.

20. οὐ γὰρ κ.τ.λ. It is not you only that speak, but &c. Wolfius.

" τες, άλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λα
* Μich. 7. " λοῦν ἐν ὑμῦν. * Παραδώσει δὲ ἀδελφὸς ἀδελφὸν 21

5, 6. Luc.
21. 16. " εἰς θάνατον, καὶ πατὴρ τέκνον καὶ ἐπαναστήσον-

" ται τέκνα έπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

9 24. 13. " ⁹ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὰ ὅνομά ²² Marc. 13. Luc. " μου ' ὁ δὲ ὑπομείνας εἰς τέλος, οὖτος σωθήσεται. ^{21. 17.}

" ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῆ πόλει ταύτη, **φεύ-** 23

" γετε εἰς τὴν ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ

" τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἔως ὰν ἔλθη ὁ *Luc. 6.40. " υἰὸς τοῦ ἀνθρώπου. * Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν 24

Joh. 13. 16. εt 15. 20. ετ διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

" άρκετὸν τῷ μαθητῆ ΐνα γένηται ὡς ὁ διδάσκαλος 25

12. 24. " αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν

Ματς.3. 22.

Luc. 11. 15. " οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν, πόσφ μᾶλλον

Ibid. τὸ Πνεῦμα τοῦ πατρός. This seems to be the first promise of the Spirit whom the Father was to send. See John xiv. 26. xv. 26. Acts i.

21. This relates to the first Christians.

22. This verse is connected with ver. 18. *Hombergius*. See Acts xxviii. 22.

Ibid. ὁ ὑπομείνας. Olearius thinks this means, He that shall survive to the destruction of Jerusalem, shall be provided with means of escape. For τέλος, vid. xxiv. 6.

23. τελέσητε. Raphel and Krebsius say that this verb means perugrare. Έκπεραίνειν has the same sense in Xen. Hellen. IV. 5. 8. We might say in English, you will not finish the cities. The coming of the Son of man may mean the

destruction of Jerusalem, as in c. xxiv. which happened A. D. 72, at which time the gospel had not been preached in all the cities of Judæa. But the passage may have a secondary meaning, that the Jews will not be converted to Christianity till the end of the world. See Rom. xi. 25. Our Saviour means to say, You may reconcile it to yourselves to flee from one city to another, because you will have an opportunity of preaching the gospel in the city to which you flee.

24. You must expect this persecution, because the disciple must not hope to be better treated than his master.
25. The disciple should be well contented if he is not treated worse than his master.

25. Βεελζεβούλ. This was an idol worshipped at Ekron.

26 " τους οἰκιακους αὐτοῦ; b Μὴ οὖν φοβηθητε αὐτούς b Marc. 4. " οὐδὲν γάρ ἐστι κεκαλυμμένον, δ οὐκ ἀποκαλυφθή- 17. et 12.2.

27 " σεται καὶ κρυπτὸν, ὁ οὐ γνωσθήσεται. ὁ λέγω " ὑμῶν ἐν τῆ σκοτία, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ

28" οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. καὶ μὴ

" φοβηθητε άπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ

" ψυχὴν μὴ δυναμένων ἀποκτείναι· φοβήθητε δὲ

" μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπο-

29 " λέσαι ἐν γεέννη. Οὐχὶ δύο στρουθία ἀσσαρίου

" πωλείται; καὶ εν έξ αὐτῶν οὐ πεσείται ἐπὶ τὴν γῆν

30 " ἄνευ τοῦ πατρὸς ὑμῶν ο ὑμῶν δὲ καὶ αἱ τρίχες τῆς c Luc. 21. 31 " κεφαλής πασαι ήριθμημέναι εἰσί. μὴ οὖν φοβηθήτε 34. 2 Sam.

32 " πολλών στρουθίων διαφέρετε ύμεις. d Πας οὐν d Marc. 8.

" ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώ- 38. Luc. 9. " πων, ὁμολογήσω κάγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ $^{2 \text{ Tim. 2.}}_{12. \text{ Apoc.}}$

33 " πατρός μου τοῦ ἐν οὐρανοῖς. ὅστις δ αν άρνήση- 3.5.

" ταί με ξμπροσθεν των ανθρώπων, αρνήσομαι

" αὐτὸν κάγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐ-

2 Kings i. 3. בעל זבוב. See Wolfius.

27. els τὸ oðs. Lightfoot says that this is an allusion to the custom in the synagogues, where the reader did not speak out loud, but whispered in the ear of another person, who addressed the people. Ad Matt. iv. 23. et ad l. So also Hammond.

29. ἀσσαρίου, from the Latin As.

Ibid. ἐπὶ τὴν γῆν. Origen reads εἰς παγίδα. Vol. I. p. 794. and so apparently did Ireneus. II. 26. 2.

Ibid. ἄνευ τοῦ πατρός ὑμῶν.

So ούτι άνευ θεοῦ ήδε γε βουλή. Hom. Od. 8. 372.

30. ηριθμημέναι may mean held in great account, like the Latin phrase, in numero habere.

31. πολλών. Markland proposed πολλφ (ad Lys. 30. p. 600.) which is the reading of some MSS. Valcknaer once approved of it, (Schol. ad Luc. xii. 7.) but afterwards changed. (Schediasm. p. 362.)

32, 33. Polybius uses domθηναι φόην for to deny a knowledge of singing: and ὁμολογείν, to profess a knowledge of it. IV.

20. 11.

e Luc. 12. " ρανοίς. "Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην 34
49,51, &c. " ἐπὶ τὴν γῆν' οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μά-

 $^{\rm f}$ Mich. 7. 6. " χαιραν. $^{\rm f}$ $\mathring{\eta}$ λθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ 35

" πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐ-

" τῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· καὶ 36

 8 Luc. 14. " $\stackrel{?}{\epsilon}$ χθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. 8 O $\stackrel{?}{\phi}$ ι- 37

" λων πατέρα η μητέρα ύπερ έμε, ουκ έστί μου άξιος

" καὶ ὁ φιλῶν υίὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστί

h 16. 24. "μου ἄξιος' h καὶ ος οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ 38 Marc. 8. 34. Luc. 9. 23. "καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστί μου ἄξιος. i ος 39 i 16. 25. Marc. 8. 35. "εὐρὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν' καὶ ος Luc. 9. 24. "ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὐρήσει Joh. 12. 25. "αὐτήν. h $^{\rm k}$ Ο δεχόμενος ὑμᾶς, ἐμὲ δέχεται' καὶ ος 40 Luc. 10. 16. "ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με. ος δε- 41 Joh. 13. 20. "ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με. ος δε- 41

" χόμενος προφήτην είς ονομα προφήτου, μισθον προ-

" φήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὅνομα

¹ Marc. 9. " δικαίου, μισθον δικαίου λήψεται. ¹καὶ ος έὰν πο- 42

" τίση ἔνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον

" εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπο-

" λέση τὸν μισθὸν αὐτοῦ."

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων Ι Ι τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

34. This is said with reference to the divisions which Christianity caused in families during the first ages.

37. See Deut. xxxiii. 9.

39. εύρών. A person who finds a treasure values it very highly; and thus εύρων is used for putting a great value upon any thing. So also if a person

does not value any thing, he is apt to lose it, and thus ἀπολέσας is used for disregarding a thing. The immediate application is to the first Christians in the time of persecution.

CHAP. XI.

1. τοῦ διδάσκειν. See note at ii. 13.

m 'Ο ΔΕ Ίωάννης ἀκούσας έν τῷ δεσμωτηρίω τὰ m Luc. 7. έργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, 3 είπεν αὐτῷ, " Σὰ εἶ ὁ ἐρχόμενος, ἢ ἔτερον προσδο-4" κώμεν;" Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, " Πορευθέντες άπαγγείλατε Ἰωάννη, α άκούετε καὶ 5 " βλέπετε· "τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περι- " Esa. 35-" πατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· 6" νεκροὶ έγείρονται, καὶ πτωχοὶ εὐαγγελίζονται καὶ " μακάριός έστιν, δε έαν μη σκανδαλισθή έν έμοί." 7 ° Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν ο Luc. 7. τοις όχλοις περί Ἰωάννου, "Τί έξήλθετε είς την " έρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευό-8 " μενον ; άλλὰ τί ἐξήλθετε ιδείν ; ἄνθρωπον ἐν μα-" λακοις ιματίοις ημφιεσμένον; ιδού, οι τὰ μαλακὰ 9 " Φορούντες, έν τοις οίκοις των βασιλέων είσίν. άλλα " τί έξήλθετε ίδειν; προφήτην; ναὶ, λέγω ύμιν, καὶ 10 " περισσότερον προφήτου. Ρούτος γάρ έστι περὶ οῦ P Mal. 3. 1. " γέγραπται, ' Ἰδοὺ, έγω αποστέλλω τὸν ἄγγελόν Luc. 7. 27.

2. ἀκούσας. He heard this from his own disciples, (Luke vii. 18.) who were perhaps jealous of the fame of Jesus. See ix. 14. John iv. 1. This may have been the reason of his sending them. For the place of his prison vid. Mayerus, Ecloga Evangel. ad Dominic. III. Advent.

5. VERPOL EYELPOYTAL. No such miracle has as yet been recorded by S. Matthew: but the widow's son at Nain had been raised. See Luke vii. 11—17.

6. μακάριός κ. τ. λ. This may have been addressed particularly to John's disciples, who had been jealous of Jesus. Theo-

phylact ad Luc. vii. 23.

7. "Κάλαμος ἐπ' δχθη παρα"ποταμία πεφυκώς καὶ πρὸς πῶν
"τὸ πνέον σαλευόμενος." Lucian.
Hermotim. It means, Did you
go out to see a mere nothing?

 " Hinc etiam κομψη illa " χλαινὶς καὶ μαλακοὶ χιτωνίσκοι " ab æmulis adversariisque pro-" bro (Demostheni) data." Aul.

Gell. I. 5.

9. περισσότερον προφήτου. This means a prophet and something more: John not only foretold, like the other prophets, that the Messiah was to come, but he immediately preceded him and shewed him to the world.

10. 'Ιδού έξαποστέλλω τον άγ-

" μου προ προσώπου σου, ος κατασκευάσει την οδόν

" σου έμπροσθέν σου.' 'Αμὴν λέγω ὑμῶν, οὐκ ἐγή- 11

" γερται έν γεννητοίς γυναικών μείζων 'Ιωάννου τοῦ

" βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῆ βασιλεία τῶν

q Luc. 16. " οὐρανῶν μείζων αὐτοῦ ἐστιν. qἀπὸ δὲ τῶν ἡμερῶν 12
16. " Ἰωάννου τοῦ βαπτιστοῦ ἔως ἄρτι, ἡ βασιλεία τῶν

" οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

" πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἔως Ἰωάννου 13 $^{\rm r}$ Mal. 4. 5. " προεφήτευσαν $^{\rm r}$ καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν 14 $^{\rm s}$ 13. 9. " Ηλίας ὁ μέλλων ἔρχεσθαι. $^{\rm s}$ ὁ ἔχων ὧτα ἀκούειν, 15 $^{\rm hoc.~2.~7.}$ ἀκούετω. $^{\rm t}$ Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην ; 16

" ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς καθημένοις, καὶ

γελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου. LXX. Matthew, Mark, and Luke exactly agree.

11. γυναικών. Theophylact observes, that by this word Jesus excepted himself, because he was born of a virgin.

Ibid. ὁ μικρότερος. Some persons have supposed our Saviour to mean himself: in which case ἐν τῆ β. τῶν οὐρανῶν is connected with μείζων ἐστίν. but he who now appears inferior is greater than him in the kingdom of heaven. The usual construction is, however, the best; The meanest preacher of the gospel in the kingdom of the Messiah has a greater and more excellent office and ministry than he. Clarke.

12. βιάζεται. Some interpret it actively, tota vi se insinuat. See Luke xvi. 16. Erasmus, Vitringa. Others explain the passage to mean, regno calorum vis infertur, i. e. men endea-

vour with the greatest eagerness to enter the church. Hammond, Le Clerc, Wolfius, Krebsius.

Ibid. βιασταὶ is well explained by Raphel, quia in regnum calorum irrumpunt βία τῶν Φαρισαίων καὶ τῶν λοιπῶν Ἰουδαίων: or it may merely denote the earnestness with which they pressed in. Chemnitius, Olearius. The whole passage seems to mean, that John had begun to preach a spiritual religion, encouraging repentance and holiness, and that many had been persuaded by him and by Jesus.

- 13. Until the time of John the Baptist every thing was prophetical. The prophecies then began to be accomplished.
- 14. 'Hλίας. Surenhusius quotes the Talmud as teaching, "Eliam venturum non esse "ipsam Eliæ personam, sed "alium ei factis similem."

17 "προσφωνούσι τοις έταίροις αὐτών, καὶ λέγουσιν,

" Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὡρχήσασθε ἐθρηνήσαμεν 18" ὑμῖν, καὶ οὐκ ἐκόψασθε. ἦλθε γὰρ Ἰωάννης μήτε ἐσ-

19 " θίων μήτε πίνων, καὶ λέγουσι, Δαιμόνιον έχει. ἦλ-

" θεν ὁ υίὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέ-

" γουσιν, Ίδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελω-

" νῶν φίλος καὶ άμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία

20 " ἀπὸ τῶν τέκνων αὐτῆς." "Τότε ἤρξατο ὀνειδίζειν " Luc. 10.
τὰς πόλεις, ἐν αἶς ἐγένοντο αἰ πλεῖσται δυνάμεις αὐ-

21 τοῦ, ὅτι οὐ μετενόησαν. "Οὐαί σοι, Χοραζὶν, οὐαί,

" σοι Βηθσαϊδάν, ὅτι εἰ ἐν Τύρφ καὶ Σιδῶνι ἐγένον-

" το αι δυνάμεις αι γενόμεναι έν ύμιν, πάλαι αν έν

22 " σάκκω καὶ σποδώ μετενόησαν. πλην λέγω ύμιν,

" Τύρφ καὶ Σιδώνι ἀνεκτότερον ἔσται ἐν ἡμέρα κρί-

23 " σεως, η υμίν. *Καὶ σὺ, Καπερναοὺμ, η ἔως τοῦ × Thren. 4. " οὐρανοῦ ὑψωθεῖσα, ἔως ἄδου καταβιβασθήση " ὅτι 6.

 So Æsop, fab. XXXIX.
 ὅτε ηθλουν, οὐκ ὡρχεῖσθε. A similar proverb is found in the Talmud. Vid. Wolfius.

18. μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων. Luke vii. 33.

19. καὶ ἐδικαιώθη κ. τ. λ. This is the remark of Christ upon the calumnies of those who rejected him: and he means to say, that though his doctrine was despised and not understood by the Scribes and Pharisees, yet the wisdom of it was acknowledged and proved by those who embraced it. The children of wisdom mean the publicans and others who flocked to the preaching of Christ: for δικαιοῦν in this sense, vid. Luke vii. 29, 35. xvi. 15; and for and put for VOL. I.

ύπὸ, vid. xvi. 21. xxvii. 9. Mark viii. 31. Luke xvii. 25. Acts ii. 22. Rev. xii. 6. See Wolfius.

21. Χοραζίν. Some have proposed to read χῶρα Ζὶν, country of Zin, because no such place as Chorazin is mentioned in any ancient writer. See Wolfius, who shews, however, that Χοραζίν is the true reading. It is said to be the same as Harosheth, Judg. iv. 2.

Ibid. Βηθσαϊδὰ, from צירן
domus piscium. It was a
town on the lake of Gennesaret: but it is doubted whether
it is the same as that mentioned in Luke ix. 10.

 The reading is probably [†] ξως τοῦ οὐρανοῦ ὑψώθης, [†] ξως

adov.

" εί εν Σοδόμοις εγένοντο αι δυνάμεις αι γενόμεναι εν " σοὶ, ἔμειναν αν μέχρι τῆς σήμερον. Υπλην λέγω 24 y 10. 15. " ύμιν, ότι γη Σοδόμων ανεκτότερον έσται έν ημέρα z Luc. 10. " κρίσεως, η σοί." - Έν έκείνω τῷ καιρῷ ἀποκριθείς 25 21. ό Ἰησοῦς εἶπεν, "Ἐξομολογοῦμαί σοι, πάτερ, κύ-" ριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα " ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ " νηπίοις, ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία 26 " έμπροσθέν σου. "Πάντα μοι παρεδόθη ύπο τοῦ 27 a 28. 18. Joh. 1. 18. 3. 35. 6. 46. " πατρός μου καὶ οὐδεὶς ἐπιγινώσκει τὸν υίὸν, εἰ 10. 15. 13. " μὴ ὁ πατήρ' οὐδὲ τὸν πατέρα τὶς ἐπιγινώσκει, εἰ " μη ὁ νίὸς, καὶ ῷ ἐὰν βούληται ὁ νίὸς ἀποκαλύψαι. " Δεύτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισ- 28 " μένοι, κάγὼ ἀναπαύσω ὑμᾶς. ^b ἄρατε τὸν ζυγόν 29 b Zach. 9. 9. Philip. " μου ἐψ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι 2. 7, 8. Jer. 6. 16. " καὶ ταπεινὸς τῆ καρδία καὶ ευρήσετε ἀνάπαυσιν

1 Joh. 5.3. " ταις ψυχαις ύμων. ο γαρ ζυγός μου χρηστός, και 30 " το φορτίον μου έλαφρον έστιν."

d'EN έκείνω τω καιρώ έπορεύθη ὁ Ίησους τοις 12 d Marc. 2. 23. Luc. 6. 1. Deut. σάββασι διὰ τῶν σπορίμων οι δὲ μαθηταὶ αὐτοῦ 23. 25. έπείνασαν, καὶ ήρξαντο τίλλειν στάχυας καὶ ἐσθίειν. οί δὲ Φαρισαίοι ἰδόντες εἶπον αὐτῷ, "Ἰδοὺ, οἱ μαθη-2 " ταί σου ποιούσιν, ο ούκ έξεστι ποιείν έν σαβ-

> 25. Έξομολογούμαι. See note through the corn-fields. Wolfius. at Luke xxii. 6.

26. ναὶ, ὅτι. Subaud. ἐξομολογοῦμαι e v. 25. Palairet.

28. πεφορτισμένοι. Laden with the burden either of sins or of rites and ceremonies.

CHAP. XII. 1. διὰ τῶν σπορίμων, along or by the side of the corn-fields. Palairet. Or, along the paths

Ibid. στάχυας. Ears of barley. See note at Luke vi. 1.

2. The Pharisees objected. because it was the Sabbath. It was lawful for persons going through a corn-field to pluck the ears, Deut. xxiii. 25. but the Talmud expressly forbids it on the Sabbath. See Lightfoot ad 1.

3 " βάτφ." 'Ο δὲ εἶπεν αὐτοῖς, "Οὐκ ἀνέγνωτε τί " ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ'

4 " αὐτοῦ; "πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ ε I Sam.21.
6. Exod.

" τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οῢς οὐκ ἐξὸν $^{25.30.et}$ "ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ αὐτοῦ, εἰ μὴ τοῖς Lev. $^{29.32.33.}$

την αυτφ φαγείν, ουοε τοις μετ αυτου, ει μη τοις Lev. 24. 5, 9, et 8. 31. 5 " ίερεῦσι μόνοις; ' Η οὐκ ἀνέγνωτε έν τῷ νόμῷ, ὅτις Num. 28.

" τοις σάββασιν οι ιερείς εν τῷ ιερῷ τὸ σάββατον 9.

6 " βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; λέγω δὲ ὑμῶν, ὅτι

7 " τοῦ ἰεροῦ μείζων ἐστὶν ὧδε. ε εἰ δὲ ἐγνώκειτε τίε 9. 13. Ose. 6. 6

" έστιν, "Ελεον θέλω καὶ οὐ θυσίαν, οὐκ αν κατε-

8 " δικάσατε τοὺς ἀναιτίους. κύριος γάρ ἐστι καὶ τοῦ

" σαββάτου ὁ υίὸς τοῦ ἀνθρώπου."

- 9 h Καὶ μεταβὰς ἐκείθεν, ἦλθεν εἰς τὴν συναγωγὴν h Marc. 3.1. Luc. 6. 6. 6. 10 αὐτῶν. i καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χείρα ἔχων ξηράν i Luc. 13. καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, "Εἰ ἔξεστι τοῖς Joh. 9. 16.
 - 3. The story is in 1 Sam. xxi. and the commandment concerning the shew-bread is in Levit. xxiv. 5—9, by comparing which two places together, it appears that David ate the bread on the Sabbath.

4. εἰ μὴ for ἀλλὰ, as in Luke iv. 27. John v. 19. 1 Cor. vii. 17. Gal. i. 7. Rev. ix. 4.

- 5. οὐκ ἀνέγνωτε ἐν τῷ νόμῳ. Have ye not read in the Law various regulations, which the priests are ordered to observe on the sabbath. See Numb. xxviii. o.
- 6. You will perhaps say that this is not a profanation, because done in the temple: but I say unto you, that there is here a person greater than the temple, and what he permits cannot be a profanation.
- 7. ELEON. Mercy would have led them to consider the hunger of the disciples, rather than the prohibition concerning the shew-bread: or it may mean, that the disciples were engaged in a work of mercy, and therefore might be excused for neglecting a ceremonial observance.
- 8. κύριος γὰρ κ. τ. λ. This is connected with ἀναιτίους: the disciples were free from any blame, because they were authorized by him who had originally given to the sabbath its sanctity, and whose will could therefore dispense with that sanctity. Καὶ after ἐστι is perhaps an interpolation.
- This was on another sabbath. Luke vi. 6.
- 10. ἐπηρώτησαν. According

" σάββασι θεραπεύειν;" ίνα κατηγορήσωσιν αὐτοῦ. 'Ο δὲ εἶπεν αὐτοῖς, "Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, 11

" ος έξει πρόβατον εν, καὶ ἐὰν ἐμπέση τοῦτο τοῖς

" σάββασιν είς βόθυνον, ούχὶ κρατήσει αυτό καὶ έγε-

" ρεῖ ; πόσφ οὖν διαφέρει ἄνθρωπος προβάτου ; ὥστε 12 " έξεστι τοις σάββασι καλώς ποιείν." Τότε λέγει τώ 13

άνθρώπω, "Έκτεινον την χειρά σου" καὶ εξέτεινε,

κ Marc. 3.6. καὶ ἀποκατεστάθη ύγιης ώς ή ἄλλη. κ Οἱ δὲ Φαρι- 14 Joh. 10. 39. σαίοι συμβούλιον έλαβον κατ' αυτοῦ έξελθόντες, et 11. 53. όπως αυτον απολέσωσιν. 'Ο δε Ίησοῦς γνους άνε-15

χώρησεν έκείθεν καὶ ἡκολούθησαν αὐτῷ ὅχλοι πολλοί, καὶ έθεράπευσεν αὐτούς πάντας καὶ ἐπετίμησεν 16 αὐτοῖς, ἵνα μη φανερὸν αὐτὸν ποιήσωσιν ὅπως πλη-17 ρωθή τὸ ρηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος,

1 3. 17. et 17. 5. Esa.

' Ιδού, ὁ παις μου, ον ήρετισα' ὁ άγαπητός μου, είς 18 όν εὐδόκησεν ή ψυχή μου θήσω το πνευμά μου έπ

- · αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· οὐκ 10
- ' έρίσει, οὐδὲ κραυγάσει' οὐδὲ ἀκούσει τις ἐν ταῖς
- * πλατείαις την φωνήν αυτού, κάλαμον συντετριμμέ- 20
- ' νον οὐ κατέαξει, καὶ λίνον τυφόμενον οὐ σβέσει έως

to Mark iii. 2, and Luke vi. 8, Jesus perceived their thoughts without their speaking. For el signifying num? utrum? see Luke xiii. 23. xiv. 3. xxii. 49, 67. Acts i. 6.

11. According to the Talmud, if a beast fell into a pit of water on the Sabbath, cushions might be put under him by which he might get out; or food might be given him to support life. See Reland. Antiq. Heb. p. 484.

15. ὅχλοι πολλοί. See Mark

iii. 7, 8.

18. This quotation agrees nearly with the Hebrew, but not at all with the LXX. See note at iii. 17.

Ibid. κρίσω seems to mean the gospel dispensation. Hammond, Wolfius. So also in ver.

20. He will neither be severe to the contrite sinner, nor try to extinguish the smallest spark of piety.

Ibid. έως αν εκβάλη είς νίκος την κρίσιν, usque dum causam, de qua disceptatur, obtinuerit, atque adeo ex illo certamine victor dis21 ' αν ἐκβάλη εἰς νίκος τὴν κρίσιν, καὶ ἐν τῷ ὀνόματι ' αὐτοῦ ἔθνη ἐλπιοῦσι.'

22 ^m Τότε προσηνέχθη αὐτῷ δαιμονίζόμενος τυφλὸς m Luc. 11. καὶ κωφός καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν

23 καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. καὶ ἐξίσταντο πάντες οἱ ὅχλοι καὶ ἔλεγον, "Μήτι οδτός ἐστιν ὁ

24 " viòs Δαβίδ;" "Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, " 9. 34. " Οὖτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βε- Luc. 11. 15.

25 " ελζεβοὺλ ἄρχοντι τῶν δαιμονίων." Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς, "Πᾶσα "βασιλεία μερισθεῖσα καθ ἑαυτῆς ἐρημοῦται καὶ "

" πᾶσα πόλις η οἰκία μερισθεῖσα καθ' έαυτης οὐ

26 " σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκ-" βάλλει, ἐφ' ἐαυτὸν ἐμερίσθη πῶς οὖν σταθήσεται

27 " ή βασιλεία αὐτοῦ; καὶ εἰ ἐγὰ ἐν Βεελζεβοὺλ ἐκ-" βάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-

28 " λουσι ; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. εἰ δὲ " ἐγὰ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα

29 " ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ἡ πῶς

" δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ

" τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήση

cesserit. Krebsius. But see the meaning of κρίσω in ver. 18.

23. ὁ viòs Δαβίδ; They meant by this, Is he not the Messiah?

24. It appears from the next verse, that the Pharisees did not say this in the hearing of Jesus. Mark, iii. 22, mentions the Scribes from Jerusalem.

25. Hāσa — ob. When πās is followed by, or follows the negative, with other words intervening, it is equivalent to οὐδείς. See xxiv. 22. Mark xiii.

20. Luke i. 37. xiv. 33.

27. There were Jews who professed to cast out devils: see vii. 22. Acts xix. 13. Our Saviour asked why these persons were not accused, as well as himself, of casting out devils by Beelzebub: but since they were not, the Pharisees were convicted of partiality and prejudice.

28. ἔφθασεν κ.τ.λ. The kingdom of God is come before you

are aware of it.

" τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει; " 'Ο μὴ ὢν μετ' έμοῦ, κατ' έμοῦ έστι' καὶ ὁ μὴ συν- 3°

ο Marc. 3. " άγων μετ' έμου, σκορπίζει. ο Διὰ τοῦτο λέγω 31 28, 29. 20, 29. Luc. 12. 10. " ύμιν, Πασα αμαρτία καὶ βλασφημία αφεθήσεται 1 Joh. 5.16. τοῖς ἀνθρώποις · ἡ δὲ τοῦ Πνεύματος βλασφημία

" οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. καὶ ος αν είπη 32

" λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται " αὐτῷ δς δ αν είπη κατὰ τοῦ Πνεύματος τοῦ άγίου,

" οὐκ ἀφεθήσεται αὐτῷ, οὖτε ἐν τούτῷ τῷ αἰῶνι οὖτε

p 7. 17. Luc. 6. 43, " έν τῷ μέλλοντι. Ρ ἡ ποιήσατε τὸ δένδρον καλὸν, 33 " καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἡ ποιήσατε τὸ δέν-44.

" δρον σαπρον, καὶ τὸν καρπον αὐτοῦ σαπρόν ἐκ

9 3. 7. et 23. 33. Luc. 6. 45.

et 10. 26.

" γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. ⁹Γεννήματα 34

30. 'Ο μή ὧν μετ' έμοῦ, κατ' έμοῦ ἔστι. This is meant as a general assertion, and applied by Jesus to himself: if I do not promote the kingdom of Satan, (which you see that I do not) I must be against it. Grotius, Raphel. It does not therefore contradict Mark ix. 40, which is of special application to the immediate case.

31. ἀφεθήσεται. Pardon may be obtained for every sin, if the sinner will repent and have faith in the death of Christ.

Ibid. ή τοῦ Πν. βλασφημία. This is in allusion to the Jews attributing our Saviour's miracles to evil spirits, whereas they were worked έν πνεύματι Θεοῦ (v. 28.). So long as they held such thoughts of Jesus, they could not have faith in his atonement; and without such faith they could not be forgiven.

32. ἀφεθήσεται αὐτῷ. i. e. he

may be forgiven, if he afterwards believes in Christ: but whoever continues to deny Jesus to be the Christ, and consequently to deny his atonement, cannot be forgiven. There is no difficulty in this passage, if we consider that this blasphemy of the Jews was virtually a denial of Christ's atonement.

Ibid. ούτε έν τούτω κ. τ. λ. This was a phrase with the Jews to express that a thing should never be done. See Hackspanius. For the meaning of alw see Titus i. 2.

33. Our Saviour says this with reference to himself and his own works: either speak of the tree as good, and its fruit as good; or speak of the tree and its fruit as both being evil. It is a dilemma, in which he places the Jews. Theophylact, Beza, Schmidius, Raphel, Palairet.

" έχιδνών, πώς δύνασθε άγαθα λαλείν, πονηροί όν-

" τες; έκ γὰρ τοῦ περισσεύματος της καρδίας τὸ

35" στόμα λαλεί. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ

" θησαυρού της καρδίας έκβάλλει τὰ ἀγαθά καὶ ὁ

" πονηρός άνθρωπος έκ τοῦ πονηροῦ θησαυροῦ έκ-

36" βάλλει πονηρά. λέγω δὲ ὑμῖν, ὅτι πῶν ῥῆμα ἀρ-

" γον, ο έαν λαλήσωσιν οι άνθρωποι, αποδώσουσι

37 " περὶ αὐτοῦ λόγον ἐν ἡμέρα κρίσεως. ἐκ γὰρ τῶν

" λόγων σου δικαιωθήση, καὶ ἐκ τῶν λόγων σου κα-

" ταδικασθήση."

38 Τότε ἀπεκρίθησάν τινες των γραμματέων καὶ: 16. 1. Φαρισαίων, λέγοντες, "Διδάσκαλε, θέλομεν από σοῦ Luc. 11. 16, 39 " σημείον ίδειν." 'Ο δε άποκριθεις είπεν αυτοίς, " Γε- 100r.1. 22.

" νεά πονηρά καὶ μοιχαλὶς σημείον ἐπιζητεί καὶ ση-

" μείον οὐ δοθήσεται αὐτῆ, εἰ μὴ τὸ σημείον Ἰωνᾶ

40 " τοῦ προφήτου. " ώσπερ γὰρ ἢν Ἰωνᾶς ἐν τῆ κοιλία «Jon. 1. 17.

" τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως

35. Casaubon points out the addition of the article before dyaθà, and not before πονηρά. The good man has evilthoughts, but he singles out the good: the bad man has nothing but evil thoughts to put forth. The words της καρδίας appear to be

interpolated.

36. apyóv. So Pythagoras apud Stobæum XXXIV. 11. αίρετώτερον σοι έστω λίθον είκη βάλλειν, ή λόγον άργόν. The Jewish phrase was דברים בשלים. It seems to mean a thoughtless, inconsiderate expression: and if words thus spoken are wicked or mischievous, the speaker of them will be called to account at the day

of judgment.

37. For your words, as well as your actions, will help to decide the sentence which is passed upon you.

38. σημείον, i. e. έκ τοῦ οὐρα-

νοῦ, as in xvi. I.

39. You ask for some visible miraculous sign, which may convince you; but I will not gratify you: and yet there is one more sign which you will see, and of which the history of Jonas was a type: you shall see me rise again to life, after having been part of three days in the grave.

40. κήτους. See Lipenius Thes. Theol. Philol. tom. 1. p.

987. and Wolfius.

y 2 Pet. 2. 20, 21. Heb. 6. 4.

et 10. 26.

" έσται ὁ υίὸς τοῦ ἀνθρώπου ἐν τῆ καρδία τῆς γῆς " τρείς ήμέρας καὶ τρείς νύκτας. "Ανδρες Νινευίται 41 t Luc. II. 32. Jon. 3. " ἀναστήσονται ἐν τῆ κρίσει μετὰ τῆς γενεᾶς ταύτης,

" καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ

" 1 Reg. 10. " κήρυγμα 'Ιωνά' καὶ ἰδού, πλείον 'Ιωνά ὧδε, " βα- 42 1. 2 Par. 9.
1. Luc. 11. " σίλισσα νότου έγερθήσεται έν τη κρίσει μετὰ της 31.

" γενεάς ταύτης, καὶ κατακρινεί αὐτήν ὅτι ἦλθεν ἐκ

" τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολο-

x Luc. 11. " μώντος καὶ ἰδού, πλείον Σολομώντος ὧδε. *"Οταν 43 24.

" δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθη ἀπὸ τοῦ ἀνθρώπου,

" διέρχεται δι ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν,

" καὶ ούχ ευρίσκει. τότε λέγει, Έπιστρέψω είς τον 44

" οἶκόν μου, ὅθεν ἐξηλθον καὶ ἐλθὸν εὐρίσκει σχο-

" λάζοντα, σεσαρωμένον καὶ κεκοσμημένον. 5 τότε 45

" πορεύεται καὶ παραλαμβάνει μεθ' έαυτοῦ έπτὰ

" έτερα πνεύματα πονηρότερα έαυτοῦ, καὶ εἰσελ-

" θόντα κατοικεῖ έκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀν-

merely means the grave. Hackspanius, Capellus, Wolfius.

Ibid. Our Saviour was in the grave only two nights and part of three days. Compare Esther iv. 16, and v. 1. For this phrase meaning part of three days, see Pearce, Newcome, Wolfius.

42. βασίλισσα νότου. Josephus calls this queen Nicaule, meaning apparently Nitocris. (Antiq. VIII. 6. 2.) The Abyssinians call her Maqueda, Nicolaa, and Belkis. Josephus makes her queen of Egypt and Ethiopia, (ibid. 5.) and says that the capital of the kings of Ethiopia was Seba, which Cambyses called Meroe. (Ibid. II. 10. 2.) Many of the ancients,

40. έν τῆ καρδία τῆς γῆς who spoke of Ethiopia, meant Arabia, or the country on the Indian Ocean.

> 43-45. This is said with reference to the obstinacy of the Jews in rejecting Jesus; and he quotes the case of an evil spirit on account of the conversation in ver. 24, &c. Our Saviour's preaching had driven out many evil spirits from the people, such as ignorance, malice, &c. &c.: but they returned, and found a welcome reception among the Jews.

> 43. ἀνύδρων. Psellus says of devils, τοις γάρ μυχαιτάτοις τόποις συνδιαιτώμενα ψυχροίς έσχάτως καὶ ἀνίκμοις οδσι.

44. σχολάζοντα, unoccupied.

" θρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται " καὶ τῆ γενεὰ ταύτη τῆ πονηρὰ."

46 ε Ετι δὲ αὐτοῦ λαλοῦντος τοῖς ὅχλοις, ἰδοὺ, ἡ ε Marc. 3. μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν έξω, (η-19.

47 τούντες αυτώ λαλησαι. εἶπε δέ τις αυτώ, "Ίδου, ή

" μήτηρ σου καὶ οἱ ἀδελφοί σου έξω ἐστήκασι, ζη-48" τοῦντές σοι λαλησαι." Ο δὲ ἀποκριθεὶς εἶπε τῷ

εἰπόντι αὐτῶ, "Τίς ἐστιν ἡ μήτηρ μου; καὶ τίνες 49 είσιν οι άδελφοί μου;" Καὶ έκτείνας την χείρα αὐτοῦ

έπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν, "Ἰδοὺ, ἡ μήτηρ μου 50" καὶ οἱ ἀδελφοί μου. ὅστις γὰρ ἂν ποιήση τὸ θέ-

" λημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου

" άδελφὸς καὶ άδελφὴ καὶ μήτηρ ἐστίν."

13 "ΈΝ δὲ τῆ ἡμέρα ἐκείνη ἐξελθὼν ὁ Ἰησοῦς ἀπὸ a Marc. 4.1. &c. Luc. 8. 2 της οἰκίας, ἐκάθητο παρὰ την θάλασσαν καὶ συνήχ-4, &c. θησαν προς αυτον όχλοι πολλοί, ώστε αυτον είς το πλοίον έμβάντα καθήσθαι καὶ πᾶς ὁ ὅχλος ἐπὶ τὸν α αίγιαλον είστήκει, καὶ έλάλησεν αὐτοῖς πολλά έν παραβολαίς, λέγων, "'Ιδού, έξηλθεν ὁ σπείρων τοῦ 4" σπείρειν. καὶ έν τῷ σπείρειν αὐτὸν, α μεν ἔπεσε " παρὰ τὴν ὁδόν καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφα-5" γεν αυτά, άλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου " οὐκ εἶχε γῆν πολλήν καὶ εὐθέως έξανέτειλε, διὰ 6" το μη έχειν βάθος γης ήλίου δε άνατείλαντος " ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη. 7" ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἰ 8" ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ

CHAP. XIII. 7. ἀπέπνιξαν. Compare Xe- παρέχει πνιγμόν αὐτῷ. Again, τί, nophon, Œcon. XVII. 12. καὶ ἡν ὑλὴ πνίγη συνεξορμῶσα τῷ σίύλη δέ πολλάκις ύπο των ύδάτων τω; 14.

δήπου συνεξορμά τῷ σίτφ, καὶ

" την γην την καλην, καὶ ἐδίδου καρπον, ὁ μὲν ἐκα-" τὸν, δ δὲ ἐξήκοντα, δ δὲ τριάκοντα. δ δ ἔχων ὧτα 9 b 11. 15. " ἀκούειν, ἀκουέτω." Καὶ προσελθόντες οἱ μαθηταὶ 10 είπον αὐτῷ, " Διατί ἐν παραβολαίς λαλείς αὐτοίς;" ς Ο δε αποκριθείς είπεν αυτοίς, "Οτι υμίν δέδοται 11 c 16. 17. ι Cor. 2. 10. 13 γνωναι τὰ μυστήρια τῆς βασιλείας των οὐρανων, " έκείνοις δε οὐ δέδοται. δοστις γαρ έχει, δοθήσεται 12 d 25. 29. Marc. 4. 25. Luc. 8. 18. " αὐτῷ, καὶ περισσευθήσεται οστις δε οὐκ έχει, καὶ et 19. 26. " δ έχει, άρθήσεται άπ' αὐτοῦ. διὰ τοῦτο έν παραβο- 13 " λαις αυτοις λαλώ, ότι βλέποντες ου βλέπουσι, καὶ e Esa. 6. 9. " ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι, eκαὶ ἀνα-14 Luc. 8. 10. " πληρούται ἐπ' αὐτοῖς ἡ προφητεία Ἡσαΐου, ἡ λέ-Joh. 12. 40. Act. 28. 26. " γουσα, ' 'Ακοῆ ἀκούσετε, καὶ οὐ μὴ συνῆτε' καὶ Rom. 11. 8. βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη 15 " γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ἀσὶ βαρέως " ήκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν. " μήποτε ίδωσι τοις όφθαλμοις, και τοις ώσιν ακού-" σωσι, καὶ τῆ καρδία συνῶσι, καὶ ἐπιστρέψωσι, καὶ " ἰάσωμαι αὐτούς.' Γ'Υμῶν δὲ μακάριοι οἱ ὀΦθαλμοὶ 16 f 16. 17. Luc. 10. 23, " ὅτι βλέπουσι' καὶ τὰ ὧτα ὑμῶν, ὅτι ἀκούει. ἀμὴν 17 " γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφηται καὶ δίκαιοι " έπεθύμησαν ίδειν α βλέπετε, και ούκ είδον και g Marc. 4. " ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. ^gΎμεῖς οὖν 18 13, &c. Luc. 8, 11,

10. of μαθηταί. Mark says that the multitude, as well as the disciples, asked this.

&c.

the disciples, asked this.
12. δ ἔχει. Luke writes δ δοκεῖ ἔχειν. viii. 18.

13. Demosthenes quotes the proverb, όρῶντας μὴ όρᾶν καὶ ἀκούοντας μὴ ἀκούειν. I cont. Aristogit. p. 797. Βλέποντες here may allude to the people see-

ing the miracles, and decouptes to their hearing the preaching of Jesus.

14. Beside Isaiah vi. 9, see Jer. v. 21. Ezek. xii. 2.

17. ἐπεθύμησαν. This seems to allude to the patriarchs and prophets looking forward to the time of Christ. John viii. 56.

19 " ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. Παντὸς " ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συν-" ιέντος, έρχεται ὁ πονηρὸς καὶ άρπάζει τὸ έσπαρμέ-" νον έν τῆ καρδία αὐτοῦ· οὖτός έστιν ὁ παρὰ τὴν 20 " όδον σπαρείς. 'Ο δε επι τὰ πετρώδη σπαρείς, " οδτός έστιν ο τον λόγον ακούων, καὶ εὐθὺς μετὰ 21 " χαρᾶς λαμβάνων αὐτόν οὐκ έχει δε ρίζαν εν εαυτώ, " άλλὰ πρόσκαιρός έστι γενομένης δε θλίψεως ή 22 " διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. 'Ο " δε είς τὰς ἀκάνθας σπαρείς, οὖτός έστιν ὁ τὸν " λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου " καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ 23" ἄκαρπος γίνεται. 'Ο δὲ ἐπὶ τὴν γῆν τὴν καλὴν " σπαρείς, οδτός έστιν ο τον λόγον ακούων καί συν-" ιῶν δς δὴ καρποφορεί, καὶ ποιεί ὁ μὲν έκατὸν, ὁ " δὲ ἐξήκοντα, ὁ δὲ τριάκοντα."

24 "Αλλην παραβολην παρέθηκεν αὐτοῖς, λέγων,
" `Ωμοιώθη ή βασιλεία τῶν οὐρανῶν ἀνθρώπω σπεί25" ροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ
" καθεύδειν τοὺς ἀνθρώπους, ήλθεν αὐτοῦ ὁ ἐχθρὸς
" καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπηλ26" θεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποί27" ησε, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελθόντες δὲ
" οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε,
" οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;

19. Harros here signifies any one, as in xviii. 19.

Ibid. δ παρὰ τὴν όδὸν σπαρείς. This is not quite a correct expression: it should rather be δ δεχόμενος τὸ παρὰ τὴν όδὸν σπαρὲν, and so in the other in-

stances. Σπέρμα is put for those receiving the seed in ver. 38.

24. "Αλλην παραβολήν. All these parables relate to the progress of the gospel. See note at v. 19.

" πόθεν οὖν ἔχει τὰ ζιζάνια; 'Ο δὲ ἔφη αὐτοῖς, Έχ- 28

" θρος ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι εἶπον

" αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

" Ο δὲ ἔφη, Οὖ· μήποτε συλλέγοντες τὰ ζίζάνια, ἐκ- 29

" ριζώσητε άμα αὐτοῖς τὸν σῖτον. ἱάφετε συναυξά-30

" νεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ καὶ ἐν τῷ

" καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε

" πρώτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς

" τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς

" την ἀποθήκην μου."

k Marc. 4. 30. Luc. 13. 18.

1 3. 12.

κ" Αλλην παραβολήν παρέθηκεν αὐτοῖς, λέγων, 31 " Ομοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σι-" νάπεως, ὂν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ " αὐτοῦ· ὂ μικρότερον μέν ἐστι πάντων τῶν σπερ- 32 " μάτων· ὅταν δὲ αὐξηθῆ, μεῖζον τῶν λαχάνων ἐστὶ, " καὶ γίνεται δένδρον, ὧστε ἐλθεῖν τὰ πετεινὰ τοῦ

" οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐ" τοῦ."

1 Luc. 13. 1" Αλλην παραβολην έλάλησεν αὐτοῖς, " Ομοία 33
" έστὶν ή βασιλεία τῶν οὐρανῶν ζύμη, ην λαβοῦσα
" γυνη ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἔως οὖ ἐζυ-

" γυνη ενεκρυψεν εις απευρού σατά τρια, εως ου εζυ" μώθη όλον."

m Marc. 4. m Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς 34
33, 34
τοῖς ὅχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς τοῶς πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, 35

n Psal. 78. 6 n' Ανοίξω έν παραβολαῖς τὸ στόμα μου έρευξομαι 6 κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

33. Zárov a NNO, unde Syrum NNNO sesquimodium. Olearius. Three of these measures made an epha.

35. Φθέγξομαι προβλήματα ἀπ' ἀρχῆs. LXX. The prophet was Asaph, who, in 2 Chron. xxix. 30, is called Asaph the seer.

36 Τότε άφεις τους όχλους, ηλθεν είς την οικίαν ό Ἰησους και προσηλθον αυτώ οι μαθηται αυτου, λέγοντες, " Φράσον ήμιν την παραβολην των ζιζανίων

37 " τοῦ ἀγροῦ." 'Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "'Ο " σπείρων τὸ καλὸν σπέρμα, ἔστιν ὁ νίὸς τοῦ ἀν-

38" θρώπου ο δὲ ἀγρὸς, ἔστιν ὁ κόσμος τὸ δὲ καλὸν

" σπέρμα, οδτοί είσιν οι νίοι της βασιλείας τὰ δὲ

39" ζίζάνια, εἰσὶν οἱ υἰοὶ τοῦ πονηροῦ· °ὁ δὲ ἐχθρὸς ὁ ο Gen. 3.15.
" σπείρας αὐτὰ, ἔστιν ὁ διάβολος· ρό δὲ θερισμὸς, Αct. 13.10.
" συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ, ἄγγελοί ρ Αρος. 14.

40" είσιν. ωσπερ οὐν συλλέγεται τὰ ζίζάνια, καὶ πυρὶ 15. Joel. 3.

" κατακαίεται, ούτως έσται έν τη συντελεία τοῦ

41" αἰῶνος τούτου. ἀποστελεῖ ὁ υίὸς τοῦ ἀνθρώπου

" τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασι-

" λείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας

42 " την ἀνομίαν, 4 καὶ βαλοῦσιν αὐτοὺς εἰς την κάμινον 4 8. 12.

"τοῦ πυρός ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς

43 " τῶν ὀδόντων. τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ τ Sap. 3. 7. " ἥλιος, ἐν τῆ βασιλεία τοῦ πατρὸς αὐτῶν. 'Ο ἔχων

" ὧτα ἀκούειν, ἀκούετω.

44 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν "θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρῶν ἄν-"θρωπος ἔκρυψε καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει "καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν "ἐκεῖνον.

45 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν 46" ἀνθρώπω ἐμπόρω, ζητοῦντι καλοὺς μαργαρίτας ὁς

38. viol. See note at 2 Thess. of others committing sin.
ii. 3.
41. πάντα τὰ σκάνδαλα. All purchase. Raphel.
those persons who are the cause

" εύρων ενα πολύτιμον μαργαρίτην, απελθων πέπρακε " πάντα όσα είχε, καὶ ἠγόρασεν αὐτόν.

" Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν 47 " σαγήνη βληθείση εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς

" γένους συναγαγούση· ἡν, ὅτε ἐπληρώθη, ἀναβι- 48

" βάσαντες επὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συν-

" έλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβα-

* 25. 32. " λον. * οὕτως ἔσται ἐν τἢ συντελείᾳ τοῦ αἰῶνος * 49

" έξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονη-

t ver. 42. " ροὺς ἐκ μέσου τῶν δικαίων, tκαὶ βαλοῦσιν αὐτοὺς 50

" εἰς τὴν κάμινον τοῦ πυρός: ἐκεῖ ἔσται ὁ κλαυθμὸς

" καὶ ὁ βρυγμὸς τῶν ὀδόντων." Λέγει αὐτοῖς ὁ Ἰη-51 σοῦς, "Συνήκατε ταῦτα πάντα;" Λέγουσιν αὐτῷ,

" Ναὶ, κύριε." 'Ο δὲ εἶπεν αὐτοῖς, " Διὰ τοῦτο πᾶς 52

" γραμματεύς μαθητευθείς είς την βασιλείαν των οὐ-

" ρανών, δμοιός έστιν ανθρώπφ οἰκοδεσπότη, δοτις

" ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά."

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς 53

¹ Μαις. 6. 1. ταύτας, μετῆρεν ἐκεἰθεν ¹ καὶ ἐλθὼν εἰς τὴν πατρίδα 54

αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῆ συναγωγῆ αὐτῶν, ώστε
ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, "Πόθεν τούτφ ἡ

² 12. 46. "σοφία αὕτη καὶ αἱ δυνάμεις; ² οὐχ οὖτός ἐστιν ὁ 55

Joh. 6. 42.

" τοῦ τέκτονος υίός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται " Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς

52. Διὰ τοῦτο. If therefore ye really understand these things, you will remember that every preacher of the gospel must be able to suit his instruction to all capacities; sometimes teaching in the old way, sometimes in a new.

55. ἀδελφοί. Theophylact

says that they were sons of Joseph by the wife of his brother Clopas. Perhaps they were cousins of Jesus, being sons of Joseph's brother Clopas. Their mother's name was Mary: compare xxvii. 56. John xix. 25.

Ibid. Ἰάκωβος. This is certainly the James mentioned in

56 καὶ Σίμων καὶ Ἰούδας; καὶ αὶ ἀδελφαὶ αὐτοῦ οὐχὶ "πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτω ταῦτα

57 " πάντα;" γ καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ γ Ματς. 6 4.
Ἰησοῦς εἶπεν αὐτοῖς, "Οὐκ ἔστι προφήτης ἄτιμος, Joh. 4. 44.
" εἰ μὴ ἐν τἢ πατρίδι αὐτοῦ καὶ ἐν τἢ οἰκία αὐτοῦ."

58 × Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν 2 Marc. 6.5. ἀπιστίαν αὐτῶν.

14 "EN ἐκείνω τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρ- a Marc. 6. 2 χης τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, 7.

" Οὖτός ἐστιν Ἰωάννης ὁ βαπτιστής αὐτὸς ἡγέρθη

" ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνερ-

3 " γοῦσιν ἐν αὐτῷ." ^b 'Ο γὰρ 'Ηρώδης κρατήσας τὸν ^b Marc. 6. 17. Luc. 3. 19.

Gal. i. 19, and is supposed to have been bishop of Jerusalem: see Acts xii. 17. xv. 13. xxi. 18; but probably not the same with James the son of Alphæus, one of the twelve, (x. 3.) He was surnamed the Just, and was killed A.D. 62. Josephus, Antiq. XX. 9. 1. Euseb. Hist. Eccles. II. 1. 23. See Luke vi. 16.

Ibid. 'Ιωσῆs. Origen says, that he knew nothing concerning Joses and Simon. Vol. III.

p. 462, 463.

Ibid. Σίμων. He was made bishop of Jerusalem after James, (Eus. Hist. Eccles. III. 11. Constit. Apost. VII. 46.) and was martyred in the reign of Tra-

jan. Eus. III. 32.

Ibid. Ἰούδας. This seems to be the same with Ἰούδας Ἰακώ-βου, Judas the brother of James, mentioned in Luke vi. 16. Acts i. 13. He was therefore one of the twelve; and is said to have succeeded his brother Simon

as bishop of Jerusalem: (Const. Apost. VII. 46.) but this is doubtful. Origen says it was he who wrote the Epistle. Vol. III. p. 463.

57. ἐσκανδαλίζοντο. The meanness of his birth was a stumblingblock in the way of their receiving his doctrine. See v. 29.

CHAP. XIV.

1. It would seem from ver.
12, 13, that though Matthew does not relate the imprisonment of John in the order of time, yet his death happened about this period.

Ibid. 'Ηρώδης, son of Herod the Great, who killed the innocents. He was called Herod Antipas. See note at Luke

iii. 1.

2. This was rather said by other persons than by Herod himself. See Luke ix. 7. It might be doubted whether Herod believed in a resurrection. See Mark viii. 15.

c 21. 26.

Ιωάννην, έδησεν αὐτὸν καὶ έθετο έν φυλακή, διὰ 'Ηρωδιάδα την γυναϊκα Φιλίππου τοῦ άδελφοῦ αὐτοῦ. ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, "Οὐκ ἔξεστί σοι 4 " έχειν αὐτήν." καὶ θέλων αὐτὸν ἀποκτείναι, έφο-5 Luc. 20. 6. βήθη του όχλου, ότι ώς προφήτην αύτον είχου. γενε-6 σίων δὲ ἀγομένων τοῦ Ἡρώδου, ώρχήσατο ή θυγάτηρ της 'Ηρωδιάδος έν τῷ μέσω, καὶ ήρεσε τῷ 'Ηρώδη' όθεν μεθ όρκου ώμολόγησεν αυτή δούναι ὁ έὰν αἰτή-7 σηται. Ἡ δὲ προβιβασθείσα ὑπὸ τῆς μητρὸς αὐτῆς, 8

> 3. έν φυλακή. He was imprisoned at Machæruns, a fort on the confines of Arabia, Josephus, Antiq. XVIII. 5. 2: but, according to Josephus, Herod imprisoned him on account of his popularity, and for fear of an insurrection. This may be alluded to in ver. 5, and Mark vi. 20.

Ibid. Φιλίππου. The brother of Herod Antipas is called Herod by Josephus: his name was probably Herod Philip. (See Krebsius.) Origen says, that, according to some accounts, Philip was dead when his brother took his wife; but he rather conceived him to be alive. (Vol. III. p. 470, 471.) So says Lightfoot ad l.; and it is confirmed by Josephus. Herod Antipas put away his own wife, daughter of Aretas, king of Arabia Petræa; for which Aretas made war against him, and totally defeated him. He and his wife Herodias were afterwards banished to Lyons. Some have thought that this Philip was not the tetrarch, but another son of Herod called Philip. See Wolfius.

4. Οὐκ ἔξεστι. Josephus condemns Archelaus for marrying his brother's widow, by whom his brother had had children, ἀπώμοτον ον Ἰουδαίοις γαμετάς άδελφῶν ἄγεσθαι. Antiq. XVII. xxv. 5, only extended to the case of eldest sons dying without children.

6. yeverlwv. Some have understood this of the celebration of Herod's accession to the throne: (Heinsius, Relandus:) but it probably meant his birthday. A distinction has been made between yevégia and yevέθλια, but apparently without reason. We should probably read γενομένων.

Ibid. θυγάτηρ. Her name was Salome. Josephus, Antiq. XVIII. 5. 4. There is a tradition that she met with a miserable death.

8. προβιβασθείσα. Our version says, being before instructed: but perhaps it only means, being put forward. See Acts xix. 33.

" Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰω
9 " άννου τοῦ Βαπτιστοῦ." Καὶ ἐλυπήθη ὁ βασιλεὺς,
διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε

10 δοθήναι καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην έν

11 τῆ φυλακῆ. καὶ ἡνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἦνεγκε τῆ μητρὶ αὐτῆς.

12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰη-

13 σοῦ. ^d καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν ^d Marc. 6.
πλοίφ εἰς ἔρημον τόπον κατ ἰδίαν. καὶ ἀκούσαντες 10. Joh. 6.
οἱ ὅχλοι ἡκολούθησαν αὐτῷ πεζῆ ἀπὸ τῶν πόλεων.

14 Καὶ ἐξελθών ὁ Ἰησοῦς εἶδε πολὺν ὅχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς, καὶ ἐθεράπευσε τοὺς ἀρ-

- 15 ρώστους αὐτῶν. ^c'Οψίας δὲ γενομένης, προσῆλθον ^e Marc. 6. αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, "Έρημός ἐστιν ὁ 12. Joh. 6. " τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν ἀπόλυσον τοὺς ⁵
- " ὄχλους, ΐνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν
- 16" έαυτοις βρώματα." Ο δὲ Ἰησους εἰπεν αὐτοις,

9. δ βασιλεύς. See note at ii. 22.

Herod was at Tiberias when he issued this order, and that the distance from thence to Machæruns would require a journey of two days. ad l. Hence some have doubted Machæruns being the place. See Wolfius.

 τὸ σῶμα. There is good authority for reading τὸ πτῶμα αὐτοῦ,

Ibid. ἔθαψαν. Theophylact says that he was buried at Cæsarea, and his head carried to Emesa.

13. He crossed the sea of

Galilee, (John vi. 1.) and went to a desert place near Bethsaida, (Luke ix. 10.) at the north-east end of the lake.

Ibid. $\pi \epsilon \zeta \hat{g}$. They therefore went round the south part of the lake, and crossed the Jordan near Tiberias. $\Pi \epsilon \zeta \hat{g}$ does not mean literally on foot, but by land.

έπ' αὐτούς. The true reading seems to be ἐπ' αὐτοῖς.

15. 'Opias yevopings. This phrase is repeated, but in a different sense, in ver. 23. For its meaning in this place, see Mark vi. 35. Luke ix. 12. The Rabbis reckoned two evenings, the first at three, the second at sun-set.

" Ού χρείαν έχουσιν άπελθείν δότε αὐτοῖς ὑμεῖς " φαγείν." Οἱ δὲ λέγουσιν αὐτῷ, " Οὐκ ἔχομεν 17 " ώδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας." 'Ο δὲ 18 είπε, " Φέρετέ μοι αύτους ώδε." Καὶ κελεύσας τους 19 όχλους άνακλιθηναι έπὶ τοὺς χόρτους, καὶ λαβών τοὺς πέντε άρτους καὶ τοὺς δύο ἰχθύας, άναβλέψας εἰς τὸν ούρανον, εὐλόγησε καὶ κλάσας έδωκε τοῖς μαθηταις τους άρτους, οι δε μαθηταί τοις όχλοις. και 20 έφαγον πάντες, καὶ έχορτάσθησαν καὶ ήραν τὸ περισσεύον των κλασμάτων, δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ώσεὶ πεντακισχί- 21 λιοι, χωρίς γυναικών καὶ παιδίων. Καὶ εὐθέως ἡνάγ- 22 κασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοίον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, εως οδ g Marc. 6. απολύση τους οχλους. gκαι απολύσας τους οχλους, 23 46. Joh. 6. άνέβη είς το όρος κατ ιδίαν προσεύξασθαι. 'Οψίας δὲ γενομένης, μόνος ἢν ἐκεῖ. τὸ δὲ πλοῖον ἤδη μέσον 24 της θαλάσσης ήν, βασανιζόμενον ύπο των κυμάτων ην γαρ έναντίος ὁ άνεμος. Τετάρτη δὲ φυλακή της 25 νυκτὸς ἀπηλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατών έπὶ τῆς θαλάσσης. καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ 26 έπὶ τὴν θάλασσαν περιπατούντα, έταράχθησαν, λέ-

> 17. Οἱ δὲ λέγουσω. It was Andrew who said this. John vi. 8.

> 22. εὐθέως. Because he knew that the multitude had thoughts of forcing him to declare himself a king. John vi. 15.

Ibid. εἰς τὸ πέραν, to the country of Gennesaret, near Caper-

naum.

γοντες, "Οτι φάντασμά ἐστι" καὶ ἀπὸ τοῦ φόβου ἔκραξαν. εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, 27

25. Terάρτη φυλακῆ. The Jews are said to have divided the night into only three parts. When Matthew wrote, they had probably adopted the Roman custom. Krebsius. The fourth watch was from three to six.

28" Θαρσείτε ' έγώ εἰμι, μὴ φοβείσθε." 'Αποκριθείς δὲ αὐτῷ ὁ Πέτρος εἶπε, "Κύριε, εἰ σὰ εἶ, κέλευσόν

29" με πρός σε έλθεῖν ἐπὶ τὰ ὕδατα." 'Ο δὲ εἶπεν, " Ἐλθέ." Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.

30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, " Κύριε, σῶσόν

31 " με." Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, " Ὁλιγόπιστε, εἰς

32 " τί έδίστασας;" Καὶ έμβάντων αὐτῶν εἰς τὸ πλοίον,

33 ἐκόπασεν ὁ ἄνεμος· οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, "' Αληθῶς Θεοῦ υἱὸς " εἶ."

34 h Καὶ διαπεράσαντες ήλθον είς την γην Γεννησα-h Marc.6.

35 ρέτ. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκεί- 53· νου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ

36 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας καὶ παρεκάλουν αὐτὸν, ἴνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ὑματίου αὐτοῦ καὶ ὅσοι ἤψαντο, διεσώθησαν.

15 ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσο- ι Marc. 7. 1.

ἐγώ εἰμι. This phrase is used in a remarkable way in the following places, Mark xiv.
 John viii. 24, 28, 58. xiii.

32. ἐκόπασεν ὁ ἄνεμος. The same expression occurs in Herodotus, (VII. 191.) and is censured by Longinus as ἄσεμνον

καὶ ἰδιωτικόν. §. 43.
33. Θεοῦ νίδς. The Jews applied this expression to the Messiah. See xxvi. 63. For the sense in which Jesus is called the Son of God, see xvi.

16. xxvii. 40.

34. Γεννησαρέτ. Josephus calls this country Γεννησὰρ, and says that it extended along the shore of the lake for 30 stadia, and was 20 stadia in width. De Bel. Jud. III. 10. 8. If we compare John vi. 17, 24, it would appear that Jesus landed near Capernaum, which was at the northern end of the country called Gennesaret.

CHAP. XV.

1. οἱ ἀπὸ Ἱεροσολύμων γραμματεῖs, The Scribes from Jeru-

λύμων γραμματείς καὶ Φαρισαίοι, λέγοντες, " Διατί 2 " οι μαθηταί σου παραβαίνουσι την παράδοσιν τών " πρεσβυτέρων; ου γάρ νίπτονται τὰς χειρας αὐτῶν, " όταν άρτον έσθίωσιν." 'Ο δε άποκριθείς είπεν 3 αύτοις, " Διατί και ύμεις παραβαίνετε την έντολην k Exod. 20. " τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; k'O γὰρ Θεὸς 4 12. Deut. 5.16. Ερλ. " ένετείλατο λέγων, 'Τίμα τον πατέρα σου, καὶ την 6. 2. Exod. ... μητέρα ' καὶ, 'Ο κακολογῶν πατέρα ἡ μητέρα, 20. 9. Prov. " θανάτω τελευτάτω' ύμεις δε λέγετε, 'Os αν είπη 5 " τῷ πατρὶ ἡ τῆ μητρὶ, Δῶρον, ὁ ἐὰν ἐξ ἐμοῦ ἀφελη-" θης, καὶ οὐ μη τιμήση τον πατέρα αὐτοῦ ή την 6 " μητέρα αὐτοῦ καὶ ἡκυρώσατε τὴν έντολὴν τοῦ " Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. Ύποκριταὶ, καλῶς 7 " προεφήτευσε περὶ ύμῶν 'Ησαίας, λέγων, ''Εγγίζει 8 1Esa. 29. 13. Marc. 7. 6. " μοι ὁ λαὸς οὖτος τῷ στόματι αὐτῶν, καὶ τοῖς χεί-" λεσί με τιμά ή δε καρδία αὐτῶν πόρρω ἀπέχει ἀπ' " έμου. μάτην δὲ σέβονταί με, διδάσκοντες διδασκα-ο m Marc. 7. " λίας, ἐντάλματα ἀνθρώπων.'" m Καὶ προσκαλε- 10 σάμενος τον όχλον, είπεν αυτοίς, " Ακούετε καὶ συν-

> salem. We need not understand that they came at this time from Jerusalem. Raphel, Palairet. See Heb. xiii. 24. Acts xvii. 13: but in Mark vii. I, it is έλθόντες ἀπὸ Ἱεροσολύμων.

5. This is well explained by Origen, vol. III. p. 488. Similar forms of expression occur in the Mishna, where the sentence is completed by TIDN obligatus est. "But ye say, if " any man say to his father or " mother, The thing, by which " you wished me to benefit " you, is dedicated to God,

" [that he is bound by his " vow,] and need not regard " his father or mother." Meinhard (Crit. Sacr.) Compare Prov. xxviii. 24. See Cochus, ad Talmud. p. 273. Masius, L. de Dieu, ad l. Wolfius. Alberti would render the last clause, although he does not honour &c.

6. "Νόμιμα πολλά τινα παρ-" έδοσαν τῷ δημῷ οἱ Φαρισαΐοι ἐκ " πατέρων διαδοχής, άπερ ούκ άνα-" γέγραπται έν τοις Μωύσεως νό-" µois." Josephus, Antiq. XIII. 10.6.

11 " ίετε. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν " ἄνθρωπον" ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος,

12" τοῦτο κοινοῖ τὸν ἄνθρωπον." Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, "Οἶδας ὅτι οἱ Φαρι-

" σαΐοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;"

13 °O δε ἀποκριθεὶς εἶπε, "Πᾶσα φυτεία, ἡν οὐκ nJoh. 15.

" έφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται.

14" ° ἄφετε αὐτούς · ὁδηγοί εἰσι τυφλοὶ τυφλῶν · τυφ - ° 23. 16.

" λὸς δὲ τυφλὸν ἐὰν ὁδηγῆ, ἀμφότεροι εἰς βόθυνον

15 " πεσούνται." Ρ' Αποκριθείς δε ὁ Πέτρος είπεν αὐ- PMarc. 7.

16 τῷ, "Φράσον ἡμῖν τὴν παραβολὴν ταύτην." ^{q'}Ο q16.9. δὲ Ἰησοῦς εἶπεν, " ᾿Ακμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; ^{Marc. 7.18.}

17" ούπω νοείτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ

" στόμα, εἰς τὴν κοιλίαν χωρεί, καὶ εἰς άφεδρῶνα

18 " ἐκβάλλεται; 'τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος τ Juc. 3. 6.

" ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄν- «Gen. 6. ξ. 19" θρωπον. εκ γὰρ τῆς καρδίας ἐξέρχονται διαλο- et 8. 21.

 "Τὴν δὲ δὴ τοῦ στόματος "ἡμῶν δύναμιν ὀδοῦσι καὶ γλώττη καὶ χείλεσιν ἔνεκα τῶν ἀναγκαίων

καὶ τῶν ἀρίστων διεκόσμησαν οὶ
 διακοσμοῦντες, ἢ νῦν διατέτακ ται, τὴν μὲν εἴσοδον τῶν ἀναγ-

" καίων μηχανώμενοι χάριν, την δέ
" έξοδον των αρίστων αναγκαίον

" μεν γὰρ πῶν ὅσον εἰσέρχεται " τροφὴν διδὸν τῷ σώματι, τὸ δὲ

" λόγων ναμα έξω ρέον και ύπηρε" τοῦν φρονήσει κάλλιστον και ἄ" ριστον πάντων ναμάτων." Plato,
Τίπœus, p. 74. — " στόματι,

δι' ου γίνεται θνητών μεν, ώς
 ἔφη Πλάτων, εἴσοδος, ἔξοδος δ'
 ἀφθάρτων, ἐπεισέρχεται μεν γὰρ

" αὐτῷ σίτια καὶ ποτὰ, φθαρτοῦ
" σώματος φθαρταὶ τροφαί λόγοι

" δ' έξίασιν, άθάνατου ψυχης άθά-

" νατοι νόμοι, δι' ών δ λογικός " βίος κυβερνάται." Philo Judæus, vol. I. p. 29.

13. The answer of Jesus may be thus paraphrased: Yes, I know that they have taken offence, but it matters not: ye need not fear them; for the time will come, when, like every plant which is not of my Father's planting, they will be rooted out.

16. 'Ακμήν signifies adhuc in good Greek. Alberti, Raphel,

Palairet.

κοινοῖ τὸν ἄνθρωπον. "Κοι" νὸν καὶ ἐθνικὸν καὶ ἀπαίδευτον
" καὶ ἀσελγῆ δείκνυσιν αὐτὸν, οὐχὶ
" δὲ ἴδιον καὶ κόσμιον καὶ σώφρο-

" va." Clem. Alex. p. 198.

" γισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαὶ, " ψευδομαρτυρίαι, βλασφημίαι ταῦτά ἐστι τὰ κοι-20 " νοῦντα τὸν ἄνθρωπον τὸ δὲ ἀνίπτοις χερσὶ φα- " γεῖν, οὐ κοινοῖ τὸν ἄνθρωπον."

¹Καὶ ἐξελθών ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς 21 t Marc. 7. 24. τὰ μέρη Τύρου καὶ Σιδώνος. καὶ ἰδού, γυνή Χανα- 22 ναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ, λέγουσα, "Ἐλέησόν με, κύριε, νὶὲ Δαβίδ· ή " θυγάτηρ μου κακῶς δαιμονίζεται." 'Ο δὲ οὐκ 22 απεκρίθη αὐτῆ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἡρώτων αὐτὸν, λέγοντες, "'Απόλυσον αὐτὴν, α 10. 5, 6. " ὅτι κράζει ὅπισθεν ἡμῶν." "Ο δὲ ἀποκριθεὶς εἶπεν, 24 Rom. 15.8." Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπο-" λωλότα οίκου Ἰσραήλ." 'Η δὲ ἐλθοῦσα προσ-25 εκύνει αὐτῷ, λέγουσα, "Κύριε, βοήθει μοι." 'Ο δε 26 αποκριθείς είπεν, "Ούκ έστι καλον λαβείν τον άρτον " των τέκνων, καὶ βαλείν τοίς κυναρίοις." 'Η δε 27 είπε, "Ναὶ, κύριε καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ " τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν " κυρίων αὐτῶν." Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἰπεν 28 αὐτῆ, "3 Ω γύναι, μεγάλη σου ή πίστις γενηθήτω

21. τὰ μέρη, fines. Wolfius.22. Χαναναία. The land of

22. Χαναναία. The land of Canaan, properly so called, was by the sea and by the coast of Jordan. Numb. xiii. 29. Mark calls this woman Έλληνὶς, Συροφοίνισσα τῷ γένει, vii. 26. Some of the Canaanites were not driven out. Judg. i. 31, 32.

23. 'AndAuron.' Theophylact supposed the disciples to ask Jesus to cure her. See Luke xiii, 12. Schleusner understood it as meaning satisfac ejus pre-

cibus. Our Saviour's answer seems to confirm this.

24. Οὐκ ἀπεστάλη». It was not intended that Jesus himself, during his presence on earth, should preach to any but the Jews.

27. "Εὶ δαῖτες θεῶν εἰσι, καὶ " σιτοῦνται θεοὶ, πάντως που καὶ ἢ θεράποντες αὐτοῖς εἰσιν, οῖς μέ-" λει τοῦ μηδὲ τὰ πίπτοντα τῆς " ἀμβροσίας ἀπόλλυσθαι." Philostrat. Vit. Apollon. I. 19. p. 24. " σοι ώς θέλεις." Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ της ώρας έκείνης.

29 *Καὶ μεταβάς ἐκείθεν ὁ Ἰησοῦς ἢλθε παρά τὴν × Ματε. 7. θάλασσαν της Γαλιλαίας καὶ άναβὰς εἰς τὸ ὅρος, 31.

30 έκάθητο έκει. Υκαὶ προσήλθον αὐτῷ ὅχλοι πολλοὶ, Y Esa. 35. έχοντες μεθ' έαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς καὶ έτέρους πολλούς, καὶ ἔρριψαν αὐτούς παρά τούς πόδας του Ίησου καὶ έθεράπευσεν αυτούς,

31 ώστε τους όχλους θαυμάσαι, βλέποντας κωφούς λαλούντας, κυλλούς ύγιεις, χωλούς περιπατούντας, καὶ τυφλούς βλέποντας καὶ έδοξασαν τὸν Θεὸν Ἰσραήλ.

32 2 'Ο δὲ Ἰησοῦς προσκαλεσάμενος τους μαθητάς αυτοῦ 2 Marc. 8. τ. είπε, " Σπλαγχνίζομαι έπὶ τὸν ὅχλον, ὅτι ήδη ἡμέρας " τρείς προσμένουσί μοι, καὶ οὐκ έχουσι τί φάγωσι.

" καὶ ἀπολύσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε έκ-

33 " λυθώσιν έν τη όδώ." Καὶ λέγουσιν αυτώ οί μαθηταὶ αὐτοῦ, "Πόθεν ἡμῖν ἐν ἐρημία ἄρτοι τοσοῦτοι,

34" ώστε χορτάσαι όχλον τοσοῦτον;" Καὶ λέγει αὐ-" τοις ὁ Ἰησούς, Πόσους ἄρτους έχετε;" Οι δὲ είπον,

35" Έπτὰ, καὶ ὀλίγα ἰχθύδια." Καὶ ἐκέλευσε τοῖς

36 οχλοις άναπεσείν έπὶ τὴν γῆν καὶ λαβών τοὺς έπτὰ άρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ έδωκε τοις μαθηταις αὐτοῦ, οι δὲ μαθηται τῷ ὅχλω.

37 Καὶ έφαγον πάντες, καὶ έχορτάσθησαν καὶ ήραν τὸ

29. παρά την θάλασσαν, Mark limbs which had been lost. says ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. vii. 31. He was therefore on the eastern shore of the lake. See iv. 25.

31. κυλλούς. This word signifies having lost a limb, in xviii. 8. It would appear, therefore, that Jesus actually restored

32. ήμέρας. The true reading seems to be ήμέραι. The meaning is the same, though the construction is different. There is something similar in Luke ix. 28.

33. Compare Numb. xi. 13, and 2 Kings iv. 42, 43.

περισσεύον των κλασμάτων, έπτα σπυρίδας πλήρεις. οί δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρίς γυ-38 ναικών και παιδίων.

Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοίον, 39 *12. 38. καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά. *Καὶ προσελθόν- 16 Luc. 12.54 τες οί Φαρισαίοι καὶ Σαδδουκαίοι, πειράζοντες έπηρώτησαν αὐτὸν σημείον έκ τοῦ ούρανοῦ ἐπιδείξαι αὐ-

> τοίς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "'Οψίας γενομένης 2 " λέγετε, Εὐδία πυρράζει γὰρ ὁ οὐρανός. Καὶ πρωί, 3

" Σήμερον χειμών πυρράζει γαρ στυγνάζων ο ουρανός.

"Υποκριταί, το μέν πρόσωπον τοῦ ούρανοῦ γινώσκετε

" διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;

" b γενεά πονηρά και μοιχαλίς σημείον επιζητεί· και 4 b 12. 39. Jon. 1. 17. " σημείον οὐ δοθήσεται αὐτῆ, εἰ μὴ τὸ σημείον Ἰωνᾶ " τοῦ προφήτου." Καὶ καταλιπών αὐτούς, ἀπηλθε.

c Marc. 8. 14. Luc. 12. I.

· Καὶ έλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν 5 έπελάθοντο άρτους λαβείν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 6 " 'Οράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων " καὶ Σαδδουκαίων." Οι δε διελογίζοντο εν εαυτοις 7 λέγοντες, "" Ότι ἄρτους οὐκ ἐλάβομεν." Γνούς δὲ ὁ 8

39. ἐνέβη. The reading seems to be avéBy.

Ibid. Μαγδαλά. Mark says Δαλμανουθά. viii. 10. Both places were at the southern end of the lake. Some copies read Magedan for Magdala.

CHAP. XVI.

1. σημείον έκ τοῦ οὐρανοῦ. Theophylact seems to give the true meaning, οίον ήλιον στήσαι, σελήνην, κεραυνούς καταγαγείν, άέρα ἀλλοιῶσαι. ad Marc. viii. 11.

3. στυγνάζων. Polybius applies στυγνότης to the atmosphere, (IV. 21. 1.) and Pliny speaks of "cœli tristitiam." Hist. Nat. II. 6.

Ibid. τῶν καιρῶν. The time predicted by the prophets for the coming of the Messiah. See Luke xxi. 8. Eph. i. 10.

4, 5. Jesus and his disciples now sailed from the southern end of the lake to Bethsaida at the north-eastern. See Mark

5. ἐπελάθοντο, perceived that they had forgotten. Boisius.
6. Σαδδουκαίων. Mark writes

Ήρώδου. viii. 15.

7. "Ore does not mean be-

Ιησούς είπεν αὐτοῖς, "Τί διαλογίζεσθε έν έαυτοῖς,

9" ολιγόπιστοι, ότι άρτους οὐκ ἐλάβετε; ούπω νοείτε, 14. 17. " οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισ-

10" χιλίων, καὶ πόσους κοφίνους ἐλάβετε; ουδὲ τους 015.34.

" έπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυ-

11" ρίδας έλάβετε; πως ου νοείτε, ὅτι ου περὶ ἄρτου " εἶπον ὑμῶν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρι-

12 " σαίων καὶ Σαδδουκαίων;" Τότε συνήκαν, ότι ούκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' άπὸ της διδαχης των Φαρισαίων καὶ Σαδδουκαίων.

13 Γ'Ελθών δε ό Ίησους είς τὰ μέρη Καισαρείας της (Marc. 8. Φιλίππου, ήρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, "Τίνα 18.

" με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώ-

14" που;" ΕΟί δὲ εἶπον, "Οί μὲν Ἰωάννην τὸν Βαπ-Ε14. 2.

" τιστήν άλλοι δε 'Ηλίαν έτεροι δε 'Ιερεμίαν, ή

15 " ενα τῶν προφητῶν." Λέγει αὐτοῖς, "Ύμεῖς δὲ

16" τίνα με λέγετε είναι;" " Αποκριθείς δε Σίμων 1 Joh. 6.69. Πέτρος είπε, "Σὰ εἶ ὁ Χριστὸς, ὁ νίὸς τοῦ Θεοῦ τοῦ Λαt. 8. 37.

17 " (ωντος." Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, 1 Joh. 4.

" Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ· ὅτι σὰρξ καὶ ις Cor. 2.

" αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν 10.

18 " τοις ούρανοις. κάγω δε σοι λέγω, ότι σὸ εἶ Πέτ-κJoh. 1.42.

often the case after héyew. Palairet. It is very often used so by S. Mark: see vi. 14, 15, 16, 18. 23.

11. that I was not speaking of bread when I told you to be-

13. Kairapeias. This is said to have been called anciently Laish, (Judg. xviii. 27.) and afterwards Dan, (ib. 29.) Pliny

cause, but is redundant, as is calls it Peneas, (v. 15.) from mount Paneus. Philip the tetrarch, son of Herod, enlarged it and called it Cæsarea in honor of Tiberius. It is situated at the foot of Libanus, near the sources of the Jordan.

14. Ίερεμίαν. The Jews reckoned Jeremiah among the forerunners of the Messiah. See R. Simon in not.

" ρος, καὶ ἐπὶ ταύτη τῆ πέτρα οἰκοδομήσω μου τὴν" ἐκκλησίαν, καὶ πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς.

1 18. 18. " 1καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρα- 19 Joh. 20. 23. " νῶν καὶ ὁ ἐὰν δήσης ἐπὶ τῆς γῆς, ἔσται δεδεμένον

" ἐν τοῖς οὐρανοῖς: καὶ ὁ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσ-

m_{17.9.} "ται λελυμένον έν τοις οὐρανοις." ^m Τότε διεστεί- 20 Marc. 8.30. Luc. 9. 21. λατο τοις μαθηταίς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

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18. ἐπὶ ταύτη τῆ πέτρα. Roman catholic writers understand this to apply personally to S. Peter, in allusion to his name. Others suppose that S. Peter's confession (see v.16.) is intended: but the same confession had already been made by all the apostles, (xiv. 33.) and S. Peter now only spoke in the name of all: our Saviour therefore says, You and the other apostles are a rock, upon which my church shall be built. See Eph. ii. 22.

Ibid. πύλαι ἄδου. The expression seems taken from the LXX. It is used in Is. xxxviii. 10. for death; and in Psalm cvii. 18. we find πύλαι θανάτου. Our Saviour therefore seems to mean, that his church shall never be destroyed: or he perhaps alludes to the conquest which was made over death by the resurrection of Christ. See note at Luke xvi.

10. Lightfoot brings many instances from the Talmud to shew that to bind means prokibere, or prohibitum declarare; and to loose means permittere, or declarare licitum; and this with reference to the precepts of the law; so that our Saviour meant to give to his apostles the power of dispensing with the Mosaic law. But it probably refers to the ministerial power of promising forgiveness of sins on the condition of faith in the atonement. apostles and their successors have power of remitting sins. by admitting persons into the covenant of the gospel. That this was not limited to Peter. see xviii. 18.

21. μαθηταίς. See note at Luke ix. 22.

Ibid. πρεσβυτέρων. The elders were persons taken from each tribe, who sat in the sanhehedrim.

Apoc. 2, 23.

- 22 ήμέρα έγερθηναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ήρξατο ἐπιτιμᾶν αὐτῶ, λέγων, "Ἰλεώς σοι,
- 23 " κύριε οὐ μὴ ἔσταί σοι τοῦτο." 'Ο δὲ στραφεὶς εἶπε τῷ Πέτρῳ, ""Υπαγε ὀπίσω μου, Σατανᾶ, σκάν- ὅαλόν μου εἶ ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ
- ²⁴" τὰ τῶν ἀνθρώπων." [°]Τότε ὁ Ἰησοῦς εἶπε τοῖς [°] 10. 38. μαθηταῖς αὐτοῦ, " Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, Luc. 9. 23. "ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐ- et 14. 27.
- 25 " τοῦ, καὶ ἀκολουθείτω μοι. ^p ồs γὰρ ἃν θέλη τὴν p 10. 39.
 " ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν ' ồs δ' ἂν Luc. 17. 33.
 " ἀπολέση τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει αὐ-
- 26 " τήν. " τί γὰρ ἀφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον 9 Ματς. 8. " ὅλον κερδήση, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθ $\hat{\eta}$; $\hat{\eta}$ τί 36 . Luc. 9.
 - " δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
- 27 " τ μέλλει γὰρ ὁ υἰὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τἢ τ 25. 31.
 " δόξη τοῦ πατρὸς αὐτοῦ μέτα τῶν ἀγγέλων αὐτοῦ Marc. 8.38.
 Zach. 14. 5.
 " καὶ τότε ἀποδώσει ἐκάστῷ κατὰ τὴν πρᾶξιν αὐτοῦ. Jud. ver. 14. 14. 15.
 Rom. 2. 6.

22. *Ίλεώς σοι, Κύριε. Krebsius says that this phrase would be at length, ἵλεώς σοι, Κύριε, ὁ Θεὸς διαμένη, which means, absit, ut quod dicis tibi contingat. See N. Fuller. Miscell. II. 2. L. de Dieu ad l. But in 1 Mac. ii. 21, we read, ἵλεως ἡμῶν καταλιπεῶν νόμον καὶ δικαιώματα.

23. φρονείν τά τινος is to take part with any one. v. Rom. viii. 5.

Ibid. σκάνδαλόν μου εί is the same as σκανδαλίζομαι εν σοι, I am displeased at thee.

24. τοίς μαθηταῖς αὐτοῦ. This was said also to the multitude. Mark viii. 34.

25. This is said with particular reference to persons meeting or shunning death in the time of persecution.

26. την ψυχήν ζημιωθή. We find in Herodotus, ζημιοῦσθαι την ψυχην, vita mulctari. VII. 39. Ψυχήν in this place seems to mean that true life mentioned in ver. 25, i. e. eternal happiness in heaven. What is a man profited, if he gain every thing which this world possesses, but if he lose that which alone deserves to be called his life? or what can one give as an equivalent for that man's eternal happiness? Aὐτοῦ, at the end of the verse, does not refer to avθρωπος, but to the person mentioned at the beginning of the verse: and ἄνθρωπος is the same as TES.

«Marc.9.1. " * Αμήν λέγω ύμιν, εἰσί τινες τῶν ὧδε ἐστηκότων, 28 Luc. 9. 27. " οίτινες οὐ μὴ γεύσωνται θανάτου, έως αν ίδωσι " τον υίον τοῦ ἀνθρώπου έρχομενον έν τη βασιλεία " αὐτοῦ."

t ΚΑΙ μεθ' ήμέρας εξ παραλαμβάνει ο Ίησους τον 17 t Marc. q. 2. Luc. 9. 28. Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ ἰδίαν. καὶ μετεμορφώθη έμπροσθεν αὐτῶν, καὶ έλαμψε τὸ 2 πρόσωπον αὐτοῦ ὡς ὁ ήλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ώς τὸ φως. καὶ ἰδού, ώφθησαν αὐτοῖς 3 Μωσης καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες. ἀπο- 4 κριθείς δε ὁ Πέτρος εἶπε τῷ Ἰησοῦ, "Κύριε, καλόν " έστιν ήμας ώδε είναι εί θέλεις, ποιήσωμεν ώδε " τρείς σκηνάς, σοὶ μίαν, καὶ Μωσή μίαν, καὶ μίαν " 'Ηλία." " Ετι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλης u 3. 17. 2 Petr. 1.17. φωτεινή ἐπεσκίασεν αὐτούς καὶ ἰδοὺ, φωνή ἐκ τῆς Joh. 1. 34. νεφέλης, λέγουσα, "Ουτός έστιν ὁ υίος μου ὁ άγα-" πητὸς, ἐν ῷ εὐδόκησα αὐτοῦ ἀκούετε." Καὶ ἀκού-6 σαντες οἱ μαθηταὶ, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ

* Dan. 8.18. έφοβήθησαν σφόδρα. * καὶ προσελθών ὁ Ἰησους 7 et 9. 21. et 10, 10, 18.

> 28. έρχόμενον έν τῆ β. αὐτοῦ is referred to the ascension by Raphel, Alberti, Palairet. The meaning probably is this. The Jews had false expectations concerning the kingdom of Christ: but that kingdom really began when the atonement was made. Our Saviour therefore meant to say, there are many persons standing here who will see the beginning of Christ's kingdom. See Luke ix, 27.

CHAP. XVII.

1. Luke says, after about

eight days, ix. 28. He reckoned the day of the last discourse. and the day of the transfiguration, inclusively: Matthew and Mark (ix. 2.) exclusively. Theophylact.

Ibid. opos. Mount Tabor. Theophylact ad xxvi. 37; though some have thought it was not near enough to Capernaum.

See Wolfius.

3. συλλαλούντες. They conversed concerning the death of Christ. Luke ix. 30.

4. ώδε είναι, to continue here.

ηψατο αὐτῶν, καὶ εἶπεν, "Ἐγέρθητε καὶ μὴ φο-8" βεῖσθε." Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

9 ^γ Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὅρους, ἐνετεί- γ 16. 20. λατο αὐτοῖς ὁ Ἰησοῦς, λέγων, " Μηδενὶ εἴπητε τὸ " ὅραμα, ἔως οὖ ὁ υίὸς τοῦ ἀνθρώπου ἐκ νεκρῶν

10 " ἀναστῆ." * Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ * 11. 14. αὐτοῦ, λέγοντες, "Τί οὖν οἱ γραμματεῖς λέγουσιν, Mal. 4. 5.

11 " ὅτι 'Ηλίαν δεῖ ἐλθεῖν πρῶτον;" 'Ο δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, "'Ηλίας μὲν ἔρχεται πρῶ-

12 " τον, καὶ ἀποκαταστήσει πάντα λέγω δὲ ὑμῖν, ὅτι " Ἡλίας ήδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ'

" ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν' οὔτω καὶ ὁ υίὸς

13 " τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν." Τότε συνῆκαν οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

14 ^a Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὅχλον, προσῆλ- a Marc. 9. θεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, καὶ λέγων, 38.

15" Κύριε, ἐλέησόν μου τὸν υἰὸν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει πολλάκις γὰρ πίπτει εἰς τὸ πῦρ,
16" καὶ πολλάκις εἰς τὸ ὕδωρ. καὶ προσήνεγκα αὐτὸν

 The reading is probably ἐκ τοῦ ὅρους.

10. It appears from Justin Martyr's Dialogue with Trypho, that the Jews of those days expected Elias to come and anoint the Messiah. p. 110. The expectation is abundantly proved from the Talmud by Lightfoot, ad 1. The disciples did not understand what Jesus meant by the resurrection of the dead; (Mark ix. 10.) but they conceived it to relate to something

which must happen very soon, and they wondered why Elias had not already appeared. See note at Mark ix. 11, 12: and also Luke xviii. 34.

11. ἀποκαταστήσει. So Acts iii. 21. ἄχρι χρόνων ἀποκαταστάσεως πάντων. ᾿Αποκατάστασις means τελείωσις. Knatchbull, Lightfoot, Schleusner. See Mal. iv.

15. κακῶς πάσχει. He was dumb. Mark ix. 17.

" τοις μαθηταις σου, και ούκ ήδυνήθησαν αὐτὸν θε-" ραπεῦσαι." 'Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, " Ω 17 " γενεα απιστος και διεστραμμένη, έως πότε έσομαι " μεθ' ύμῶν; ἔως πότε ἀνέξομαι ύμῶν; **Φέρετέ μο**ι " αὐτὸν ὧδε." Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ 18 έξηλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παις ἀπὸ της ώρας ἐκείνης. Τότε προσελθόντες οί 19 μαθηταὶ τῷ Ἰησοῦ κατ' ιδίαν εἶπον, "Διατί ἡμεῖς " οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;" b'O δὲ Ἰησοῦς 20 b 21. 21. Marc. 11. είπεν αὐτοῖς, "Διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ 23. Luc. 17.6. ι Cor. 13. 2. " λέγω ύμιν, έὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, " έρειτε τῷ ὄρει τούτω, Μετάβηθι ἐντεῦθεν ἐκεί, καὶ " μεταβήσεται καὶ οὐδὲν ἀδυνατήσει ὑμιν. τοῦτο δὲ 21 " τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῆ καὶ " νηστεία."

c 16. 21.
 c 21. c ANAΣΤΡΕΦΟΜΕΝΩΝ δὲ αὐτῶν ἐν τῆ Γα-22
 d 20. 18.
 Marc. 9. 31. λιλαία, εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Μέλλει ὁ υἱὸς τοῦ Luc. 9. 44.
 et 18. 31. " ἀνθρώπου παραδίδοσθαι εἰς χείρας ἀνθρώπων, καὶ 23

" ἀποκτενοῦσιν αὐτὸν, καὶ τῆ τρίτη ἡμέρα ἐγερθή" σεται." Καὶ ἐλυπήθησαν σφόδρα.

d Marc. 9. 33. Exod. 30. 13. d' Ελθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσηλθον 24 οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον,

17. This rebuke referred to the Jews in general, not to the Apostles. Wolfius.

20. ἐρεῖτε κ.τ.λ. This seems to have been a proverbial expression for accomplishing difficulties. See xxi. 21. I Cor. xiii. 2.

21. τοῦτο τὸ γένος, i. e. the evil spirits.

24. δίδραχμα. At the numbering of the people (Exod.

xxx. 13.) every Israelite twenty years old was to pay half a shekel as an offering of the Lord. The LXX write τὸ ἡμου τοῦ διδράχμου. That the didrachma was sent by the Jews in every country to the temple at Jerusalem, is shewn by Philo Judæus, vol. II. p. 578, Josephus, Antiq. XVIII. 9. 1, and Cicero, pro L. Flacco. 28. After the taking of Jerusalem,

25 " 'Ο διδάσκαλος ύμων οὐ τελεῖ τὰ δίδραχμα;" Λέγει " Ναί." Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, "Τί σοὶ δοκεῖ, Σίμων; " οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ " κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλο-26" τρίων;" Λέγει αὐτῷ ὁ Πέτρος, "'Απὸ τῶν ἀλλο-" τρίων." "Εφη αὐτῷ ὁ Ἰησοῦς, "'Αραγε ἐλεύθεροί 27" εἰσιν οἱ υἰοί. ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, "πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ "τὸν ἀναβάντα πρῶτον ἰχθῦν ἄρον' καὶ ἀνοίξας τὸ " στόμα αὐτοῦ, εὐρήσεις στατῆρα' ἐκεῖνον λαβὼν " δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ."

18 c'EN ἐκείνη τῆ ὅρα προσῆλθον οἱ μαθηταὶ τῷ ^c Marc. 9.
 'Ιησοῦ, λέγοντες, "Τίς ἄρα μείζων ἐστὶν ἐν τῆ βασι- 46.
 2 " λεία τῶν οὐρανῶν;" Καὶ προσκαλεσάμενος ὁ 'Ιη 3 σοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσω αὐτῶν, ^f καὶ ^f 19.14.
 εἶπεν, " ᾿Αμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γέν- ^{20.}
 " ησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασι-

Vespasian ordered all Jews to send the same sum of two drachmas to the Capitol; Josephus, de Bel. Jud. VII. 6. 6. Theophylact refers this payment to the redemption of the firstborn, mentioned in Numb. iii. 40—51, and considered our Saviour to be called upon to pay five shekels, (δίδραχμον,) as being πρωτότοκος: but it appears from ver. 27, that Peter was also to pay it, and he is supposed to have been the younger brother.

26. oi viol. Jesus therefore, as the Son of God, was not bound to pay to the temple, which was his Father's house. Chap. XVIII.

See note at Luke ix. 46.
 Ibid. τῆ βασ. τῶν οὐρανῶν.
 The disciples used this expression for the kingdom of the Messiah, (see v. 19.) but they looked to an earthly kingdom.

 παιδίον. This child has been said to be Ignatius, who was hence called θεόφορος. But the earliest writer, who mentions the story, is Anastasius, who lived at the end of the ninth century: and the falsehood of it has been clearly proved.

" λείαν τῶν οὐρανῶν. ὅστις οὖν ταπεινώση ἐαυτὸν 4 " ώς τὸ παιδίον τοῦτο, οδτός ἐστιν ὁ μείζων ἐν τῆ " βασιλεία τῶν οὐρανῶν. " καὶ ος ἐὰν δέξηται παιδίον 5 E 10. 42. " τοιοῦτον εν ἐπὶ τῷ ὀνόματί μου, ἐμε δέχεται bos 6 h Marc. q. 42. Luc. " δ' αν σκανδαλίση ένα των μικρών τούτων των 17. 2. " πιστευόντων είς έμε, συμφέρει αὐτῷ, ἵνα κρεμασθῆ " μύλος ονικός έπὶ τὸν τράχηλον αὐτοῦ, καὶ καταi Luc. 17.1. " ποντισθη έν τφ πελάγει της θαλάσσης. i Οὐαί 7 1 Cor. 11. " τῷ κόσμῷ ἀπὸ τῶν σκανδάλων ἀνάγκη γάρ ἐστιν 19. " έλθεῖν τὰ σκάνδαλα. πλην οὐαὶ τῷ ἀνθρώπω ἐκεί-" νφ, δι' οδ τὸ σκάνδαλον έρχεται. Li δè ή χείρ 8 k 5. 30. Marc. 9. 43. " σου η ὁ πούς σου σκανδαλίζει σε, έκκοψον αὐτὰ " καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς " την (ωην χωλον η κυλλον, η δύο χείρας η δύο " πόδας έχοντα βληθηναι είς τὸ πῦρ τὸ αἰώνιον. καὶ ο " εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ " βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς " την ζωην είσελθείν, η δύο όφθαλμους έχοντα βλη-1 Psal. 34.7. " θηναι είς την γέενναν τοῦ πυρός. 1 Οράτε μη 10 " καταφρονήσητε ένδς των μικρών τούτων λέγω γὰρ " ύμιν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοις διὰ παντὸς

5. ἐπὶ τῷ ὀνόματί μου, vice mea. Hombergius.

6. συμφέρει. It would be better for him, before he did this, that a mill-stone &c.

Ibid. ὀνικός. The upper millstone was so called, because it was turned by an ass.

 καλὸν — ἡ, without μᾶλλον. See Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. Gen. xxxviii. 26. Psal. cxvii. 8. Examples are given by Raphel ad l. and Wesseling at Diod. Sic. XI. 11.

10. μὴ καταφρονήσητε, i. e. do not think that you may do what is wrong, even though no one is present but a child. So Juvenal, Maxima debetur puero reverentia. Si quid Turpe paras, nec tu pueri contempseris annos, Sed peccaturo obsistat tibi filius infans. XIV. 47.

Ibid. οἱ ἄγγελοι αὐτῶν. The angels that watch over them. See Heb. i. 14. He means to shew that children, as well as others,

" βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐ-

11 " ρανοίς. " ἦλθε γὰρ ὁ υἰος τοῦ ἀνθρώπου σῶσαι τὸ m Luc. 19.

12 " ἀπολωλός. "Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀν- "Luc. 15.4.

" θρώπφ έκατον πρόβατα, καὶ πλανηθή εν έξ αὐτῶν,

" ούχὶ άφεὶς τὰ έννενηκονταεννέα ἐπὶ τὰ ὅρη πορευ-

13 " θείς ζητεί το πλανώμενον; καὶ έὰν γένηται εύρειν

" αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον,

" η έπὶ τοῖς έννενηκονταεννέα τοῖς μη πεπλανημένοις.

14 " οὖτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν

" τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἶς τῶν μικρῶν τού-

15 " των. " Εαν δε αμαρτήση είς σε ὁ άδελφός σου, ο Luc. 17. 3. " υπαγε καὶ έλεγξον αυτον μεταξύ σοῦ καὶ αυτοῦ Eccl. 19.13,

" μόνου. ἐάν σου ἀκούση, ἐκέρδησας τὸν ἀδελφόν 19.

16 " σου P έὰν δὲ μὴ ἀκούση, παράλαβε μετὰ σοῦ ἔτι P Deut. 19. " ἔνα ἡ δύο, ἴνα ἐπὶ στόματος δύο μαρτύρων ἡ τριῶν 13. 1. Hebr.

17 " σταθη παν ρήμα. 4 έαν δὲ παρακούση αὐτῶν, εἰπὲ 10. 28. " τῆ ἐκκλησία ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούση, 3. 14.

18 " έστω σοὶ ώσπερ ὁ έθνικὸς καὶ ὁ τελώνης. Τ' Αμην 2 Joh. 10.

must be objects of care to God, since he sends the angels from his own immediate presence to minister to them as heirs of salvation.

11. This indeed is the wish and intention of God towards all men; and his Son came upon earth purposely to give salvation.

12. ἐπὶ τὰ ὄρη may relate to aφεis, or πορευθείs. more probably with the latter: leaving upon the hills would be ἐπὶ τοῖς

14. Such is the anxiety of God that all mankind should

15. This verse may be con-VOL. I.

nected with the preceding, if Joh. 20. 23. we lay a stress upon els σέ. Such is the mercy of God to-ward sinners: and with respect to offences committed against yourself, forgive it. See ver.

16. παν ρημα may either mean literally, every word which is uttered between you; or, the whole matter, as in Luke i. 37. ii. 15. Acts x. 37.

17. ἐθνικός. The Jews would not eat with Gentiles: (Acts xi. 3.) and our Saviour means, that the incorrigible offender should be treated in a similar way, and excommunicated.

" λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δε-

" δεμένα έν τῷ οὐρανῷ' καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς

s 1 Joh. 3. " γης, ἔσται λελυμένα ἐν τῷ οὐρανῷ. * πάλιν λέγω 19 22. et 5.14. " ύμιν, ὅτι ἐὰν δύο ύμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς

" περί παντός πράγματος οδ έὰν αἰτήσωνται, γενή-

" σεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

" οδ γάρ είσι δύο ή τρείς συνηγμένοι είς τὸ έμον 20

" ὄνομα, ἐκεῖ εἰμὶ ἐν μέσω αὐτῶν."

t Luc. 17.4. Τότε προσελθών αυτώ ὁ Πέτρος είπε, "Κύριε, 21 " ποσάκις άμαρτήσει είς έμε ὁ άδελφός μου, καὶ " άφήσω αὐτῷ; ἔως ἐπτάκις;" Λέγει αὐτῷ ὁ Ἰη-22 σούς, "Ού, λέγω σοι, εως επτάκις, άλλ' εως εβδο-" μηκοντάκις έπτά. Διὰ τοῦτο ώμοιώθη ή βασιλεία 3 " τῶν οὐρανῶν ἀνθρώπω βασιλεί, ος ἡθέλησε συν-" άραι λόγον μετά τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ 24 " αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἶς ὀφειλέτης " μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι 15 " έκέλευσεν αυτόν ὁ κύριος αυτοῦ πραθήναι, καὶ τὴν " γυναϊκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε. " καὶ ἀποδοθήναι. πεσών οὖν ὁ δοῦλος προσεκύνει 26 " αὐτῷ λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοὶ, καὶ " πάντά σοι ἀποδώσω. σπλαγχνισθείς δε ὁ κύριος 27 " τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτον, καὶ τὸ δάνειον " άφηκεν αυτώ. 'Εξελθών δε ο δούλος έκείνος εξισεν 28 " ένα των συνδούλων αὐτοῦ, ος ώφειλεν αὐτῷ έκατὸν " δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων, 'Από-

> 19. We are perhaps to read πάλιν άμήν.

Ibid, παντός. See xiii. 19.

21. See ver. 15.

25. καὶ ἀποδοθηναι is generally rendered, and that the debt

should be paid. Hombergius thought it should be coupled with πραθήναι — that they should be sold and given up [to the purchaser,] as in xxvii. 58.

- 29" δος μοι ὅ τι ὀφείλεις. Πεσών οὖν ὁ σύνδουλος
 - " αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν, λέ-
 - " γων, Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα ἀποδώσω
- 30" σοι. 'Ο δε ούκ ήθελεν, άλλα άπελθων εβαλεν αύ-
 - " τον είς φυλακήν, έως οῦ ἀποδῷ τὸ ὁφειλόμενον.
- 31 " ίδόντες δε οι σύνδουλοι αυτού τὰ γενόμενα, έλυπή-
 - " θησαν σφόδρα καὶ έλθόντες διεσάφησαν τῷ κυρίω
- 32 " αύτων πάντα τὰ γενόμενα, τότε προσκαλεσάμενος
 - " αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ,
 - " πάσαν την οφειλην έκείνην άφηκά σοι, έπεὶ παρ-
- 33" εκάλεσάς με ούκ έδει καὶ σὲ έλεῆσαι τὸν σύνδου-
- 34" λόν σου, ώς καὶ έγώ σε ήλέησα; Καὶ ὁργισθεὶς ὁ
 - " κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς,
- 35" έως οδ ἀποδώ πῶν τὸ ὀφειλόμενον αὐτώ. "Οὕτω
 - " καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ α 6. 14.
 - " ἀφητε, ἔκαστος τῷ ἀδελφῷ αὐτοῦ, ἀπὸ τῶν καρ-26.
 - " διών ύμων τὰ παραπτώματα αὐτών."
- 19 ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς καιτο. 10.
 - 2 τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἡκο- Ἰούθησαν αὐτῷ ὅχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐ-
 - 3 τους έκει. Και προσήλθον αυτώ οι Φαρισαίοι πει-

28. The reading is probably απόδος μοι εἶ τι ἀφείλεις.

29. πάντα is perhaps an interpolation.

CHAP, XIX.

 πέραν τοῦ Ἰορδάνου. Mark writes more precisely, διὰ τοῦ πέραν τοῦ Ἰορδάνου, x. 1. i. e. in going from Galilee to Judæa, he performed part of the journey by crossing the Jordan. The more regular and expeditious way was through Samaria. John iv. 4. Or this may agree with John x. 40, where Jesus is said to have gone πέραν τοῦ Ἰορδάνον, after the feast of the dedication.

 This question was then in dispute between the schools of Hillel and Shammai. Krebsius.

ράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ, "Εὶ ἔξεστιν άν-" θρώπω απολύσαι την γυναίκα αυτού κατα πάσαν " αἰτίαν;" " 'Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, " Οὐκ 4 ≖ Gen. 1. 27. et 5. 2. Mal. 2. 15. " ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ y Gen. 2. 24. " ἐποίησεν αὐτοὺς, ^y καὶ εἶπεν, ' Ενεκεν τούτου κατα- 5 31. 1 Cor. " λείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ 6. 16. " προσκολληθήσεται τῆ γυναικὶ αὐτοῦ, καὶ ἔσονται " οἱ δύο εἰς σάρκα μίαν; ωστε οὐκέτι εἰσὶ δύο, ἀλλὰ 6 " σὰρξ μία: δ οὖν δ Θεος συνέζευξεν, ἄνθρωπος μη " χωριζέτω." Λέγουσιν αὐτῷ, " Τί οὖν Μωσης 7 z 5. 31. Deut. 24. 1. « ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦ-" σαι αὐτήν;" Λέγει αὐτοῖς, "" Οτι Μωσης πρὸς την 8 " σκληροκαρδίαν ύμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς "·γυναίκας ύμων· ἀπ' άρχης δε ού γέγονεν ούτω. " * λέγω δὲ ὑμῶν, ὅτι δς ἀν ἀπολύση τὴν γυναῖκα αὐ- 9 **2** 5. 32. Marc. 10. " τοῦ, εἰ μὴ ἐπὶ πορνεία, καὶ γαμήση ἄλλην, μοι-11. Luc. 16. 18. 1Cor.7.11." χᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχ**ᾶται."** Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Εἰ οὕτως ἐστὶν το " ή αιτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμνι Cor. 7.2, " φέρει γαμήσαι." ν Ό δὲ εἶπεν αὐτοῖς, " Οὐ πάν- 11 7, 9, 17. " τες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἶς δέδοται.

> 4. $d\pi'$ $d\rho \chi \hat{\eta} s$. Hombergius refers these words to ἐποίησεν.

> 5. καὶ εἶπεν. Epiphanius observes, that these words were not spoken by God, but by Adam, vol. I. p. 225. So Philo Judæus understood them, vol. II. p. 653. Theophylact says that what Adam spoke, he spoke έκ Θεοῦ.

> Ibid. οἱ δύο. These words are not in the Hebrew, but are in the Samaritan Pentateuch

and the LXX.

8. Hackspanius remarks the difference between energe in this verse, and evereinaro in the preceding.

9. According to Mark, this was said to the disciples afterwards in the house. x. 10.

Ibid. $\epsilon i \mu \eta$. The reading is probably μή έπὶ πορνεία.

10. airia, conditio. Boisius, Schwarzius.

11. χωρούσι τον λόγον does not mean, are able to understand this saying, but, are able

- 12 " b εἰσὶ γὰρ εὐνοῦχοι, οἴτινες ἐκ κοιλίας μητρὸς ἐγεν- b 1 Cor. 7.
 32, 34. et
 " νήθησαν οὕτω' καί εἰσιν εὐνοῦχοι, οἴτινες εὐνουχί- 9. 5, 25.
 - " σθησαν ύπὸ τῶν ἀνθρώπων καί εἰσιν εὐνοῦχοι,
 - " οίτινες εύνούχισαν έαυτους, διά την βασιλείαν τών
 - " οὐρανῶν. ὁ δυνάμενος χωρείν, χωρείτω."
- ¹3 ° Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ° Ματ. 10. ἐπιθῆ αὐτοῖς, καὶ προσεύξηται οἱ δὲ μαθηταὶ ἐπετί- ^{18. 15.}
- 14 μησαν αὐτοις ' ό δε Ἰησους είπεν, " Αφετε τὰ παι- 4 18. 3.
 - "δία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν
- 15 " γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν." Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.
- 16 ° ΚΑΙ ἰδοὺ, εἶς προσελθὼν εἶπεν αὐτῷ, "Διδάσ- ° Marc. 10.
 " καλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώ- 18. 18.
- 17 " νιον ;" 'Ο δὲ εἶπεν αὐτῷ, "Τί με λέγεις ἀγαθόν ;
 - " οὐδεὶς ἀγαθὸς, εἰ μὴ εῖς ὁ Θεός. εἰ δὲ θέλεις εἰσελ-
- 18" θείν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς." Λέγει αὐτῷ, "Ποίας;" Ὁ δὲ Ἰησοῦς εἶπε, "'Τὸ, οὐ φο- ε Εκού. 20.
 - " νεύσεις. οι μοιχεύσεις. οι κλέψεις. οι ψευδομαρ-5.17.
- 19 " τυρήσεις " ετίμα τον πατέρα σου καὶ τὴν μητέρα ε 15.4 4 4
- " καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν." Ephes. 6. 2. Lev. 19. 18. 20 Λέγει αὐτῷ ὁ νεανίσκος, "Πάντα ταῦτα ἐφυλαξάμην Rom. 13. 9.
- 21 " ἐκ νεότητός μου τί ἔτι ὑστερῶ ;" h Ἐφη αὐτῷ ὁ Jac. 2. 8.
 Ἰησοῦς, "Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν Luc. 12. 33.

to observe what is expressed in this saying. The saying was, οὐ συμφέρει γαμῆσαι. Our Saviour observes, Ye say truly: there may be cases, in which it is better for persons not to marry: (see I Cor. vii. 26.) but all cannot comply with this.

12. εὐνούχισαν ἐαυτούς. For such cases see Selden in Otiis Theolog. p. 499. Wolfius.

 els. Luke calls him dρχων. xviii. 18.

17. Ti με λέγεις ἀγαθόν; in what sense do you call me good? Origen understood it as if it was τί με λέγεις περὶ ἀγαθοῦ; and so R. Simon translates it: but they are certainly wrong, as is plain from our Saviour's answer.

18. See note at Mark x. 19.

" σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς καὶ ἔξεις " θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι." 'Ακούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπού- 22 μενος ἦν γὰρ ἔχων κτήματα πολλά.

i Marc. 10. i 'O δè Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, " ᾿Αμὴν 23 24. 1 Tim. λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς

" τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν, 24

" εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφί-

" δος διελθείν, η πλούσιον είς την βασιλείαν τοῦ

" Θεοῦ εἰσελθεῖν." 'Ακούσαντες δὲ οἱ μαθηταὶ αὐ- 25 τοῦ εξεπλήσσοντο σφόδρα, λέγοντες, "Τίς ἄρα δύ- "ναται σωθῆναι;" 'Εμβλέψας δὲ ὁ Ἰησοῦς εἶπεν 26

αὐτοῖς, " κ Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι,

17. Zach. 8. 6. Luc. " παρὰ δὲ Θεῷ πάντα δυνατά ἐστι."

1. 37. 1 Ματς. 10. 1 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, "Ἰδοὺ, ἡμεῖς 27 28. Luc. " ἀφήκαμεν πάντα, καὶ ἡκολουθήσαμέν σοι τί ἄρα $^{\rm mAct}$ 3.21." ἔσται ἡμῖν ;" $^{\rm m}$ Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς, " Αμὴν 28 2 Pet. 3. 13.

2 Pet. 3. 13. ... λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῆ Luc. 22. 29,

30.

k Jer. 32.

21. ἀκολούθει μοι. This shews that he was only enjoined to sell his possessions, if he intended to become one of the regular attendants of Jesus. The twelve disciples had forsaken all and followed him; and he now invited this person to do the same: but as we cannot follow Jesus in this sense, the precept cannot be of universal application.

23. βασ. τῶν οὐρανῶν. See

note at v. 19, and index.

24. κάμηλον. It has been proposed to read κάμιλον, a cable, as a more natural expression: but κάμηλον is certainly right; and our Saviour was

using a Jewish proverb to denote an impossibility. Lightfoot quotes from the Talmud,
"Non ostendunt homini pal"mam ex auro, nec elephan"tem incedentem per foramen
"acus:" and again, "Forte tu
"e Pombedithanis es, qui in"troducere possunt elephan"tem per foramen acus." See
Caninius de lect. N. T. Heb.
c. 9. p. 33. Vorstius, de Adag.
N. T. c. 3. p. 14. It is singular that the Arabic terms for
a camel and a cable only differ
in the points.

 παρὰ Θεῷ. By the grace and assistance of God. Clarke.

28. The words ev th makey-

- " παλιγγενεσία, όταν καθίση ὁ υίὸς τοῦ ἀνθρώπου
- " ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ
- " δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ
- 29" Ισραήλ. καὶ πᾶς ος ἀφηκεν οἰκίας, ἡ ἀδελφούς,
 - " η άδελφας, η πατέρα, η μητέρα, η γυναϊκα, η τέκνα,
 - " η άγρους, ένεκεν τοῦ ονόματός μου, έκατονταπλα-
 - " σίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.
- 30 "πολλοὶ δὲ ἔσονται πρώτοι ἔσχατοι, καὶ ἔσχατοι 120. 16.
- Ο " πρῶτοι. 'Ομοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν 31. Luc.
 - " άνθρώπω οἰκοδεσπότη, ὅστις ἐξῆλθεν ᾶμα πρωί 13.30.
 - " μισθώσασθαι έργάτας είς τον άμπελωνα αυτού.
 - 2" συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου
 - " την ημέραν, απέστειλεν αύτους είς τον άμπελωνα
 - 3" αὐτοῦ. καὶ ἐξελθών περὶ τὴν τρίτην ώραν, εἶδεν
 - 4" άλλους έστωτας έν τη άγορα άργούς κάκείνοις
 - " εἶπεν, Ύπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
 - 5" ὁ ἐὰν ἢ δίκαιον δώσω ὑμῖν, οἱ δὲ ἀπῆλθον, Πάλιν
 - " έξελθων περί έκτην καὶ έννάτην ώραν, έποίησεν

γενεσία should be connected, not with οἱ ἀκολουθήσαντές μοι, but with ὅταν καθίση κ. τ. λ. In the parallel place of Luke xxii. 30. we read ἐν τῆ βασιλεία μου. Philo Judæus uses παλιγγενεσία for the future state of the soul. Vol. I. p. 159. See Raphel, Palairet, Wolfius. Theophylact explains it to mean ἡ ἀνάστασις.

29. ἐκατονταπλασίονα. What is worth 100 times as much. See Mark x. 30.

30. Such will be the reward of those who give up any thing for sake of the gospel; but all will not do this; and many, who have had the gospel preached to them early, will reject it, and be as if they had never heard it; while many, who were late in hearing it, will embrace it as eagerly as if they had heard it at first. Or it may mean, Many who are great in this world, will find themselves humbled in the next.

CHAP. XX.

- 1. This parable refers to the Jews and Gentiles; the former were called early, the latter late.
- τὴν ἡμέραν, either for that day, or by the day.

" ώσαύτως. περὶ δὲ τὴν ἐνδεκάτην ώραν ἐξελθών, 6 " εδρεν άλλους έστωτας άργους, και λέγει αυτοίς, " Τί ώδε έστήκατε όλην την ημέραν άργοί; λέγου-7 " σιν αὐτῷ, "Ότι οὐδεὶς ἡμᾶς έμισθώσατο. λέγει " αὐτοῖς, Ύπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελώνα, καὶ " ο έαν ή δίκαιον λήψεσθε. 'Οψίας δε γενομένης 8 " λέγει ὁ κύριος τοῦ ἀμπελώνος τῷ ἐπιτρόπφ αὐτοῦ, " Κάλεσον τοὺς έργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισ-" θον, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἔως τῶν πρώτων. " Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ώραν, ἔλαβον 9 " άνὰ δηνάριον. έλθόντες δὲ οἱ πρώτοι ένόμισαν ὅτι 10 " πλείονα λήγονται καὶ έλαβον καὶ αὐτοὶ ἀνὰ δη-" νάριον. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσ- 11 " πότου λέγοντες, "Οτι οδτοι οι έσχατοι μίαν ώραν 12 " ἐποίησαν, καὶ ἴσους ἡμῶν αὐτοὺς ἐποίησας, τοῖς " βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. " ὁ δὲ ἀποκριθεὶς εἶπεν ένὶ αὐτῶν, Ἑταῖρε, οὐκ ἀδικῶ 13 " σε' οὐχὶ δηναρίου συνεφώνησάς μοι; άρον τὸ σὸν 14 " καὶ υπαγε. θέλω δὲ τούτω τῷ ἐσχάτω δοῦναι ώς " καὶ σοί τη οὐκ ἔξεστί μοι ποιησαι δ θέλω έν τοῖς 15 " έμοις; η ο οφθαλμός σου πονηρός έστιν, ότι έγω 019.30.et " άγαθός είμι; "ούτως έσονται οί έσχατοι πρώτοι, καὶ 16 " οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι " δὲ ἐκλεκτοί."

> 9. This cannot be applied to the case of late repentance: for such persons were called long before; only they did not obey the call till the eleventh hour.

22. 14.

13. 30.

Marc. 10. 31. Luc.

> 12. ἐποίησαν, SC. ἔργον. Ποιείν is used in the same sense in Ruth ii. 19. See Boisius, Hom

bergius. Stephens and Casaubon understood it to mean commorari, as in Acts xx. 3.

15. ὀφθαλμὸς πονηρὸς generally means an envious eye: the meaning is here, is your jealousy excited, because I am acting kindly? See Mark vii. 22.

16. κλητοὶ - ἐκλεκτοί, The

17 PKAΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέ- 16. 21. λαβε τοὺς δώδεκα μαθητάς κατ' ἰδίαν έν τῆ ὁδῷ, καὶ 32. Luc.

18 εἶπεν αὐτοῖς, "'Ιδού, ἀναβαίνομεν εἰς 'Ιεροσόλυμα,

" καὶ ὁ υίὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς άρ-

" χιερεύσι καὶ γραμματεύσι καὶ κατακρινούσιν αὐτὸν

19 " θανάτφ, ακαὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς α Joh. 18.

" τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῆ ³².

" τρίτη ἡμέρα ἀναστήσεται."

20 Τότε προσηλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν $Z \epsilon \beta \epsilon$ - Τ. Ματς. 10. δαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰ-35-

21 τοῦσά τι παρ' αὐτοῦ. ὁ δὲ εἶπεν αὐτῆ, " Τί θέλεις;" Λέγει αὐτῷ, "Εἰπὲ ΐνα καθίσωσιν οδτοι οἱ δύο υἱοί " μου, είς έκ δεξιών σου, καὶ είς έξ εύωνύμων, έν τη

22 " βασιλεία σου." 'Αποκριθείς δε ό Ίησους είπεν,

" Οὐκ οἴδατε τί αἰτεῖσθε. *δύνασθε πιεῖν τὸ ποτήριον, *26. 39, 42. Joh. 18.

" ὁ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὁ ἐγὼ βαπ- 11.

" τίζομαι, βαπτισθήναι;" Λέγουσιν αὐτῷ, " Δυνά-

23" μεθα." Καὶ λέγει αὐτοῖς, "Τὸ μὲν ποτήριόν μου

" πίεσθε, καὶ τὸ βάπτισμα, δ έγω βαπτίζομαι, βαπ-

" τισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ

" εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, άλλ' οἷς

difference between these two terms is this: κλητοί are all those who have an opportunity of hearing the gospel: eklerrol are those who are finally accepted for the use they have made of their call. The labourers, who were called early, were discontented, and therefore not ἐκλεκτοί. See xxii.

20. Mark does not mention the mother, x. 35. Her name was Salome.

22. τὸ ποτήριον. The cup of affliction and martyrdom. See xxvi. 39. John xviii. 11.

Ibid. βάπτισμα. See Luke xii. 50. Martyrdom used to be called baptismus sanguinis.

23. οὐκ ἔστιν ἐμὸν δοῦναι. It does not depend upon any arbitrary preference, as you suppose, nor will exaltation in my kingdom be such as you expect: but there is happiness t Marc. 10. " ήτοίμασται ὑπὸ τοῦ πατρός μου." t Καὶ ἀκούσαν - 24
τες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

u Marc. 10. u ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, " Οἴ- 25 42. Luc.
22. 25. " δατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν

" αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

" οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν' ἀλλ' δς ἐὰν θέλη ἐν 26

" ύμιν μέγας γενέσθαι, έστω ύμων διάκονος και ος 27

" ἐὰν θέλη ἐν ὑμῶν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος.

1.18, 19. γ Marc. 10. 46. Luc. 18. 35. θησεν αὐτ

ΥΚΑΙ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ, ἠκολού-29 θησεν αὐτῷ ὅχλος πολύς. καὶ ἰδοῦ, δύο τυφλοὶ καθ-30 ήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παρά-γει, ἔκραξαν λέγοντες, "Ἐλέησον ἡμᾶς, κύριε, υἰὸς "Δαβίδ." Ὁ δὲ ὅχλος ἐπετίμησεν αὐτοῖς ἴνα σιω-31 πήσωσιν. οἱ δὲ μεῖζον ἔκραζον λέγοντες, "Ἐλέησον "ἡμᾶς, κύριε, υἰὸς Δαβίδ." Καὶ στὰς ὁ Ἰησοῦς ἐφώ-32 "νησεν αὐτοῦς καὶ εἶπε, "Τί θέλετε ποιήσω ὑμῖν;" Λέγουσιν αὐτῷ, "Κύριε, ἴνα ἀνοιχθῶσιν ἡμῶν οἱ 33 "ὀφθαλμοί." Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἡψατο 34 τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ ἠκολούθησαν αὐτῷ.

zMarc. 11. κΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον 21 1. Luc. 19.

prepared by my Father for those persons, and upon those conditions, which he has appointed.

26. "Εστω. Probably έσται.

29. ἐκπορευομένων. Luke says ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχώ. xviii. 35. Newcome supposes that Jesus stayed a few days at

Jericho, and met the blind men when he had left the city and was returning to it.

30. δύο τυφλοί. Mark mentions only one, Bartimæus, x. 46. Luke also only mentions one, xviii. 35.

CHAP. XXI.

1. Bethphage was about fif-

εἰς Βηθφαγῆ πρὸς τὸ ὅρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς
2 ἀπέστειλε δύο μαθητὰς, λέγων αὐτοῖς, "Πορεύθητε
" εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν καὶ εὐθέως
" εὐρήσετε ὅνον δεδεμένην, καὶ πῶλον μετ αὐτῆς'
3 " λύσαντες ἀγάγετέ μοι. καὶ ἐάν τις ὑμῶν εἴπῃ τὶ,
" ἐρεῖτε, "Οτι ὁ Κύριος αὐτῶν χρείαν ἔχει εὐθέως δὲ
4 " ἀποστελεῖ αὐτούς." Τοῦτο δὲ ὅλον γέγονεν, ἵνα
5 πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, ' πΕΐ- πΕςα. 62.
' πατε τῆ θυγατρὶ Σιῶν, Ἰδοὺ, ὁ βασιλεύς σου ἔρχε- 9. Joh. 12.
' ταί σοι, πραὖς καὶ ἐπιβεβηκῶς ἐπὶ ὅνον καὶ πῶλον
δ΄ υἰὸν ὑποζυγίου.' Πορευθέντες δὲ οὶ μαθηταὶ, καὶ
7 ποιήσαντες καθῶς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν ὅνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω
αὐτῶν τὰ ἰμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

teen stadia from Jerusalem, on the other side of the mount of Olives. Compare Mark xi. 1. John xi. 18. Lightfoot was mistaken in saying that it was within the walls of Jerusalem; (Centur. Chorogr. c. 37.) as is shewn by Hug. (Vol. I. p. 20. translat.)

3. δ Kύριοs probably means the Lord. It is plain, that the owner was preternaturally moved to let them go, and he therefore would not inquire into what was meant by the Lord having need of them. Others think that it means the Master, and that the owner was acquainted with Jesus.

See xxvi. 18.

Ibid. εὐθέως δὲ ἀποστελεῖ αὐτούς. L. de Dieu observes, that this may apply either to the owner of the beasts letting them go, or to Christ returning them. He prefers the former, which seems certainly the true meaning: but the reading is proba-

bly ἀποστέλλει.

5. The first part seems to be taken from Isaiah lxii. 11. E%πατε τῆ θυγατρὶ Σιών, Ἰδοὺ, ὁ σωτήρ σοι παραγέγονεν, and the remainder from Zech. ix. 9. xaipe σφόδρα, θύγατερ Σιών, κήρυσσε, θύγατερ 'Ιερουσαλήμ' ίδου, δ βασιλεύς έρχεταί σοι δίκαιος καὶ σώζων, αύτος πραύς, και έπιβεβηκώς έπὶ ὑποζύγιον καὶ πῶλον νέον. Origen gives five different translations. Vol. III. p. 742. John quotes the same passage, xii. 15, but differs from Matthew and the LXX. See Carpzovius, Surenhusius.

 ὄνον καὶ πῶλον. Our Saviour sate on the foal. Mark

xi. 7.

Íbid. ἐπάνω αὐτῶν, sc. τῶν ἱματίων. Beza, Hombergius: b Joh. 12. b ὁ δὲ πλεῦστος ὅχλος ἔστρωσαν ἐαυτῶν τὰ ἰμάτια ἐν 8 τῆ ὁδῷ. ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων,
c 23. 89. Psal. 118.
26. τες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, " Ὠσαννὰ " τῷ υἱῷ Δαβίδ' εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι " Κυρίου. 'Ωσαννὰ ἐν τοῖς ὑψίστοις."

Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη το d2. 23. πᾶσα ἡ πόλις, λέγουσα, "Τίς ἐστιν οὖτος;" dOi δὲ ιτ ὅχλοι ἔλεγον, "Οὖτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ "ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας."

• Marc. 11. • KAI $\epsilon l\sigma \hat{\eta} \lambda \theta \epsilon \nu$ δ 'I $\eta \sigma o \hat{v} s$ ϵls $\tau \delta$ $\epsilon \rho \delta \nu$ $\tau o \hat{v}$ $\Theta \epsilon o \hat{v}$, 12 45. Joh. 2.

13.

but it more probably means the ass and foal, though Jesus only rode on one of them. Hackspanius, Wolfius.

8. τὰ ἰμάτια. See 2 Kings ix. 13. Plutarch speaks of Cato being received, ὑποτιθέντων τὰ ἰμάτια τοῖς πόσιν. Compare also Herodian's account of Commodus entering Rome. Lightfoot observes, that it may mean, that they made tabernacles of their garments and boughs of trees by the sides of the road. See Wolfius.

Ibid. κλάδους. "κλάδους έλαί" as ἡ φοινίκων." Clem. Alex.
vol. I. p. 104. Philo Judæus
speaks of Agrippa returning
from Jerusalem οὐχ ὑπὸ μιᾶς
πόλεως, ἀλλ' ὑπὸ τῆς χώρας ἀπάσης, φυλλοβολούμενός τε καὶ θαυμαζόμενος ἐπ' εὐσεβείᾳ. Vol. II.
p. 589.

9. 'Qoappà is not a Syriac word, but pure', Hebrew, ארושער, serva nunc. The two words had become one,

and were in frequent use as an exclamation: ώσαντὰ ἔστω τῷ νἰῷ Δαβὶδ, salus ea, auxilium illud, quod in dictionibus καταιτική τοική τοις τοις τοις τοις τοις τοις τοις salus illa, auxilium illud, quod per Hosannem innuitur, contingat ei in locis altissimis. L. de Dieu. This description may be compared with that given by Hippocrates, οἱ μὲν ἐπόμενοι, οἱ δὲ προθέοντες, ἐτέρωθεν ἔτεροι, σῶζε, λέγοντες, βοηθεί, θεράπευσον.

Ibid. ἐν ὀνόματι Κυρίου. These words are connected with εὐ-λογημένος, not with ἐρχόμενος, by Hombergius. They are taken from Psalm cxviii. 26. and it appears from the Talmud that children were taught by their parents to repeat this psalm. See Wolfius.

12. εἰσῆλθεν. This was the next day. Mark xi. 11—15. The scene took place in the court of the Gentiles.

καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας έν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περι-13 στεράς. Γκαὶ λέγει αυτοῖς, "Γέγραπται, "Ο οἰκός Ε Ε.Ε. 56.7. " μου, οίκος προσευχής κληθήσεται" ὑμεῖς δὲ αὐτὸν Jerem. 7. 14" έποιήσατε σπήλαιον ληστών." Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν 15 αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παίδας κράζοντας έν τῷ ἱερῷ καὶ λέγοντας, " Ώσαννὰ τῷ υἱῷ Δαβὶδ," 16 ηγανάκτησαν, καὶ εἶπον αὐτῷ, "'Ακούεις τί οδτοι " λέγουσιν;" 'Ο δὲ Ἰησοῦς λέγει αὐτοῖς, " Ναί. " οὐδέποτε ἀνέγνωτε, ' g "Οτι ἐκ στόματος νηπίων g Peal. 8. 2. 17 " καὶ θηλαζόντων κατηρτίσω αίνου;" Καὶ καταλιπων αυτούς έξηλθεν έξω της πόλεως είς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

12. τὰς τραπέζας τῶν κολλυβιστών. The κολλυβισταί were persons who changed money for those who came to pay the didrachma for the temple: (see xvii. 24.) and received a small piece of money, called κόλλυ-Bos, or κέρμα, (John ii. 15.) for their profit. Among other instances from the Talmud, Lightfoot brings the following; "O-" pus est, ut habeat unusquis-" que hemisiclum, quem pro " se persolvat. Cum ergo ac-" cedit ad Trapezitam, ad si-" clum mutandum duobus he-" misiclis, lucrum ei aliquod " reddere tenetur, quod vocatur " הולברו הפאטע קרלברו האטא קרלברו האטאי

Ibid. τῶν πωλούντων τὰς περιστέρας. These persons furnish-

ed doves for those who came to be purified according to Levit. xii. 6, 8. xv. 14, 29.

13. οἶκος προσευχῆς εληθήσεται. Isaiah adds, πᾶσι τοῖς ἔθνεσω, and our Saviour might particularly allude to that part of the temple being allotted to Gentile proselytes.

Ibid. ληστών. Josephus says that ἐκδοχεῖον κλεπτών, φονέων, άρπάγων τὸ ἱερὸν γέγονε. De Bel. Jud. VII. 11.

16. κατηρτίσω alrov. In the Hebrew it is fundasti robur. The word TV signifies laus vehementer pronunciata, laus solida.

17. Βηθανίαν. Lightfoot says that Bethany was the name of a district as well as of a town,

h Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε 18 h Marc. 11. 13. καὶ ἰδων συκήν μίαν ἐπὶ της ὁδοῦ, ήλθεν ἐπ' αὐτην, 19 καὶ ούδεν εύρεν έν αυτή εί μη φύλλα μόνον καὶ λέγει αὐτῆ, "Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν " αἰῶνα." Καὶ ἐξηράνθη παραχρημα ή συκή. Καὶ 20 ίδόντες οἱ μαθηταὶ έθαύμασαν, λέγοντες, "Πῶς πα-" ραχρημα έξηράνθη ή συκη;" 'Αποκριθείς δε ό 21 1 17. 20.

Ίησοῦς εἶπεν αὐτοῖς, " Αμὴν λέγω ὑμῶν, ἐὰν ἔχητε " πίστιν, καὶ μὴ διακριθήτε, οὐ μόνον τὸ τῆς συκῆς " ποιήσετε, άλλὰ κᾶν τῷ ὅρει τούτῳ εἴπητε, "Αρθητι

" καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται k καὶ 22 k 7. 7. Marc. 11. 24. Luc. " πάντα ὅσα αν αἰτήσητε ἐν τῆ προσευχῆ, πιστεύον-11. 9. Joh. 15. 7. " τες, λήψεσθε."

et 5. 14. 1 Marc. 11. 27. Luc. 20. I.

1 ΚΑΙ έλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσήλθον αὐτῷ 23 διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, " Έν ποία έξουσία ταῦτα ποιείς; καὶ τίς " σοι έδωκε την έξουσίαν ταύτην;" 'Αποκριθείς δέ 4 ό Ίησοῦς εἶπεν αὐτοῖς, " Έρωτήσω ὑμᾶς κάγὼ λόγον " ένα, ον έὰν εἰπητέ μοι, κάγὰ ὑμῖν ἐρῶ ἐν ποία " έξουσία ταῦτα ποιῶ. τὸ βάπτισμα Ἰωάννου πόθεν 25 " ην; έξ οὐρανοῦ, η έξ ἀνθρώπων;" Οἱ δὲ διελογίζοντο παρ' έαυτοις, λέγοντες, "Έαν είπωμεν, έξ ού-

and signifies locus dactylorum. That there were palm trees near is evident from John xii.

18. Ilputas. Tuesday morn-

ing.

19, 20. The disciples did not perceive the tree to have withered till the following morning. Compare Mark xi. 13, 14. 20, 21; or perhaps they saw the sentence take effect immediately, and remarked upon the more complete withering of the tree the next day. Our Saviour meant his disciples to learn from this miracle, that faith without works is dead.

21. τῷ ὄρει τούτφ. Lightfoot has shewn that the expression eradicator montium is common in the Talmud, as applied to their doctors. Compare Is. xi. 4. Zech. iv. 7.

" ρανοῦ, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

26 " π έαν δὲ είπωμεν, έξ άνθρώπων, φοβούμεθα τον m 14. 5. Marc. 6.20. " όχλον πάντες γὰρ έχουσι τὸν Ἰωάννην ώς προ- Luc, 20. 6.

27 " φήτην." Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, "Οὐκ

" οἴδαμεν." "Εφη αὐτοῖς καὶ αὐτὸς, "Οὐδὲ ἐγὼ

28" λέγω ύμιν έν ποία έξουσία ταῦτα ποιῶ. Τί δὲ

" ύμιν δοκεί; ἄνθρωπος είχε τέκνα δύο, καὶ προσελ-

" θων τῷ πρώτω εἶπε, Τέκνον, ὕπαγε, σήμερον έρ-

29" γάζου ἐν τῷ ἀμπελῶνί μου. 'Ο δὲ ἀποκριθεὶς εἶπεν,

30" Οὐ θέλω υστερον δὲ μεταμεληθείς, ἀπηλθε. Καὶ

" προσελθών τῷ δευτέρω εἶπεν ώσαύτως. ὁ δὲ ἀπο-

31" κριθείς είπεν, Έγω, κύριε καὶ οὐκ ἀπηλθε. τίς ἐκ

" τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός;" Λέγουσιν αὐτῷ, "'Ο πρῶτος." Λέγει αὐτοῖς ὁ Ἰησοῦς,

" " Αμήν λέγω ύμιν, ότι οι τελώναι καὶ αι πόρναι " Luc. 7.

" προάγουσιν ύμας είς την βασιλείαν του Θεού.

32 " ο ηλθε γαρ προς ύμας 'Ιωάννης έν όδω δικαιοσύνης, ο Luc 3.

" καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἰ

" πόρναι επίστευσαν αυτώ υμείς δε ιδόντες ου μετε-

" μελήθητε υστερον τοῦ πιστεῦσαι αὐτῷ.

" P " Αλλην παραβολήν ἀκούσατε. "Ανθρωπός τις P Marc. 12. " ην οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ 9. Εsa. 5.1.

" Το Εsa. 5.1.

" Το Εsa. 5.1. " φραγμὸν αὐτῷ περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ λη- Psal. 80. 8. Cant. 8. 11,

28. τέκνα δύο. These repre- the gospel. See v. 19. sent the Jews and Gentiles: the former knew the will of God, and professed to do it, but did not: the latter were disobedient to God for a long time, but afterwards repented and were converted.

31. τελώναι κ. τ. λ. Publicans and harlots are more likely than you to repent and believe

32. έν όδῷ δικαιοσύνης. Pointing out a way by which ye might become righteous, viz. by repentance and believing in Christ.

Ibid. τοῦ πιστεῦσαι. See ii.

33. Nearly all these expressions are in Isaiah v. 2.

q 26. 3. et 27. I.

" νον, καὶ ώκοδόμησε πύργον, καὶ ἐξέδοτο αὐτον γε-" ωργοις, και άπεδήμησεν. ὅτε δὲ ήγγισεν ὁ καιρὸς 34 " τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς " τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ 35 " λαβόντες οι γεωργοί τους δούλους αύτου, ον μεν " έδειραν, ον δε απέκτειναν, ον δε έλιθοβόλησαν. " πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας των 36 " πρώτων καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον 37 " δε άπεστειλε προς αυτούς τον υίον αυτού, λέγων. " Ἐντραπήσονται τὸν υίον μου. ⁹Οί δὲ γεωργοί 38 Joh. 11. 53. " ιδόντες τον υίον, είπον εν εαυτοίς, Ούτος εστιν ο " κληρονόμος δευτε άποκτείνωμεν αυτον, και κατά-" σχωμεν την κληρονομίαν αυτοῦ. Καὶ λαβόντες 39 " αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. " όταν οὖν ἔλθη ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει 40 " τοις γεωργοις έκείνοις;" Λέγουσιν αὐτῷ, " Κακους 41 " κακώς απολέσει αὐτούς καὶ τὸν άμπελώνα ἐκδό-" σεται άλλοις γεωργοίς, οίτινες αποδώσουσιν αυτώ r Psal. 118. " τους καρπούς έν τοις καιροίς αυτών." Γ Λέγει αυ- 42 22. Esa. 28. 16. Marc. τοις ὁ Ἰησους, "Οὐδέποτε ἀνέγνωτε ἐν ταις γραφαίς. 12. 10. Luc. 20. 17. " Λίθον ὂν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οῦτος Act. 4. 11. Rom. 9. 33. " έγενήθη είς κεφαλην γωνίας παρά Κυρίου έγένετο Eph. 2. 20. " αύτη, καὶ ἔστι θαυμαστὴ ἐν οφθαλμοῖς ἡμῶν; Διὰ 43

> 35. $\tilde{\epsilon}\delta\epsilon\iota\rho\alpha\nu$. $\Delta\epsilon\rho\omega$ is properly to take the skin off: and since this was done by beating or scourging, δέρω came to have this signification.

> 41. Λέγουσιν. In Mark xii. 9. Luke xx. 16, these words are attributed to Christ.

> 42. γραφαίς. The quotation is taken from different passages, but particularly Psalm cxviii.

22, 23. It is connected with the declaration in ver. 41, and the corner stone implies that Christ would unite the Jews and Gentiles in one building.

Ibid. avry. This is in the feminine, because the Hebrew has no neuter. Olearius, Casaubon, Vorstius. Or it may refer to κεφαλή γωνίας. Elsner. Wolfius.

" τοῦτο λέγω ύμιν, ὅτι ἀρθήσεται ἀΦ' ύμων ή βασι-

" λεία τοῦ Θεοῦ, καὶ δοθήσεται έθνει ποιοῦντι τοὺς

44" καρπούς αυτής. * καὶ ὁ πεσών ἐπὶ τὸν λίθον τοῦ- * Esa 8.15.

" τον συνθλασθήσεται εφ' ον δ' αν πέση, λικμήσει

45" αὐτόν." Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαίοι τὰς παραβολάς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐ-46 των λέγει και ζητούντες αυτον κρατήσαι, έφοβήθησαν τους όχλους, έπειδή ώς προφήτην αυτον είχον.

2 ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν

2 παραβολαίς, λέγων, " t' Ωμοιώθη ή βασιλεία τῶν οὐ- t Luc. 14 " ρανῶν ἀνθρώπω βασιλεῖ, ὅστις ἐποίησε γάμους τῷ 19. 7, 9.

3" υίῷ αὐτοῦ· καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ κα-

" λέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ

4" ήθελον έλθειν. Πάλιν ἀπέστειλεν ἄλλους δούλους.

" λέγων, Είπατε τοις κεκλημένοις, Ίδου, το άριστόν

" μου ητοίμασα, οί ταθροί μου καὶ τὰ σιτιστὰ τεθυ-

43. The kingdom of God is here applied to the Jews, who were once the chosen people of God: but all their privileges now belong to the Christians, and hence the kingdom of God means the gospel. See v. 19.

44. δ πεσών έπὶ τὸν λίθον is the same as ὁ σκανδαλισθείς, he that takes offence at the gospel: and therefore ich' ou av mion means the person with whom our Saviour will be offended at the day of judgment. Compare Mark viii. 38.

CHAP. XXII.

2. yápovs. A marriage feast. So Arrian, ὁ δὲ καὶ γάμους ἐποίησεν έν Σούσοις έαυτοῦ τε καὶ τῶν έταίρων, Exped. Alex. VI. 4. 6. See Raphel, Elsner. Christ is VOL. I.

said to be wedded to the church in Eph. v. 23, &c.

3. τους δουλούς αὐτοῦ are the apostles and preachers of the

gospel.

Ibid. τους κεκλημένους answers to the persons who hear the gospel preached: whether they accept the terms of it, depends upon themselves. See xx. 16. The men in the parable had received one invitation (τούς κεκλημένους,) and persons were now sent to see whether they would accept it (καλέσαι.)

4. τεθυμένα. Elsner understands this literally of sacrifices performed at weddings: but it probably means merely killed

for the feast. Wolfius.

" μένα, καὶ πάντα έτοιμα' δεῦτε εἰς τοὺς γάμους. " Οἱ δὲ ἀμελήσαντες ἀπηλθον, ὁ μὲν εἰς τὸν ἴδιον 5 " άγρον, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ οἱ δὲ λοιποὶ6 " κρατήσαντες τους δούλους αυτού, υβρισαν καὶ άπ-" έκτειναν. 'Ακούσας δὲ ὁ βασιλεύς ώργίσθη, καὶ τ " πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φο-" νείς έκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. Τότε 8 " λέγει τοις δούλοις αυτού, 'Ο μέν γάμος έτοιμός " έστιν, οι δε κεκλημένοι ούκ ήσαν άξιοι. πορεύεσθες " οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἀν εὖ-" ρητε, καλέσατε είς τους γάμους. Καὶ έξελθόντες 10 " οι δούλοι έκεινοι είς τὰς όδους, συνήγαγον πάντας " όσους εύρον, πονηρούς τε καὶ άγαθούς καὶ ἐπλή-" σθη ὁ γάμος ἀνακειμένων. * εἰσελθών δὲ ὁ Βασι-11 x Apoc. 3. 4. et 16. 15. " λεύς θεάσασθαι τους άνακειμένους, είδεν έκει άνet 19. 8. " θρωπον ούκ ένδεδυμένον ένδυμα γάμου και λέγει 13 " αὐτῶ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γ 8. 12. et " γάμου; 'Ο δε εφιμώθη. Υ τότε είπεν ο βασιλεύς 13 13. 42. et " τοις διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χείρας, 25. 30. " άρατε αὐτὸν καὶ ἐκβάλετε είς τὸ σκότος τὸ ἐξώτε-" ρον έκει έσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν " ὀδόντων. " πολλοὶ γάρ εἰσι κλητοὶ, ὁλέγοι δέ 14 z 20. 16. " έκλεκτοί."

διεξόδους τῶν ὁδῶν probably means the places where one street passes into another, and where there is more likely to be an assemblage of people.

11. ἔνδυμα γάμου represents a life and conduct suitable to a person who professes to believe in Christ. It is said that garments were distributed to the guests as they entered; so

that allusion may be made to the assistance of the Holy Spirit, which is given to every Christian.

12. ἐφιμώθη, from φίμος, capistrum. Josephus uses the same metaphor, ὁ μὲν πεφίμωτο τοῖς ἱμέροις. De Bel. Jud. 1. 22. 3.

13. окотоя. See viii. 12. 14. See xx. 16. It will be 16 βον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγφ. καὶ ἀπο- 20.

στέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν

'Ηρωδιανῶν, λέγοντες, "Διδάσκαλε, οἴδαμεν ὅτι ἀλη
" θὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθεία διδάσκεις,

" καὶ οὐ μέλει σοι περὶ οὐδενὸς, οὐ γὰρ βλέπεις εἰς

17 " πρόσωπον ἀνθρώπων. εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ;

18 " ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὕ;" Γνοὺς δὲ ὁ

'Ιησοῦς τὴν πονηρίαν αὐτῶν εἶπε, " Τί με πειράζετε,

15 * Τότε πορευθέντες οι Φαρισαΐοι συμβούλιον έλα- a Marc. 12.

19 " ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήν 20 " σου." Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς, " Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;"

21 Λέγουσιν αὐτῷ, " Καίσαρος." Τότε λέγει αὐτοῖς,

" b' Απόδοτε οὖν τὰ Καίσαρος, Καίσαρι καὶ τὰ τοῦ b Rom. 13.

22 " Θεοῦ, τῷ Θεῷ." Καὶ ἀκούσαντες ἐθαύμασαν καὶ ἀφέντες αὐτὸν ἀπῆλθον.

observed, that the man was not chosen, because he had not a wedding garment; but it was his own fault that he had not.

16. Ἡρωδιανῶν. There have been many discussions concerning the meaning of this term, for which see Wolfius: but it seems to have been forgotten that Herod Antipas was now in Jerusalem, Luke xxiii. 7, and it may merely mean the persons who came with him. They would have been likely to ask this question about the tribute on account of Judas of Galilee, who had resisted the payment of it. See Acts v. 37. The word may have the same meaning in Mark iii. 6.

Ibid. ἐν ἀληθεία, really, indeed. Palairet. 17. This was the great grievance. Judas of Galilee (who is mentioned Acts v. 37.) raised a sedition, κακίζων, εὶ φόρου τε Ῥωμαίοις τελεῖν ὑπομένουσι, καὶ μετὰ τὸν Θεὸν οἴσουσι θνητοὺς δεσπότας. Josephus, de Bel. Jud. II. 8. 1.

18. Τί με πειράζετε; The persons who asked the question consisted of Pharisees and Herodians: the former would have condemned him, if he had answered in the affirmative; the latter, if he had answered in the negative.

21. We read in the Talmud, "Ubicunque numisma regis a-"licujus obtinet, illic incolæ" regem istum pro domino ag-

" noscunt."

e Exod. 3. 6, 15, 16.

c Marc. 12. c ' Εν έκείνη τη ήμέρα προσηλθον αὐτῷ Σαδδου- 23 18. Luc. 20. 27. Act. 23. καῖοι, οἱ λέγοντες μη εἶναι ἀνάστασιν, καὶ ἐπηρώτη-8. σαν αὐτὸν, λέγοντες, " Διδάσκαλε, Μωσης εἶπεν, 24

d Deut. 25. " ' d' Εάν τις ἀποθάνη, μη έχων τέκνα, ἐπιγαμβρεύ-

" σει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀνα-

" στήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.' 'Ησαν δὲ παρ' 25

" ήμιν έπτὰ ἀδελφοί καὶ ὁ πρώτος γαμήσας ἐτελεύ" τησε καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναίκα

" αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὁμοίως καὶ ὁ δεύτερος, 26

" καὶ ὁ τρίτος, ἔως τῶν ἐπτά. ὕστερον δὲ πάντων 27

" ἀπέθανε καὶ ἡ γυνή. ἐν τῆ οὖν ἀναστάσει, τίνος 28

" τῶν ἐπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν." 'Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, " Πλανᾶσθε, 29

" μη είδότες τὰς γραφάς, μηδέ την δύναμιν τοῦ Θεοῦ.

" ἐν γὰρ τἢ ἀναστάσει οὕτε γαμοῦσιν, οὕτε ἐκγαμί-3°

" ζονται, άλλ' ώς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.

" περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε 31 " τὸ ἡηθὲν ὑμῶν ὑπὸ τοῦ Θεοῦ, λέγοντος, 'ε' Εγώ εἰμι 32 " ὁ Θεὸς ' Αβραὰμ, καὶ ὁ Θεὸς ' Ισαὰκ, καὶ ὁ Θεὸς

Ματς. 12. " ο Θέος Αβρααμ, και ο Θέος Ισαακ, και ο Θέος 26. Luc. 20. " Ίακώβ; οὐκ ἔστιν ὁ Θέὸς Θέὸς νεκρῶν, ἀλλὰ 3^2 . Heb. " ζώντων" † Καὶ ἀναίσταντας †

 $^{32.}_{11.16.}$ "ζώντων." ^f Καὶ ἀκούσαντες οἱ ὅχλοι ἐξεπλήσ-33 f $^{7.28.}$ σοντο ἐπὶ τῆ διδαχῆ αὐτοῦ.

8 Marc. 12. ⁵ Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς 34 ^{28.} Luc. 10. Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτὸ, καὶ ἐπηρώ- 35

24. The precept in Deut. xxv. 5, only applied to an eldest son dying without issue. See xiv. 4.

31. This argument was brought from the Pentateuch, because the Sadducees did not acknowledge any other books of the Old Testament.

33. of ὅχλοι. The Sadducees were mostly of the wealthier classes. The Pharisees were most popular with the lower orders.

34. ἐπὶ τὸ αὐτὸ is always said of persons meeting together in

τησεν είς έξ αὐτῶν νομικὸς, πειράζων αὐτὸν καὶ 36 λέγων, " Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νό-

37 " μφ;" ' ' ' Ο δὲ ' Ιησοῦς εἶπεν αὐτῷ, " ' Αγαπήσεις h Deut. 6.5. " Κύριον τὸν Θεόν σου, ἐν ὅλη τῆ καρδία σου, καὶ Luc. 10. 27.

" έν όλη τη ψυχή σου, καὶ έν όλη τη διανοία σου.

38 αυτη έστὶ πρώτη καὶ μεγάλη έντολή. ἱ Δευτέρα ἱ Lev. 19. 18. Ματε. ΄΄ δὲ ὁμοία αὐτῆ, ᾿Αγαπήσεις τὸν πλησίον σου ὡς 12. 31. Luc. 10. 27. 40 " σεαυτόν. κέν ταύταις ταις δυσὶν έντολαις ὅλος ὁ Rom. 13. 9.

" νόμος καὶ οἱ προφηται κρέμανται."

Gal. 5. 14
1 Tim. 1.
Jac. 2. 8.

41 Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐ- κ. 7. 12. 42 τοὺς ὁ Ἰησοῦς, λέγων, "Τί ὑμῖν δοκεῖ περὶ τοῦ Ματς. 12. 20.

" Χριστοῦ; τίνος υίος έστι;" Λέγουσιν αὐτῷ " Τοῦ 41.

43 " Δαβίδ." Λέγει αὐτοῖς, "Πῶς οὖν Δαβίδ ἐν πνεύ-

44 " ματι κύριον αὐτὸν καλεῖ ; λέγων, ' ^m Εἶπεν ὁ Κύ- ^m Psal. 110.
 " ριος τῷ κυρίφ μου, Κάθου ἐκ δεξιῶν μου, ἔως ἂν ^{34.} 1 Cor.
 " θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Heb. 1. 13.

45" Εἰ οὖν Δαβίδ καλεί αὐτὸν κύριον, πῶς νίὸς αὐτοῦ 13.

46" ἐστι;" Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

23 ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὅχλοις καὶ τοῖς ² μαθηταῖς αὐτοῦ, ⁿ λέγων, "Ἐπὶ τῆς Μωσέως καθ-ⁿ Nehem. "έδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι"

the same place. See Luke xvii. 35. Acts i. 15. ii. 1, 44. iii. 1. iv. 26.

35. νομικός. Mark calls him γραμματεύς. xii. 28. See Matt. v. 20.

39. We perhaps ought to read δεντέρα όμοία αύτη.

40. κρέμανται. So Plutarch, speaking of the sayings, γνῶθι

σεαυτόν and μηδέν ἄγαν, says, έκ τούτων γὰρ ἥρτηται τὰ λοιπὰ πάντα. Consol. ad Apol. p. 116.

43. For the application of Psalm cx. to Christ, see Wolfius. Mark writes ἐν πνεύματι ἀγίφ. xii. 36.

44. Κύριοs in the Hebrew is

Jehovah, but not κυρίφ.

" πάντα οὖν, ὅσα ἀν εἶπωσιν ὑμίν τηρείν, τηρείτε καὶ ; " ποιείτε' κατά δὲ τὰ ἔργα αὐτῶν μὴ ποιείτε' λέο Luc. 11. " γουσι γὰρ καὶ ού ποιοῦσι. ο δεσμεύουσι γὰρ φορ-4 46. Act. 15. " τία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ " τους ώμους των άνθρωπων τῷ δὲ δακτύλω αὐτων ν 6. 1, 2, 5, " οὐ θέλουσι κινήσαι αὐτά. ^P πάντα δὲ τὰ ἔργα αὐ- 5 " των ποιούσι πρός το θεαθήναι τοις ανθρώποις. 15. 38. Deut. 6. 8. et 22.12. " πλατύνουσι δέ τὰ φυλακτήρια αὐτῶν, καὶ μεγα-4 Marc. 12. " λύνουσι τὰ κράσπεδα τῶν ἰματίων αὐτῶν 4 Φι-6 38. Luc. 11. Αρθοί τε την πρωτοκλισίαν έν τοις δείπνοις, καὶ 46. 3 Joh. " τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς 7 " ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν " άνθρώπων, ραββί, ραββί, ύμεις δε μη κληθήτε, 8 · Jac. 3. 1. " ραββί· · είς γάρ έστιν ύμων ὁ καθηγητής, ὁ Χρισ-« Mal 1 6. " τός πάντες δε ύμεις άδελφοί έστε. * και πατέρας " μη καλέσητε ύμων έπὶ της γης είς γάρ έστιν ό " πατήρ ύμων, ὁ έν τοις ούρανοις. μηδέ κληθήτε 10

CHAP. XXIII.

3. πάντα ὅσα, i. e. all the things which they tell you while they are delivering the law of Moses. Schmidius, Wolfius.

4. *φορτία*. The numerous ceremonies which the Pharisees enjoined upon the strength of pretended traditions. See Acts xv. 10.

5. φυλακτήρια. The Jews were commanded to wear fringes in the borders of their garments. Numb. xv. 38. The following texts were worn by them on the forehead and left arm, and in the borders of their garments: Exod. xiii. 3—16. Deut. vi. 5—9. xi. 13—21. "Dicta" sunt Græce φυλακτήρια, i. e.

" observatoria, eo quod essent
" memorativa Legis: ac con" servatoria etiam fortassis dic" ta, eo quod vim quandam
" habere existimarentur ad fu" gandos dæmonas." Lightfoot. See Fulleri Miscell. Sacr.
V. 7. Wolfius.

6. πρωτοκλισίαν, "Εν τε τοίς " συλλόγοις τὸν πρώτον ἔνεμε τό- " πον, καὶ παρὰ τὰς ἐστιάσεις προ- " κατακλίνων ἐξηπάτα." Jose phus, Antiq. XV. 2. 4.

8. δ Χριστός is probably an

interpolation.

Call no one among you father upon earth, Clarke: or rather, Call no one father among yourselves upon earth.

" καθηγηταί είς γὰρ ὑμῶν ἐστιν ὁ καθηγητης, ὁ

11 " Χριστός. ' ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. 120. 26, 27.

12 " οστις δὲ ὑψώσει ἐαυτὸν, ταπεινωθήσεται' καὶ ὅστις «Luc. 14. " ταπεινώσει ἐαυτὸν, ὑψωθήσεται. 14. Job. 22

13 " * Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- 29. 23. Jac. " ταὶ, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προ- 5. 5.

" φάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε 40. Luc. 20.

14" περισσότερον κρίμα. ^γΟὐαὶ δὲ ὑμῖν, γραμματεῖς ⁴⁷. " καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι κλείετε τὴν βασιλείαν ⁵².

" τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ὑμεῖς

" γάρ ούκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφί-

15" ετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-

" σαΐοι, ὑποκριταὶ, ὅτι περιάγετε τὴν θάλασσαν καὶ

" την ξηράν, ποιησαι ένα προσήλυτον, και όταν γέ-

" νηται, ποιείτε αυτον υίον γεέννης διπλότερον υμών.

16" ²Οὐαὶ ὑμῶν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, [^]Os ἀν ²15. 14. et " ὀμόση ἐν τῷ ναῷ, οὐδέν ἐστιν' οs δ' ἀν ὀμόση ἐν ^{5. 33, 34.}

17 " τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. μωροὶ καὶ τυφλοί

" τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἡ ὁ ναὸς ὁ ἀγιάζων

18 " τον χρυσόν; καὶ, "Ος ἐὰν ὁμόση ἐν τῷ θυσιαστηρίῳ,

" οὐδέν ἐστιν' δς δ' αν ὁμόση ἐν τῷ δώρω τῷ ἐπάνω

19 ' αὐτοῦ, ὀφείλει. ^a μωροὶ καὶ τυφλοί τί γὰρ μείζον, ^a Exod. 29. " τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ^{37.}

το οωρον, η το ουσταστηριον το αγιαζον το οωρον; 20 " ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ, ὀμνύει ἐν αὐτῷ

21 " καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ' ^bκαὶ ὁ ὀμόσας ἐν ^b ι Reg. 8. " τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐ-².

τφ ναφ ομνυεί εν αυτφ και εν τφ κατοικούντι αυ-

 κατεσθίετε. So Homer, κατέδουσι βιαίως Οἶκον 'Οδυσσῆος, β'. 237. It means that they took the money of the widows, and so at length deprived them of their houses. Ibid. καὶ προφάσει, idque, pro καὶ ταῦτα προφάσει κ. τ. λ. Palairet.

15. υίον γέεννης. See note at 2 Thess. ii. 3.

ε 5. 34. "τόν καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ, ὀμνύει ἐν τῷ 22

" θρόνφ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένφ ἐπάνω αὐτοῦ.

d Luc. 11. " d Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- 23

" ταὶ, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον

" καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,

" την κρίσιν καὶ τὸν ἔλεον καὶ την πίστιν ταῦτα

" έδει ποιήσαι, κάκεινα μὴ ἀφιέναι. 'Οδηγοὶ τυφ- 24

" λοὶ, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον

ο 15. 20. " καταπίνοντες. "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι- 25 Luc. 11. 39. " σαῖοι, ὑποκριταὶ, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ πο-

" τηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν έξ

" άρπαγης καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθάρισον 26

" πρώτον τὸ έντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος,

" Ίνα γένηται καὶ τὸ έκτὸς αὐτῶν καθαρόν.

f Luc. 11.

" Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- 27

" ταὶ, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἶτινες

" έξωθεν μεν φαίνονται ώραῖοι, έσωθεν δε γέμουσιν

" ὀστέων νεκρών καὶ πάσης ἀκαθαρσίας. οὕτω καὶ 28

" ύμεις έξωθεν μεν φαίνεσθε τοις ανθρώποις δίκαιοι,

" ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.

« Luc. 11. " ⁶ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, 29

23. κρίσω, ἔλεον, πίστω, What doth the Lord require of thee, but to do justly, (κρίσω,) and to love mercy, (ἔλεον,) and to walk humbly with thy God? (πίστω.) Micah vi. 8.

24. The Jews were forbidden to eat whatever had not fins and scales in the water; and in after-times they disputed whether this applied to the animalculæ which might be in any liquid Our Saviour perhaps allu scrupulous persons. It was decided that the prohibition did not extend to such cases. Maimon. de cib. vet. §. 17. 20.

25. γέμουσιν έξ άρπαγης. They

are filled by extortion.

Ibid. akparlas. The reading

is probably aducias.

27. τάφοις κεκονιαμένοις. The tombs were whitewashed, that persons might be aware of them, and not incur pollution from touching them. Lightfoot. See Luke xi. 44.

" ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ

30 " κοσμείτε τὰ μνημεία των δικαίων, καὶ λέγετε, Εἰ

" ήμεν έν ταις ήμέραις των πατέρων ήμων, ούκ αν

" ήμεν κοινωνοί αὐτῶν ἐν τῷ αἴματι τῶν προφητῶν.

31 " ώστε μαρτυρείτε έαυτοίς, ὅτι υἰοί ἐστε τῶν φονευ-

32 " σάντων τους προφήτας και υμείς πληρώσατε το

33 " μέτρον τῶν πατέρων ὑμῶν. Ἡὄφεις, γεννήματα έχιδ- ħ3. 7.

" νων, πως φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

34" Διὰ τοῦτο, ἰδοῦ, ἐγὰ ἀποστέλλω πρὸς ὑμᾶς προ- ιΔας. 11.

" φήτας καὶ σοφούς καὶ γραμματεῖς καὶ ἐξ αὐτῶν 40. Act 5.

" ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστι- 11. 24, 25.

" γώσετε έν ταις συναγωγαις ύμων, και διώξετε άπο

35 " πόλεως εἰς πόλιν' κόπως ελθη εφ' ὑμᾶς πᾶν αἷμα δί- κ Gen. 4. 8.

" καιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αίματος "Αβελ Heb. 11. 4.

" τοῦ δικαίου, ἔως τοῦ αίματος Ζαχαρίου υἱοῦ Βαρα-

32. What was wanting in your fathers to make their wickedness complete, that fill ye up. He probably alluded to his own crucifixion.

33. φύγητε ἀπό. 'Αποφυγείν is a common term for acquittal in judicial processes. Raphel.

34. Διὰ τοῦτο. The thing being

Ibid. έγω ἀποστέλλω. In Luke xi. 49. we read διά τοῦτο καὶ ή σοφία του Θεού είπεν, 'Αποστελώ κ. τ. λ. Jesus therefore was the Wisdom of God.

Ibid. καὶ σοφούς καὶ γραμμαreis. In Luke xi. 49. we read

και αποστόλους.

35. Zaxapiov. Zacharias, one of the twelve minor prophets, was son of Berechiah: (Zech. i. 1.) but we know nothing of his death. Some of the Fathers considered him to be intended. (Origen. vol. III. p. 781. Athanasius, p. 1194. Epiphanius, p. 281.) In 2 Chron. xxiv. 20, &c. we read of Zechariah a priest being killed in the court of the temple; but he was son of Jehoiada. A tradition has been preserved, that it was the father of John the Baptist, who was killed at the time of the murder of the Innocents, (Origen. vol. III. p. 845. Petrus Alex. apud Rel. Sacr. vol. III. p. 341-2. Theophylact,) Krebsius, Const. L'Empereur. Hug thinks that Jesus spoke prophetically of Zacharias, who is said by Josephus to have been vlos Baρούχου, and to have been killed ἐν μέσφ τῷ lepῷ. (de Bel. Jud. IV. 5, 4.) This happened

" χίου, ον εφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυ-" σιαστηρίου. άμὴν λέγω ὑμῶν, ηξει ταῦτα πάντα ἐπὶ 36 " την γενεάν ταύτην. ' Ιερουσαλήμ, ' Ιερουσαλήμ, ή 37

l Luc. 13. 34. 2 Esdr. 1. 30.

" ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς

" ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἡθέλησα ἐπι-

" συναγαγείν τὰ τέκνα σου, ον τρόπον έπισυνάγει

" όρνις τὰ νοσσία έαυτης ύπὸ τὰς πτέρυγας, καὶ οὐκ

" ήθελήσατε; ίδοὺ, ἀφίεται ὑμῶν ὁ οἶκος ὑμῶν 38

m 21. g.

" έρημος. [™]λέγω γὰρ ὑμῖν, Οὐ μή με ἴδητε ἀπ' ἄρτι, 39 Pa. 118. 26. ερημος. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνό-

" ματι Κυρίου.'

"ΚΑΙ έξελθων ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἰεροῦ 2. n Marc. 13. 1. Luc. 21. καὶ προσηλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐ 2 ·Luc. 19. " βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῶν, °οὐ μὴ

A. D. 67. Perhaps S. Matthew's Gospel was published about that time. See Glassius, Philol. Sacr. I. p. 109. L. de Dieu ad I. Wolfius.

37. ποσάκις ήθελησα; This seems an express declaration of the preexistence and divinity of Christ. He would not have spoken thus of his personal preaching during the short time of his being on earth; and all the former attempts to reclaim the Jews, by sending to them prophets, were made by God: but Jesus says that they were made by himself.

Ibid. καὶ οὐκ ἡθελήσατε. We may observe the change of number. The apostrophe is made to Jerusalem, the guilt is attributed to the name.

39. 🛶 🚣

festival. Mede. It probably means, The time is soon coming, when you will not see me any more: nor will you see me at all, unless you acknowledge me to be the Messiah.

CHAP. XXIV.

1. οἱ μαθηταί. Mark says one of the disciples, xiii. 1. He perhaps made the observation in consequence of what Jesus had said, xxiii. 38.

Ibid. οἰκοδομάς. See note at Mark xiii. 1.

2. Josephus writes thus: Keλείει Καίσαρ τήν τε πόλιν άπασαν δ' άλλον άπαντα της πολεως περίβυλον οίτως έξωμαλισαν οί κατασκάπτοντες, ώς μηδέ πώποτ' οἰκηθήναι πίστιν αν έτι παρασχείν τοίς προσελθούσιν. de Bel. Jud. VII. 1. 1. — TOP PAGE TOP Ayees

" άφεθη ώδε λίθος έπι λίθον, ος ου μη καταλυθήσε-3" ται." Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν έλαιών, προσήλθον αύτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, "Είπε ήμιν, πότε ταυτα έσται; και τί το ση-" μείον της σης παρουσίας, και της συντελείας του

4" αἰῶνος;" PΚαὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, PMarc. 13.

5 " Βλέπετε μή τις ύμας πλανήση. πολλοὶ γὰρ ἐλεύ- 6. Coloss. 2.

" σονται έπὶ τῷ ὀνόματί μου, λέγοντες, Έγώ εἰμι ὁ 2.3.

6" Χριστός καὶ πολλούς πλανήσουσι. Μελλήσετε

" δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων, ὁρᾶτε,

" μή θροείσθε δεί γάρ πάντα γενέσθαι, άλλ' οὅπω

7" έστὶ τὸ τέλος. Ἐγερθήσεται γὰρ έθνος ἐπὶ έθνος,

" καὶ βασιλεία ἐπὶ βασιλείαν' καὶ ἔσονται λιμοὶ καὶ

ούτως ανοσίως εξορωρυγμένου. VII. 8. 7. p. 430. The Talmud speaks of T. Rufus ploughing up the foundations of the temple. Lightfoot.

3. ¿nì τοῦ ὅρους. Mark writes els τὸ ὅρος, xiii. 3, which seems to mean facing the mount.

Ibid. The disciples evidently considered the coming of Christ and the end of the world to be contemporaneous: but they meant by the coming of Christ, his coming as a king to take vengeance on his enemies. Our Saviour did not at present entirely undeceive them: and the two points embraced in their question may furnish a clue to our Saviour's answer, who appears to connect the destruction of Jerusalem with the end of the world. Mark specifies Peter, James, John, and Andrew, xiii. 3. For alavos see Tit. i. 2.

6. το τέλος. This is said in allusion to the question of the disciples in v. 3. See also v. 14. It perhaps refers to the end of the Jewish war, and the end of the world. See v. 8.

7. Acuoi. Such was that in the reign of Claudius, predicted by Agabus, Acts xi. 28. Josephus writes, 'Aναιρούμενος δε δ Νίγερ τιμωρούς 'Ρωμαίους αὐτοῖς ἐπηράσατο, λιμόν τε καὶ λοιμόν ἐπὶ τῷ πολέμφ, καὶ πρός απασι τὰς ἀλλήλων χείρας. α δή πάντα κατά των άσεβων έκύρωσεν δ Θεός. de Bel. Jud. IV. 6. 1. —κατακαήναι δὲ πλήν ολέγου πάντα τὸν σίτον, δε ἄν αὐτοῖε οὐκ έπ' δλίγα διήρκεσεν έτη πολιορκουμένοις, λιμφ γουν ἐάλωσαν, V. 1. 4. - καὶ σπάνει τῶν ἐπιτηδείων ήδη διελύοντο πολλοί. V. 8. 2. See also V. 10. 2. V. 12. 3. VI. 3. 3.

" λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. πάντα δὲ ταῦτα 8
τ 10. 17. " ἀρχὴ ἀδίνων. Τότε παραδώσουσιν ὑμᾶς εἰς θλί- 9
Μαιτ. 13. 9.

Ματc. 13.9. ΤΑ ... Luc. 21. 12. Ψιν, καὶ ἀποκτενοῦσιν ὑμᾶς καὶ ἔσεσθε μισούμενοι Joh. 15. 20. ψινὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. καὶ 10

" τότε σκανδαλισθήσονται πολλοὶ, καὶ άλλήλους

" παραδώσουσι, καὶ μισήσουσιν άλλήλους καὶ πολ-11

" λοὶ ψευδοπροφήται έγερθήσονται, καὶ πλανήσουσι

" πολλούς καὶ διὰ τὸ πληθυνθήναι την ἀνομίαν, 12

" ψυγήσεται ή άγάπη τῶν πολλῶν" ὁ δὲ ὑπομείνας 13

" εἰς τέλος, οὖτος σωθήσεται. καὶ κηρυχθήσεται 14

" τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλη τῆ οἰ-

" κουμένη, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε

«Marc. 13. " ηξει τὸ τέλος. «Όταν οὖν ἴδητε τὸ βδέλυγμα της 15
14. Luc.
21. 20. " ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου,

Dan. 9. 27. et 12. 11.

Ibid. λοιμοί. — ωστε τὸ μὲν πρῶτον αὐτοῖς τὴν στενοχωρίαν γενέσθαι λοιμώδη φθορὰν, αὖθις δὲ καὶ λιμὸν ἀκύτερον. VI. 9. 3.

Ibid. σεισμοί. See Tacitus, Annal. XIV. 27. XV. 22. Sueton. Galba 18. Philostrat. Vit. Apol. IV. 34.

8. ¿dives are perturbationes animi, cruciatus et dolores gravissimi. Keuchenius.

10. σκανδαλισθήσονται. Many will take offence at Christianity on account of the troubles which it brings upon its professors.

11. Josephus, speaking of the great slaughter after the burning of the temple, says, τούτοις αἴτιος τῆς ἀπωλείας ψευδοπροφήτης τις κατέστη, κατ' ἐκείνην κηρύξας τὴν ἡμέραν τοῖς ἐπὶ τῆς πόλεως, ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει, δεξομένους τὰ ση-

μεῖα τῆς σωτηρίας. Πολλοὶ δ' ἤσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφῆται, προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοή-θειαν καταγγέλλοντες. de Bel. Jud. VI. 5. 2.

13. σωθήσεται perhaps refers to being saved from the destruction of Jerusalem, and to final salvation.

14. Compare Rom. x. 18. Col. i. 6, 23. From which it appears that the apostles spoke of the gospel being preached throughout the world some years before the destruction of Jerusalem. For οἰκουμένη see Luke iv. 5.

15. ἐρημώσεως. Josephus uses ἐρημία to express the calamity which befel Jerusalem. de Bel. Jud. VI. 5. 3. and again, ἀλοῦσα δὲ καὶ πρότερον πεντάκις, τοῦτο δεύτερον ἠρημώθη, VI. 10. The

" έστως εν τόπω άγίω (ὁ ἀναγινώσκων νοείτω·)

16 " τότε οἱ εν τῆ Ἰουδαία φευγέτωσαν επὶ τὰ ὅρη· ὁ

" τοτε οι εν τη 1ουοαία φευγετωσαν επι τα ορη ο " έπὶ τοῦ δώματος, μη καταβαινέτω άραί τι έκ τῆς

18 " οἰκίας αὐτοῦ· καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω

19 " ὀπίσω ἄραι τὰ ἰμάτια αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ

" έχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς

20 " ημέραις. * προσεύχεσθε δὲ ΐνα μη γένηται ή φυγή t Act. 1.12.

21" ύμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ. ""Εσται γὰρ μ Dan. 12.
" τότε θλίψις μεγάλη, οἶα οὐ γέγονεν ἀπ' ἀρχῆς "

abomination was the Roman army. Krebsius, Wolfius. Com-

pare Luke xxi. 20.

Ibid. ἐστὼs is probably neuter, ἐστακὸs, ἐστακὸs, ἐστακὸs, ἐστὰs, and so will agree with βδέλυγμα. Hombergius, taking it for the masculine, would connect it with ἀναγινώσκων. There is good authority for reading ἐστὸs, as

in Mark xiii. 14.

Ιδιά. ἐν τόπῷ ἀγίῷ. Josephus writes, Ἡν γὰρ δή τις παλαιὸς λόγος ἀνδρῶν, ἔνθα τότε τὴν πόλιν ἀλώσεσθαι καὶ καταφλεγήσεσθαι, τὰ ᾶγια νόμῷ πολέμου στάσις ἐὰν κατασκήψη, καὶ χείρες οἰκείαι προμάγωσι τὸ τοῦ Θεοῦ τέμενος. de Bel. Jud. IV. 6. 3. The Jews applied this prophecy to the profanation of the temple by Antiochus Epiphanes: τὸ ἀγίασμα αὐτῆς ἤρημώθη ὡς ἔρημος. τ Μας. i. 39. ῷκοδόμησαν βδέλνημα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. ib. 54.

Thid. ὁ ἀναγινώσκων. Our Saviour wouldhardly have spoken of a person reading his prophecy. It might be thought that these three words were inserted by S. Matthew; in which case we might also infer,

that he published his Gospel during the siege. Outhovius, Hug. The same words, however, are used by Mark xiii. 14, and our Saviour may have alluded to persons reading the prophecy of Daniel. See Dan. ix. 27. xi. 31, xii. 11. but particularly the first.

16. Many persons wished to quit Jerusalem during the siege, but the zealots would not suffer them. Some however succeeded, and were allowed by Titus to escape. Josephus, de Bel. Jud. V. 10. 1. Epiphanius says, that the Christians were warned by an angel to quit Jerusalem, and went to Pella. Vol. II. p. 171. See Baierus, de migratione Christianorum in Pellam.

17. The reading is probably

τὰ ἐκ τῆς οἰκίας.

21. Josephus, speaking of the destruction of Jerusalem, says, τὰ πάντων ἀπ' αἰῶνος ἀτυχήματα, πρὸς τὰ Ἰουδαίων, ἡττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν. de Bel. Jud. I. proem. 4. — μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενέαν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν. Ibid. V. 10. 5.

" κόσμου έως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. καὶ εἰ μὴ 22 " ἐκολοβώθησαν αὶ ἡμέραι ἐκεῖναι, οὐκ αν ἐσώθη

" πάσα σάος δια δε τους έκλεκτούς κολοβωθήσου-

" πασα σάρξι δια δε τους εκλεκτους κολοβωθήσον-

* Marc. 13. " ται αὶ ἡμέραι ἐκεῖναι. * Τότε ἐάν τις ὑμῖν εἴπη, 23 21. Luc. 17. 23. et 21. 8. " Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε. " Έ-24 γ Marc. 13. " γερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, 22.

" καὶ δώσουσι σημεία μεγάλα καὶ τέρατα, ώστε πλα-

" νησαι, εί δυνατον, καὶ τοὺς ἐκλεκτούς. ἰδοὺ, προεί-25

" ρηκα ύμιν. έὰν οὖν εἶπωσιν ύμιν, Ἰδοὺ, έν τῆ ἐρήμω 16

" έστὶ, μὴ ἐξέλθητε' Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πι-

" στεύσητε. ώσπερ γὰρ ή ἀστραπὴ ἐξέρχεται ἀπὸ 27

" ἀνατολών καὶ φαίνεται ἔως δυσμών, οὕτως ἔσται

z Job. 39. " καὶ ἡ παρουσία τοῦ υἰοῦ τοῦ ἀνθρώπου. " ὅπου γὰρ 28 30. Luc.17. " ἐὰν ἢ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

a Marc. 13." a Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, 29 24. Luc. 21. 25. Ezech. " ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ

22. οὐ — πᾶσα. See xii.

Ibid. ἐκλεκτούς. See xx. 16. It here perhaps means the Christians, as ἐκλογὴ in Rom.

24—26. Οἱ δὲ γόητες καὶ ἀπατεῶνες ἄνθρωποι τὸν ὅχλον ἔπειθον αὐτοῖς εἰς τὴν ἐρημίαν ἔπεσθαι, δείξειν γὰρ ἔφασαν ἐναργῆ τέρατα καὶ σημεῖα κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γενόμενα. καὶ πολλοὶ πεισθέντες τῆς ἀφροσύνης τιμωρίας ὑπέσχον. Josephus, Antig. XX. 8. 6. He also speaks of persons ἀπατηθέντας ἀπό τινος ἀνθρώπου γόητος, σωτηρίαν αὐτοῖς ἐπαγγελλομένων καὶ παιδάν κακῶν, εἰ βε

ligible v expected Jesus to return soon in visible pomp and glory: but he himself knew that he should not return till the day of judgment; and he therefore says, Think nothing of these impostors who pretend to be the Christ: he will never come again, till he come suddenly to judge the world. He then makes the secondary application of the prophecy to the destruction of Jerusalem: Christ will return to punish the Jews as swift as the lightning, or as eagles darting upon their prey.

28. τὸ πτῶμα probably refers to Jerusalem, οἱ ἀετοὶ to the Roman armies. Wolfius.

29. If we apply this to the destruction of Jerusalem, the sun, moon, and stars mean the

- " φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ 32. 7. Esa.
- " οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθή- $\frac{13.10.}{\text{ot}}$ $\frac{13.10.}{\text{et}}$ $\frac{13.10.}{\text{et}}$ $\frac{13.10.}{\text{et}}$
- 30 " σονται. ^b καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἰοῦ Act. 2. 20. " τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται ^b Apoc. 1.
 - " πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ
 - " άνθρώπου, έρχόμενον έπὶ τῶν νεφελῶν τοῦ οὐρανοῦ
- 31 " μετὰ δυνάμεως καὶ δόξης πολλης. ° καὶ ἀποστελεῖ ° 13.41.
 - " τους άγγέλους αυτοῦ μετὰ σάλπιγγος φωνής με-52. Thess.
 - " γάλης, καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ 4.16.
 - " τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἔως
 - " ἄκρων αὐτῶν.
- 32 " Απὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν ὅταν
 - " ήδη ὁ κλάδος αὐτης γένηται ἀπαλὸς, καὶ τὰ φύλλα
- 33 " ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος οὐτω καὶ 4 Jac. 5.9.
 - " ύμεις, όταν ίδητε πάντα ταῦτα, γινώσκετε ότι έγγύς
- 34" έστιν έπὶ θύραις. " άμὴν λέγω ὑμῖν, οὐ μὴ παρέλθη ο Marc. 13.
- 35" ή γενεὰ αύτη, έως ὰν πάντα ταῦτα γένηται. 1'Ο 30, 31.
 - " ούρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου 33. 18.

whole Jewish polity: but if to the end of the world, the meaning is, that the world will then be dissolved. See 2 Pet. iii.

30. το σημείου. Hippolytus, Cyril, Chrysostom, Augustin, Theophylact, &c. considered this sign to be a cross appearing in the heavens. Pfeiffer agreed with them. (Crit. Sacr.) But the sign of the Son of man probably meant merely the Son of man. See Mark xiii. 26. Luke xxi. 27.

Ibid. κόψονται. If there is allusion to Zech. xii. 12, καὶ κόψεται ή γῆ κατὰ φυλὰς φυλὰς,

the land of Judæa seems alone to be intended.

31. If the whole of this prophecy had a double application, this passage would mean that after the destruction of Jerusalem the gospel would be preached to all nations. For exactoris, see xxiv. 22. 'Ayyé-hous would therefore mean, in the one case, literally the angels; in the other, the apostles and preachers of the gospel.

34. This shews plainly, that one application at least of the prophecy is to the destruction

of Jerusalem.

« Marc. 13. " οὐ μὴ παρέλθωσι. ⁸ Περὶ δὲ τῆς ἡμέρας ἐκείνης 36 " καὶ τῆς ώρας οὐδεὶς οἰδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐ-

h Luc. 17. " ρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. h" Ω σπερ δὲ αἰ 37 26, 27. 1 Pet. 3. 20. " ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Gen. 6. 3, 4, " υἱοῦ τοῦ ἀνθρώπου. ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέ-38 5. et 7. 5. " υἱοῦ τοῦ ἀνθρώπου. ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέ-38

" ραις ταις πρό του κατακλυσμού, τρώγοντες καὶ

" πίνοντες, γαμούντες καὶ ἐκγαμίζοντες, ἄχρι ης ημέ-

" ρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ οὐκ ἔγνωσαν, 39

" έως ηλθεν ο κατακλυσμος και ήρεν απαντας, ούτως

" ἔσται καὶ ἡ παρουσία τοῦ υίοῦ τοῦ ἀνθρώπου.

1 Luc. 17.

" Τότε δύο έσονται εν τῷ ἀγρῷ ὁ εἶς παραλαμ- 40 " βάνεται, καὶ ὁ εἶς ἀφίεται. δύο ἀλήθουσαι εν τῷ 41

" μύλωνι· μία παραλαμβάνεται, καὶ μία άφίεται.

κ 25. 13. " Γρηγορείτε οὖν, ὅτι οὖκ οἴδατε ποία ὥρα ὁ 4² Marc. 13. " κύριος ὑμῶν ἔρχεται. ¹ ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ‡3 ¹ ι Τhess. 5. " ἤδει ὁ οἰκοδεσπότης ποία φυλακῆ ὁ κλέπτης ἔρχε-10. Luc. 12. " ται, ἐγρηγόρησεν αν, καὶ οὖκ αν εἴασε διορυγῆναι 3. 3. et 16. " τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοι- 44

" μοι " ὅτι ἢ ἄρα οὐ δοκεῖτε, ὁ υἰὸς τοῦ ἀνθρώπου

m Luc. 12. " ἔρχεται. m Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ 45
42. " φρόνιμος, ὂν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς

36. êkelins. But concerning that other day, concerning which you ask me, viz. the day of judgment.

Ibid. el μη is used for but in Luke iv. 26, 27. See Matt. xii. 4. 38. Nῶε. The case of the flood is quoted, not so much on account of its suddenness, (for long notice was given to Noah, and by him to mankind,) but because the warning was not heeded. Compare

Gen. vi. 3. 1 Pet. iii, 20.

40. παραλαμβάνεται — ἀφίεται. Perhaps allusion is still intended to the sudden approach of an hostile army: one will be taken prisoner, another will be suffered to escape. Elsner, Le Clerc, Schleusner.

41. That women ground at the mill, appears from Exod. xi. 5. Isaiah xlvii. 2. Elsner proves it also of the Lesbians and Athenians. " θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν
46" καιρῷ; " μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ " Αρος. 16.

47 " κύριος αυτοῦ εὐρήσει ποιοῦντα οὕτως. ο' Αμήνο 25. 21.

Luc. 22. 29,

" λέγω ύμῶν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ 30.

48" καταστήσει αὐτόν. Ἐὰν δὲ εἴπη ὁ κακὸς δοῦλος

" έκεινος έν τη καρδία αὐτοῦ, Χρονίζει ὁ κύριός μου

49" έλθεω, καὶ ἄρξηται τύπτειν τοὺς συνδούλους, έσθί-

50 ειν δε καὶ πίνειν μετὰ τῶν μεθυόντων, ηξει ὁ κύ-

" ριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἡ οὐ προσδοκᾶ,

51 " καὶ ἐν ὥρᾳ ἢ οὐ γινώσκει, p καὶ διχοτομήσει αὐτὸν, p 8. 12. et

" καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει 25. 30.

" ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
 2.5 " ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν

45. τροφήν may be understood of spiritual food, and the preachers of the gospel are alluded to. Έν καιρῷ is added, as meaning that the teacher should always be ready, and watch every opportunity.

46. ποιούντα ούτως. Preach-

ing the gospel.

47. God will reward him as much as a master, who promotes his servant to a post of honour in his household.

49. The reading is probably

έσθίη δὲ καὶ πίνη.

51. διχοτομήσει. Beza, Casaubon, and Valckenaer, considered this to mean, He shall separate him from the rest of the servants. But all the ancient versions interpret it literally, as did Boisius, Maius, Schmidius, &c. See Wolfius. What is added of καὶ τὸ μέρος κ.τ.λ. seems rather to favour the former.

Ibid. ὑποκριτῶν. The warning is addressed to teachers of the gospel: see ver. 45: and if they neglect their duty, though they really believed the gospel, they will have the same punishment as those who merely pretended to believe.

CHAP. XXV.

1. Tore. I conceive the meaning still to be, that at the destruction of Jerusalem there will be a marked difference between the Jews who have embraced the gospel and those who have not: though it may also allude to the distinction between the good and bad at the last day. All the Jews professed to be expecting their Messiah; but the wise among them embraced the gospel, and this was their protection, when he came to take vengeance on the nation.

" δέκα παρθένοις, αίτινες λαβούσαι τὰς λαμπάδας " αυτών έξηλθον είς απάντησιν τοῦ νυμφίου. πέντε 2 " δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραί. " αίτινες μωραί, λαβούσαι τὰς λαμπάδας έαυτων, " οὐκ ἔλαβον μεθ' ἐαυτῶν ἔλαιον αι δὲ Φρόνιμοι 4 " έλαβον έλαιον έν τοις άγγείοις αὐτῶν μετὰ τῶν " λαμπάδων αὐτῶν. χρονίζοντος δὲ τοῦ νυμφίου.; " ένύσταξαν πάσαι καὶ έκάθευδον, μέσης δε νυκτός 6 " κραυγή γέγονεν, Ίδου, ὁ νυμφίος έρχεται, έξέρχεσθε " είς ἀπάντησιν αὐτοῦ. Τότε ἡγέρθησαν πᾶσαι αἰς " παρθένοι έκειναι, και έκοσμησαν τας λαμπάδας αὐ-" των, αί δὲ μωραί ταις φρονίμοις εἶπον, Δότε ήμιν 8 " έκ τοῦ έλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέν-" νυνται. 'Απεκρίθησαν δέ αι φρόνιμοι, λέγουσαι, " Μήποτε ούκ άρκέση ήμιν και ύμιν πορεύεσθε δέ " μάλλον πρός τους πωλούντας, καὶ άγοράσατε έαυ-9 Luc. 13. " ταίς. 9' Απερχομένων δε αυτών άγοράσαι, ήλθεν 10 25. " ο νυμφίος καὶ αὶ ετοιμοι εἰσηλθον μετ' αυτου εἰς " τους γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρ-11 " χονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, " κύριε, ανοιξον ήμιν. " Ο δε αποκριθείς είπεν. 11 r 7. 23. 8 24. 42. " 'Αμην λέγω ύμιν, ούκ οίδα ύμας. ⁵ Γρηγορείτει: Marc. 13. 33, 35. Δυς. 21. 36. " οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὧραν, ἐν 1 Cor. 16. " η ὁ υίος τοῦ ἀνθρώπου ἔρχεται. 13. 1 Pet. 5. 8. Apoc. 16. " t" Ωσπερ γαρ ανθρωπος αποδημών εκάλεσε τους 14 15. t Luc. 19.

καὶ πέντε μωραί.

3. airwes. Probably ai.

12.

9. Μήποτε, i. e. όρᾶτε μήποτε. Elsner, Alberti.

10. γάμους. The marriage between Christ and his church may be said to have been fi-

2. We should probably read nally completed, when God cast off the Jews, whom he had before addressed as his wife. Al ετοιμοι mean the Jews who had already embraced the gospel.

> 14. There is a similar parable in Luke xix. 11. This seems

" ίδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα

15 " αὐτοῦ καὶ ῷ μὲν ἔδωκε πέντε τάλαντα, ῷ δὲ δύο, " ῷ δὲ ἐν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπε-

16" δήμησεν εὐθέως. πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα

" λαβων, εἰργάσατο έν αὐτοῖς, καὶ ἐποίησεν ἄλλα

17" πέντε τάλαντα. ώσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε

18" καὶ αύτὸς ἄλλα δύο. ὁ δὲ τὸ ἐν λαβὼν, ἀπελθὼν

" ώρυξεν εν τη γη, και απέκρυψε το αργύριον τοῦ

19" κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ

" κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐ20" τῶν λόγον. καὶ προσελθὼν ὁ τὰ πέντε τάλαντα

" λαβων, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων,

" Κύριε, πέντε τάλαντά μοι παρέδωκας "ίδε, άλλα

21 " πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. "Εφη δὲ ¹¹ 24. 47. Luc. 22.29,

" αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, 30.

" ἐπὶ ὀλίγα ἢς πιστὸς, ἐπὶ πολλῶν σε καταστήσω"

22 " εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελ-

" θων δὲ καὶ ὁ τὰ δύο τάλαντα λαβων εἶπε, Κύριε,

" δύο τάλαντά μοι παρέδωκας" ίδε, άλλα δύο τάλαντα

23 " ἐκέρδησα ἐπ' αὐτοῖς. "Εφη αὐτῷ ὁ κύριος αὐτοῦ,

" Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ἀλίγα ἢς πιστὸς,

" έπὶ πολλῶν σε καταστήσω εἴσελθε εἰς τὴν χαρὰν

24" τοῦ κυρίου σου. Προσελθών δὲ καὶ ὁ τὸ ἐν τά-

" λαντον είληφως είπε, Κύριε, έγνων σε ὅτι σκληρὸς

to apply particularly, if not exclusively, to the day of judgment. The man travelling into a far country is our Saviour, who, before his departure from earth, made known to mankind the terms of salvation.

21. χαράν. The allusion is to a feast or banquet, to which

the faithful servant is here invited. Wolfius.

24. This is the argument of those who say that God requires too much: to which the answer is obvious, as in v. 26, that this is a reason why we should increase our exertions.

" εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συν-

X 13. 12.

" άγων ὅθεν οὐ διεσκόρπισας καὶ φοβηθείς, ἀπελ-25 " θων έκρυψα το τάλαντόν σου έν τῆ γῆ· ίδε, έχεις " τὸ σόν. 'Αποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, 16 " Πονηρε δοῦλε καὶ ὀκνηρε, ήδεις ὅτι θερίζω ὅπου " οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; " έδει οὖν σε βαλείν τὸ ἀργύριόν μου τοις τραπεζί-27 " ταις καὶ ἐλθὼν ἐγὼ ἐκομισάμην αν τὸ ἐμὸν σὺν " τόκφ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε 28 *Τφ γὰρ ἔχοντι 29 " τῷ ἔχοντι τὰ δέκα τάλαντα.

Marc. 4. 25. Luc. 8. 18. " παντὶ δοθήσεται, καὶ περισσευθήσεται' ἀπὸ δὲ τοῦ et 19. 26. " μη έγοντος, καὶ δ έχει, άρθησεται άπ' αὐτοῦ. y 8. 12. et 13. 42. et " τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ 22. 13.

" έξώτερον. έκει έσται ὁ κλαυθμὸς και ὁ βρυγμὸς " τῶν ὀδόντων.

" " Το ταν δε έλθη ὁ υίὸς τοῦ ἀνθρώπου έν τη δόξη 31 Zach. 14. 5. αὐτοῦ, καὶ πάντες οἱ ἄγιοι ἄγγελοι μετ' αὐτοῦ, τότε 16. 2 Thess. 1.7. Judæ " καθίσει έπὶ θρόνου δόξης αὐτοῦ, * καὶ συναχθήσεται 32 Αρος. τ. γ. " έμπροσθεν αὐτοῦ πάντα τὰ έθνη, καὶ ἀφοριεῖ αὐa Rom. 14. " τοὺς ἀπ' ἀλλήλων, ὧσπερ ὁ ποιμὴν ἀφορίζει τὰ 5. 10. Ezech. 20. " πρόβατα ἀπὸ τῶν ἐρίφων' καὶ στήσει τὰ μὲν πρό- 33 38. et 34. " βατα έκ δεξιών αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. 17, 20.

> 26. Κοινωφελείς γάρ αἱ τοῦ πρώτου ήγεμόνος δωρεαί, ας δίδωσιν ένίοις, οὐχ ἵν' έκεῖνοι λαβόντες ἀποκρύψωσιν ή καταχρήσωνται πρός ζημίαν έτέρων, άλλ' ίν' είς μέσον προενεγκόντες ώσπερ έν δημοθοινία, πάντας δσους οξύν τε καλέσωσιν έπὶ τὴν χρησιν καὶ ἀπόλαυσιν αὐτών. Philo Jud. vol. II. p. 404.

> 27. τραπεζίταις, bankers; from τράπεζα, a table of accounts. See

Luke xix. 23.

29. περισσευθήσεται. Abunde dabitur. Wolfius.

Ibid. δ έχει. Luke has δ δοκει έχειν. viii. 18.

33. Δικαστάς δὲ μεταξύ τούτων καθήσθαι, ούς, ἐπειδή διαδικάσειαν, τούς μέν δικαίους κελεύευ πορεύεσθαι την είς δεξίαν τε καί ἄνω διὰ τοῦ οὐρανοῦ - τοὺς δὲ άδίκους την είς άριστεράν τε και κάτω. Plato. Republ. X. p. 614.

34 "Τότε έρει ὁ βασιλεὺς τοις ἐκ δεξιῶν αὐτοῦ,
 "Δεῦτε, οι εὐλογημένοι τοῦ πατρός μου, κληρονομή "σατε τὴν ἡτοιμασμένην ὑμιν βασιλείαν ἀπὸ κατα35 "βολῆς κόσμου. "ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι Εzac. 58.7.
 "φαγεῖν ἐδίψησα, καὶ ἐποτίσατέ με ξένος ἤμην, Eccl. 7. 39.
36 "καὶ συνηγάγετέ με γυμνὸς, καὶ περιεβάλετέ με "ἠσθένησα, καὶ ἐπεσκέψασθέ με ἐν φυλακῆ ἤμην,
37 "καὶ ἤλθετε πρός με. Τότε ἀποκριθήσονται αὐτῷ

" οι δίκαιοι, λέγοντες, Κύριε, πότε σε είδομεν πει-" νῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσα-

38 " μεν πότε δέ σε είδομεν ξένον, καὶ συνηγάγομεν; 39 " $\mathring{\eta}$ γυμνὸν, καὶ περιεβάλομεν; πότε δέ σε είδομεν

40 " ἀσθενῆ, ἢ ἐν φυλακῆ, καὶ ἤλθομεν πρός σε; $^{\rm c}$ Καὶ $^{\rm c}$ Prov. 19. $^{\rm 19}$. Heb. 6.

" ἀποκριθεὶς ὁ βασιλεὺς έρεῖ αὐτοῖς, 'Αμὴν λέγω ιο

" ὑμῖν, ἐφ᾽ ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν " μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

*1 " d Τότε έρει και τοις έξ εὐωνύμων, Πορεύεσθε d 7. 23.
" ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ Psal. 6. 8.

" ήτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

42 " ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἐδί-

43 " ψησα, καὶ οὐκ ἐποτίσατέ με ξένος ήμην, καὶ οὐ

" συνηγάγετέ με γυμνος, καὶ οὐ περιεβάλετέ με

" ἀσθενης, καὶ ἐν φυλακῆ, καὶ οὐκ ἐπεσκέψασθέ με.

44 "Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες,

" Κύριε, πότε σε είδομεν πεινώντα, η διψώντα, η

" ξένον, η γυμνον, η ἀσθενη, η έν φυλακη, καὶ οὐ

45 " διηκονήσαμέν σοι ; Τότε ἀποκριθήσεται αὐτοῖς, λέ-

" γων, 'Αμὴν λέγω ὑμῦν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ

46 " τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. * Καὶ * Joh. 5. 29.
Dan. 12. 2.

" ἀπελεύσονται οδτοι είς κόλασιν αἰώνιον οι δε δί- καιοι είς ζωήν αἰώνιον."

t Marc. 14.
 ¹ ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς 26
 1. Luc. ¹²².
 ¹ λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, " Οἴδατε ¹ ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἰὸς " τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι." Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ³ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνεβουλεύσαντο ἵνα τὸν ⁴ Ἰησοῦν κρατήσωσι δόλω, καὶ ἀποκτείνωσιν. ἔλεγον δὲ, ⁵

κ Marc. 14. ε Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανία ἐν οἰκία 6
3. Joh. 11.
2. et 12. 3. Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ, ἀλά-

Μη έν τη έορτη, ΐνα μη θόρυβος γένηται έν τω λαώ.

CHAP, XXVI.

2. τὸ πάσχα γίνεται, The feast of the Passover begins. Gerhardus, Raphel. This was spoken on Tuesday: see xxi. 18. xxvi. 17.

Ibid. παραδίδοται. It is probable that Judas had made his agreement with the chief priests while Jesus was delivering his prophecy, which will account for this intimation of his treachery.

3. ἀρχιερεῖs. At this time Caiaphas was properly the high priest: but the office was now frequently changed, and the persons who had held it retained the name. The heads of the twenty-four orders or courses of priests were also called ἀρχιερεῖs.

5. ἔλεγον δέ. But some among them said that they must not attempt a public execution: and therefore they dean of delivering him to Pilate.

6. This story is told in Mark xiv. 3. and John xii. 1. That in Luke vii. 37. happened at a different time. Matthew does not mention it in the order of time, for it happened six days before the passover; (John xii. 1.) he probably inserted it here to account for the treachery of Judas: γενομένου implies an event which was past; and τότε πορευθείς, in ver. 14, may be connected with the end of ver. 5. The proper place for this story would be at the end of chap. xx.

Ibid. Σίμωνος. Theophylact mentions a notion, that Simon was the father of Lazarus; which seems improbable. See John xii. 2, where Lazarus is mentioned as a guest. Simon had probably been cured by

Jesus.

7. γυνή. This was Mary the

βαστρον μύρου έχουσα βαρυτίμου, καὶ κατέχεεν έπὶ 8 την κεφαλήν αυτου άνακειμένου. ίδοντες δε οι μαθηταὶ αὐτοῦ ἡγανάκτησαν, λέγοντες, "Eis τί ἡ ἀπώ-9" λεια αύτη; ήδύνατο γὰρ τοῦτο τὸ μύρον πραθήναι 10" πολλού, καὶ δοθήναι τοῖς πτωχοῖς." Γνούς δέ ό Ίησους είπεν αὐτοις, "Τί κόπους παρέχετε τῆ γυ-

11 " ναικί; έργον γὰρ καλὸν εἰργάσατο εἰς έμέ. 1 πάν-1 Deut. 15. " τοτε γάρ τους πτωχούς έχετε μεθ' έαυτών έμε δέ 8.

12 "οὐ πάντοτε ἔχετε. βαλοῦσα γὰρ αὕτη τὸ μύρον " τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι 13" με ἐποίησεν. άμην λέγω ύμιν, ὅπου ἐὰν κηρυχθη " τὸ εὐαγγέλιον τοῦτο, ἐν ὅλω τῷ κόσμω, λαληθή-" σεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐ-

" Ths."

14 k Τότε πορευθείς είς των δώδεκα, ο λεγόμενος Marc. 14.

sister of Lazarus, (John xii. 3.) who was also present. (2.)

Ibid. μύρου. A pound of spikenard. John xii. 3. For the phrase ἀλάβαστρον μύρου, see Alberti ad l. and Elsner at Luke vii. 37. 'Αλάβαστρον was used for a vessel of any material holding ointment.

Ibid. κατέχεεν. Plato mentions it as an honour, μύρον κατά της κεφαλής καταχέεω. De

Republ. III. p. 396.

8. ol μαθηταί. It was Judas who said this. John xii, 4.

 πολλοῦ, for three hundred pence. Mark xiv. 5. John xii. 5.

10. Trous. Knowing the real sentiments of Judas. See John хіі. б.

Ibid. έργον καλόν. It is a good work, and one which you would approve of, if you knew that I should soon require an-

ointing.

12. βαλοῦσα γάρ. The par-ticle γὰρ explains the words, έμε οὐ πάντοτε έχετε, Ye will not have me always with you, for I am soon to die and to be buried.

Ibid. πρός τὸ έντ. She has done it with reference to the laying out of my body for burial:

see Mark xiv. 8.

13. τὸ εὐαγγελιον is particularly connected with the allusion to his death in the preceding verse: wherever the joyful news of this my death shall be announced, &c.

14. Τότε. See note at ver. 6. He did not go to the chief priests immediately after the anointing of Jesus, but four

days afterwards.

1 Zach. 11. 'Ιούδας 'Ισκαριώτης, προς τους άρχιερείς, 1 είπε, " Τί 15 " θέλετέ μοι δούναι, κάγω ύμιν παραδώσω αὐτόν;" Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια καὶ ἀπὸ 16 τότε εζήτει εύκαιρίαν ίνα αὐτὸν παραδώ.

^m ΤΗ δὲ πρώτη τῶν ἀζύμων προσηλθον οἱ μαθη- 17 m Marc. 14. 12. Luc. 22. ταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, "Ποῦ θέλεις έτοιμά-

- " σωμέν σοι φαγείν το πάσχα;" 'Ο δε είπεν, " Ύπ-18
 - " άγετε είς την πόλιν πρὸς τὸν δείνα, καὶ εἴπατε
 - " αὐτῷ, 'Ο διδάσκαλος λέγει, 'Ο καιρός μου έγγύς
 - " έστι πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν " μου." Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐ-19

τοις ὁ Ἰησούς, καὶ ἡτοίμασαν τὸ πάσχα.

n Marc. 14. 18, Luc. 22. 14. Joh. 13. 21.

" Οψίας δε γενομένης ανέκειτο μετά των δώδεκα. 20

15. ἔστησαν may either signify weighed, or fixed, agreed upon. The former is preferred by Beza, Raphel, Palairet; the latter by Theophylact, L. de Dieu. Mark has ἐπηγγείλαντο, Luke συνέθεντο.

Ibid. τριάκοντα άργύρια. Eusebius quotes τρ, στατήρας. Dem. Evang. p. 479. Tillemont says that the sum was not more than ten crowns. Memoires, tom. I. p. 50. Drusius observes that the price for a slave was thirty silver shekels, of a freeman, sixty. It was also the price of a man-servant's life: Exod. xxi. 32.

17. This was on Wednesday evening: they were to eat the passover on Thursday: or it may have been spoken on Thursday morning.

Ibid. How behers; the inhabitants of eccived no pay houses

opened them gratis. Saubert. (Crit. Sacr.) Lightfoot ad 1.

18. ποιείν τὸ πάσχα would be a phrase in good Greek, as Xenophon uses ποιείν τὰ "Ολύμ-

19. ol μαθηταί. Peter and John. See Luke xxii. 8.

Ibid. Nicephorus and Cedrenus say that it was in the house of S. John. But it is highly improbable that at this time he had a house in Jerusalem. Beza thought it was the house of Mary the mother of John Mark, mentioned in Acts xii. 12. Theophylact mentions a notion of it being the house of Simon the leper: but that was in Bethany, ver. 6. Others have named Nicodemus and Joseph of Arimathea.

20. 'Oyias. On the evening

of Thursday.

Ibid. avéreiro. Luke says avineve. They were obliged to lie down, not to sit, when the 21 καὶ ἐσθιόντων αὐτῶν εἶπεν, " Αμὴν λέγω ὑμῶν, ὅτι 22 " είς εξ ύμῶν παραδώσει με." Καὶ λυπούμενοι σφόδρα ήρξαυτο λέγειν αὐτῷ, εκαστος αὐτῶν, "Μήτι

23 " έγώ είμι, κύριε;" ο Ο δὲ ἀποκριθεὶς εἶπεν, " Ο ο Marc. 14.

" έμβάψας μετ' έμοῦ έν τῷ τρυβλίφ τὴν χεῖρα, οδ-

24 " τός με παραδώσει. ὁ μὲν υίὸς τοῦ ἀνθρώπου ὑπά-

" γει, καθώς γέγραπται περί αὐτοῦ· οὐαὶ δὲ τῷ

" ἀνθρώπφ ἐκείνφ, δι' οδ ὁ υίος τοῦ ἀνθρώπου παρα-

" δίδοται καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρω-

25 " πος έκείνος." 'Αποκριθείς δε 'Ιούδας ὁ παραδιδούς αὐτὸν, εἶπε, " Μήτι ἐγώ εἰμι, ῥαββί;" Λέγει αὐτῷ, " Σὺ εἶπας."

P'Εσθιόντων δε αὐτῶν, λαβων ὁ Ἰησοῦς τὸν ἄρ- PI Cor. II. τον, καὶ εὐλογήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, 14. 22. καὶ εἶπε, " Λάβετε, φάγετε τοῦτό ἐστι τὸ σῶμά

passover was eaten. Saubert, Crit. Sacr. This is proved from rabbinical writings: but the original order might seem to imply that they were to eat it standing, (Exod. xii. 11.) and Theophylact supposes that they ate the paschal lamb standing, after which they lay down.

21. It would seem, from Luke xxii. 21, that our Saviour said this after the institution of

the Lord's supper.

23. If these words are the same with those recorded by John xiii. 26, they were said privately to John, and not openly to all. Έμβάψας seems to imply that the action was passed, or then going on: Judas was perhaps at that time dipping his hand in the dish. Boisius thought that Jesus meant merely to designate his own familiar friend, one who has dipped his hand in the dish with me.

24. This seems fully to prove that Judas did not act merely from mistaken zeal, or an error of judgment, as some have supposed.

25. 'Αποκριθείς. See John

xiii. 27.

Ibid. Eù elmas. So Xenophon, αὐτός, ἔφη, τοῦτο λέγεις, 3 Σώκρατες. Mem. III. p. 618. See Schmidius. The expression implies assent. See xxvi. 64. xxvii. 1 1. Mark xv. 2. Luke xxii. 70.

26. εὐλογήσας. It was the custom for one person to give the blessing. Thes. Crit. Sacr. part. I. p. 197. The reading is probably εὐχαριστήσας.

" μου." Καὶ λαβών τὸ ποτήριον, καὶ εὐχαριστήσας, 27 έδωκεν αυτοίς, λέγων, "Πίετε έξ αυτού πάντες

" ⁹τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς δια-28 Q 20. 28. Rom. 5. 15. " θήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν

* Marc. 14. " άμαρτιών. ' λέγω δε ύμιν, ὅτι οὐ μὴ πίω ἀπ' ἄρτι 29 25. Luc. 22. " έκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς

" ήμέρας έκείνης, όταν αυτό πίνω μεθ ύμῶν καινὸν

" ἐν τῆ βασιλεία τοῦ πατρός μου."

Καὶ ὑμνήσαντες έξηλθον εἰς τὸ ὅρος τῶν ἐλαιῶν. 30 • Marc. 14. * τότε λέγει αὐτοῖς ὁ Ἰησοῦς, " Πάντες ὑμεῖς σκανδα- 31 27. Joh. 16. " λισθήσεσθε εν εμοί εν τῆ νυκτί ταύτη. γεγραπται 13. 7. " γὰρ, 'Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσε-" ται τὰ πρόβατα τῆς ποίμνης.' τ μετὰ δὲ τὸ έγερ-32 t 28. 16. Marc. 14. 28. et 16. 7.

> 28. περὶ πολλῶν. Theophylact observes that πολλών is put for πάντων. Perhaps our Saviour said πολλών on account of the prejudices of the apostles, who did not yet understand the universality of redemption. See Exod. xxiv. 8.

> 29. Irenæus quotes Papias, who had seen S. John, as saying, that when Jesus spoke these words, Judas asked, Quomodo tales genituræ a Domino perficientur ? to which Jesus replied, Videbunt qui venient in

illa. p. 333.

Ibid. γεννήματος. Philo Judæus writes, ό μὲν οίνον καὶ τὸ γεννητικόν οΐνου φυτόν ἄμπελον κ. τ. λ. Vol. I. p. 679. We find in Anacreon γόνον ἀμπέλου. Most MSS. read γενήματος.

Ibid. ἐν τῆ βασιλεία. Scaliger understood this to mean, till after my resurrection. Ad Luc. xxii. 16. So did Theophylact. I conceive our Saviour merely to have intimated that this was the last meal he should eat with his disciples before his death. See the words as reported by Luke xxii. 18: and the note at Matt. i. 24, for the meaning of eos.

30. ύμνήσαντες. An hymn was sung before and after the feast. That which was sung after consisted of Psalms cxvcxviii. cxxxvi. Thes. Crit. Sacr.

part. I. p. 198.

31. Haráfare rous mospévas sal έκσπάσατε τὰ πρόβατα. LXX. The Alexandrian MS. agrees exactly with Matthew, except that it reads πάταξον, which is most like the Hebrew.

32. μετὰ δὲ τό. But though ye will all leave me and be dispersed, and go to your own homes again in Galilee, ye will find me arrived there before you. See xxviii. 7.

33" θηναί με, προάξω ύμᾶς εἰς την Γαλιλαίαν." 'Αποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, "Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδα-

34" λισθήσομαι." "Εφη αὐτῷ ὁ Ἰησοῦς, "'Αμὴν u Marc. 14. " λέγω σοι, ὅτι ἐν ταύτη τῆ νυκτὶ, πρὶν ἀλέκτορα 34. Joh. 13.

35 " φωνήσαι, τρὶς ἀπαρνήση με." Λέγει αὐτῷ ὁ Πέτρος, "Κὰν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μή σε
" ἀπαρνήσομαι." 'Ομοίως καὶ πάντες οἱ μαθηταὶ
εἶπον.

36 *ΤΟΤΕ έρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον * Marc. 14. λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, " Καθ-39. Joh. 18. " ίσατε αὐτοῦ, ἔως οὖ ἀπελθὼν προσεύξωμαι ἐκεῖ."

37 καὶ παραλαβών τὸν Πέτρον καὶ τοὺς δύο υἰοὺς Ζε- γ 4. 21.

Joh. 12. 27.

38 βεδαίου, ήρξατο λυπείσθαι καὶ άδημονείν. τότε λέγει αὐτοῖς, "Περίλυπός έστιν ή ψυχή μου έως θανάτου

39 " μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ." ² Καὶ προ-² Heb. 5.7, ελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευ-^{8. Joh. 12.} χόμενος καὶ λέγων, "Πάτερ μου, εὶ δυνατόν ἐστι, "παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο' πλὴν οὐχ

40 " ώς έγω θέλω, άλλ' ώς σύ." Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρφ, " Οὕτως οὐκ ἰσχύσατε μίαν ὥραν

34. πρὶν ἀλέκτορα φωνῆσαι. The ἀλεκτοροφωνία was properly at three in the morning. See Mark xiii. 35.

36. Γεθσημανή has been said to signify vallis pinguium, prelum olei, or vallis signi, i. e. insignis vallis. See L. de Dieu. Most MSS. read Γεθσημανεί.

38. Περίλυπος. For the agony of Jesus see Luke xxii. 44. Heb. v. 7.

Ibid. Tos Gavárov. In Jonah

iv. 9, we find σφόδρα λελύπημαι ἐγὼ ἔως θανάτου, where it seems to mean, I am in such pain, that I am almost dead.

προελθών. A great majority of MSS. read προσελθών.

Ibid. ποτήριον. This term may allude to the custom of a cup of some liquor being given to a person who was going to be executed. See Mark xv. 23, and Matt. xx. 22.

40. Οὔτως seems to answer

" γρηγορήσαι μετ' έμοῦ; γρηγορεῖτε καὶ προσεύ- 41
" χεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν
" πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής." Πάλιν ἐκ 42
δευτέρου ἀπελθὼν προσήυξατο, λέγων, "Πάτερ μου,
" εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ'
" ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου."
Καὶ ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθεύδοντας ' ἦσαν 43
γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφεὶς 44
αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν
αὐτὸν λόγον εἰπών. τότε ἔρχεται πρὸς τοὺς μαθητὰς 45
αὐτοῦ, καὶ λέγει αὐτοῖς, "Καθεύδετε τὸ λοιπὸν καὶ
" ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἰὸς τοῦ
" ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. ἐγεί- 46
" ρεσθε, ἄγωμεν. ἰδοὺ, ἤγγικεν ὁ παραδίδούς με."

to our expression, So! See 1 Cor. vi. 5.

41. πνεθμα — σάρξ. Many of the Fathers interpreted these expressions of the divine and human nature of Jesus: but Polycarp, who had seen S. John, understood them of the disciples, as all modern interpreters do. Ep. ad Phil. 7. p. 189.

45. I have put a note of interrogation after dναπαύεσθε. So Luther, H. Stephens, Colo-

mesius, R. Simon, Wolfius. Are ye sleeping and resting your-selves for the remainder of the time? Luke writes τί καθεύδετε; xxii. 46.

50. ἐφ' ῷ πάρει; For what a purpose art thou come! L. de Dicu, Palairet, Alberti. Raphel shews that there is equal authority for ἐφ' ῷ, or ἐφ' δ, but most MSS. in this place read ἐφ' δ.

Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰη51 σοῦν, καὶ ἐκράτησαν αὐτόν. ^b Καὶ ἰδοὺ, εἶς τῶν ^b Joh. 18.
μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως,
52 ἀφεῖλεν αὐτοῦ τὸ ἀτίον. ^c τότε λέγει αὐτῷ ὁ Ἰησοῦς, ^c Gen. 9.6.

52 αφείλεν αυτού το ωτίον. Ετοτε λεγεί αυτφ ο Ίησους, e.gen. 9.0 Αρος. 13. " `Απόστρεψόν σου την μάχαιραν είς τον τόπον αὐ-10.

" τῆς πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μα-

53 " χαίρα ἀπολοῦνται. ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι

" παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι

54" πλείους ἡ δώδεκα λεγεώνας ἀγγέλων; ^d πῶς οὖν ^d Esa. 53.7, "πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ γενέσθαι;"

55 Έν ἐκείνη τῆ ώρα είπεν ὁ Ἰησοῦς τοῖς ὅχλοις,

" 'Ως ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύ- " λων συλλαβεῖν με; καθ ἡμέραν πρὸς ὑμᾶς ἐκαθ-

" εζόμην διδάσκων έν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ

56" $\mu\epsilon$. ϵ τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἰ ϵ Marc. 14.

" γραφαὶ τῶν προφητῶν." Τότε οἱ μαθηταὶ πάν-*
τες ἀφέντες αὐτὸν, ἔφυγον.

57 ^f OΙ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς ι Marc. 14. Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ 53. Luc. 22. 58. Τρεσβύτεροι συνήχθησαν. ΄Ο δὲ Πέτρος ἠκολούθει 12, 24.

ο πρεσροτερού σου ηχοιροαν. Ο σε Πετρος ηκοπουσεί αυτφ από μακρόθεν, έως της αυλης του άρχιερέως καὶ εἰσελθων έσω έκάθητο μετὰ των ὑπηρετων, ἰδείν

59 τὸ τέλος. $^{\rm g}$ Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ $^{\rm g}$ Marc. 14. τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ 55 .

53. δώδεκα. Theophylact observes, that he named twelve legions on account of the twelve disciples.

56. I have followed the majority of commentators in making this a continuation of our Saviour's words. See i. 22.

57. Kaïáфar. The Apostolical Constitutions say that Caiaphas killed himself. VIII. 2. Jesus was taken first to Annas, who sent him to Caiaphas. John xviii. 13, 24.

'Ιησοῦ, ὅπως αὐτὸν θανατώσωσι, καὶ οὐχ εῦρον καὶ ω πολλών ψευδομαρτύρων προσελθόντων, ούχ εξρον. h Joh. 2.19. υστερον δε προσελθύντες δύο ψευδομάρτυρες h είπον, 61 " Οδτος έφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ, " καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν." άναστας ὁ άρχιερευς είπεν αυτώ, "Ουδεν άποκρίνη; "τί οδτοί σου καταμαρτυρούσι»;" 'Ο δε 'Ιησούς 63 έσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἰπεν αὐτῷ, " Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ΐνα ἡμῶν 1 16. 27. et " είπης, εὶ σὺ εἶ ὁ Χριστὸς, ὁ υίὸς τοῦ Θεοῦ." ἱ Λέ- 64 24. 30. et γει αὐτῷ ὁ Ἰησοῦς, " Σὰ εἶπας. πλὴν λέγω ὑμῶν ἀπ' 25. 31. 1 Thess. 4 " ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ 16. Apoc. 1. 7. Psal. " δεξιών της δυνάμεως, καὶ έρχόμενον ἐπὶ τῶν νεφε-110. I. " λῶν τοῦ οὐρανοῦ." Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ 65

ίμάτια αὐτοῦ, λέγων, "Οτι ἐβλασφήμησε· τί ἔτι " χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν

59. οὐχ εὖρον. They did not find any which would enable them to put him to death. Τοπως θανατώσωσιν αὐτὸν means, that they might be able to effect his death: such evidence as would procure his death. They probably tried to get some proof of his having spoken against the Roman government. See xxvi. 5.

60. The Talmud has been quoted as confirming the fact of two false witnesses being suborned against Jesus; but it is not certain. See Lightfoot ad l.

61. Matthew has not himself recorded this speech of Jesus. John supplies it, ii. 19. Some MSS. also insert it at Mark xiii. 2.

Ibid. διὰ τριῶν ἡμερῶν. This expression is used for every third day, i. e. every other day, by Philo Judæus, vol. II. p. 476. See Matt. xxvii. 40, where it is in the course of the cou

is ἐν τρισὶν ἡμέραις.
64. ἀπ' ἄρτι. Some have coupled these words with λέγω, some with δψεσθε. The latter is probably right; and the high priest charged Jesus with blasphemy for daring to announce the immediate presence of the Messiah: though he seems also to have understood that Jesus spoke of himself. See John xix. 7.

65. By the law of Moses it was unlawful for the high priest to rend his clothes. Levit. xxi. 10. But perhaps this only related to mourning for the dead.

66" βλασφημίαν αὐτοῦ. τί ὑμῖν δοκεῖ;" Οἱ δὲ ἀπο-

67 κριθέντες εἶπον, "Ενοχος θανάτου ἐστί." ^k Τότε ^{k 27. 30.} Ες ενέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν

68 αὐτόν οἱ δὲ ἐρράπισαν, ¹ λέγοντες, " Προφήτευσον¹ Marc. 14. " ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παίσας σε;" 64.

69 ^m O δὲ Πέτρος ἔξω ἐκάθητο ἐν τῆ αὐλῆ, καὶ m Marc. 14. προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, "Καὶ σὺ 55. Joh. 18.

70 " ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου." 'Ο δὲ ἦρνήσατο ἔμπροσθεν πάντων, λέγων, "Οὐκ οἶδα τί λέσου.

71 " γεις." Έξελθόντα δὲ αὐτὸν εἰς τὸν πυλώνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, " Καὶ οὖτος ἦν μετὰ

72" Ἰησοῦ τοῦ Ναζωραίου." Καὶ πάλιν ἡρνήσατο μεθ

73 ὅρκου, ""Ότι οὐκ οἶδα τὸν ἄνθρωπον." ⁿ Μετὰ ⁿ Luc. 22.
μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ,
" ᾿Αληθῶς καὶ σὰ ἐξ αὐτῶν εἶ καὶ γὰρ ἡ λαλιά

74" σου δηλόν σε ποιεί." Τότε ήρξατο καταναθεματίζειν καὶ όμνύειν, "Οτι οὐκ οἶδα τὸν ἄνθρωπον."

75 Καὶ εὐθέως άλέκτωρ ἐφώνησε. ο καὶ ἐμνήσθη ὁ Πέ-ο ver. 34.
τρος τοῦ ἡήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, ""Οτι
" πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήση με." καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

27 ΓΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον έλαβον πάν- μ Ματς. 15.

68. Προφήτευσου. Matthew does not mention that Jesus was blindfolded: (see Luke xxii. 64.) but it is implied in the word προφήτευσου.

70. We ought probably to read ἔμπροσθεν αὐτῶν πάντων.

71. ἄλλη. Mark says it was the same maid, xiv. 69. Luke says it was a man, ἔτερος, xxii. 58: but they may be reconciled by John, who says, εἶπον

αὐτῷ: there was more than one person who spoke to Peter.

73. For the corrupt dialect of Galilee, see Lightfoot, Contur. Chorog. LXXXVII. Wolfius.

 74. ἐφώνησε. This was about three in the morning. See xxvi.
 34.

CHAP. XXVII.

1. Πρωΐας. On Friday morning.

66. et 23.1. τες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ Joh. 18. 28.
τοῦ Ἰησοῦ, ὅστε θανατῶσαι αὐτὸν καὶ δήσαντες 2 αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίω Πιλάτω τῷ ἡγεμόνι.

Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν, ὅτι κατε-3 κρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, λέγων, ""Η-4 "μαρτον παραδοὺς αἷμα ἀθῶον." Οἱ δὲ εἶπον, "Τί "πρὸς ἡμᾶς; σὰ ὄψει." Καὶ ρίψας τὰ ἀργύρια ἐνς Αλτ.1.18. τῷ ναῷ, ἀνεχώρησε καὶ ἀπελθὼν ἀπήγξατο, Θοιό δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, "Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός "ἐστι." Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐ-7 τῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις.

* Λατ.1.19.* διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος, ἔως τῆς 8

ἄστε θανατῶσαι αὐτόν.
 They consulted how they could procure his death. See xxvi.
 50.

 ἀπήγαγον. They took him to the prætorium, or governor's house. See ver. 27.

Ibid. τῷ ἡγεμόνι. The procurator. See Krebsius. The Greek term usually employed was ἐπίτροπος. Pilate was appointed A.D. 26, and removed in 26.

 ὅτι κατεκρίθη, that he was certain to be condemned, or, that it was settled he should die.

σὸ ὅψει. Many commentators consider this as a Latinism, Tu videris. H. Stephens, Krebsius. They are opposed by Schwarzius.

that

temple.

Ibid. ἀπήγξατο. It appears from Acts i. 18, that, as he was suspended, he fell down, and his bowels gushed out. Some ancient writers have said that an accident prevented his dying by suspension, and that his death did not ensue till some time after. Hammond and others have interpreted ἀπήγξατο to mean, that he died of grief. See Biscoe, p. 583, Krebsius, Heinsius: note at Acts i. 18. Wolfius.

 τοῖε ξένοις. Probably the foreign Jews, who attended the festivals.

8. ἔως τῆς σήμερον. This seems to shew that Matthew did not write very soon after the ascension. See xxviii. 15.

μόνα λίαν.

σήμερον. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, ' * Καὶ ἔλαβον τὰ τριάκοντα * Zach. 11. ' ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο, ^{12.}
10 ' ἀπὸ υἰῶν Ἰσραήλ · καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν

' τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.'

11 'Ο δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος ' Marc. 15. καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, "Σὰ εἶ ὁ 3. Joh. 18. "βασιλεὺς τῶν Ἰουδαίων;" 'Ο δὲ Ἰησοῦς ἔφη αὐ- 1 Tim. 6.

12 τῷ, "Σὰ λέγεις." Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν 13.

ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπε13 κρίνατο. τότε λέγει αὐτῷ ὁ Πιλάτος, "Οὐκ ἀκούεις
14" πόσα σοῦ καταμαρτυροῦσι;" Καὶ οὐκ ἀπεκρίθη
αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγε-

9. Tepepiov. But the quotation appears to come from Zech. xi. 13. Valckenaer thinks that Cpiou had been changed into ipiov, (ad Luc. ii. 38.) Some have thought Matthew only wrote διὰ τοῦ προφήτου: the name is omitted in Syr. and Pers. Others have thought that Zech. ix-xi. were written by Jeremiah. (Hammond, Mede, Lowth.) The pseudo-Athanasius (p. 304.) and Epiphanius (p. 282.) suppose Matthew to have quoted both prophets. F. Woerger contends that he meant to quote Jer. xxxii. and alluded to the field which Jeremiah bought. The LXX version of Zech. xi. 13, is very different from Matthew: κάθες αὐτούς είς τὸ χωνευτήριον, καὶ σκέψομαι εὶ δόκιμόν ἐστιν, ον τρόπον έδοκιμάσθην ύπερ αὐτῶν καὶ έλαβον τούς τριάκοντα άργυροῦς, καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου, εἰς τὸ χωνευτήριου. If in Matt. 10, we read ἔδωκα, (as does Syr.) his quotation nearly resembles the Hebrew. See Glassius, Philol. Sacr. I. p. 196. Wolfius.

Ibid. τοῦ τετιμημένου. Pretiosi, Syr. Honorati, Æthiop. Æstimati, Beza, Castalio, Erasmus, Pagninus. Innocentis, Arab. Pasor applies it to the

field.

Ibid. ἀπὸ νίῶν Ἰσραήλ. These words are connected with τλα-βον by Junius, Piscator, Pasor, and Heinsius: with ἐτιμήσαντο, or τετιμημένον, by Theophylact, Erasmus, Vatablus, Flacius, Schwartzen.

11. Pilate put this question to Jesus, because the Jews who brought him said that he called himself *Christ*, a King. Luke xxiii. 2. John xviii. 34.

" Κατὰ δὲ ἐορτὴν εἰώθει ὁ ἡγεμῶν ἀπολύειν ἕνα 15 u Marc. 15. 6. Luc. 23.
17. Joh. 18. τφ όχλφ δέσμιον, δν ήθελον. είχον δὲ τότε δέσμιον 16 39. έπίσημον, λεγόμενον Βαραββάν. συνηγμένων οδν 17 αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, "Τίνα θέλετε ἀπο-" λύσω ύμιν; Βαραββάν, η Ἰησοῦν τὸν λεγόμενον " Χριστόν;" 'Ήιδει γὰρ ὅτι διὰ φθόνον παρέδωκαν 18 αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέ-19 στειλε πρὸς αὐτὸν ή γυνη αὐτοῦ, λέγουσα, " Μηδὲν " σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σή-* Marc. 15. " μερον κατ' όναρ δι' αὐτόν." * Οι δὲ άρχιερεῖς καὶ 20 18. Joh. 18. οι πρεσβύτεροι έπεισαν τους όχλους, ίνα αιτήσωνται γ Act. 3. 14. τον Βαραββάν, τον δε Ἰησοῦν ἀπολέσωσιν· γ ἀπο-21 κριθεὶς δὲ ὁ ἡγεμων εἶπεν αὐτοῖς, "Τίνα θέλετε ἀπὸ " των δύο ἀπολύσω ὑμιν;" Οι δε είπον, " Βαραβ-" βαν." Λέγει αὐτοῖς ὁ Πιλάτος, "Τί οὖν ποιήσω 21 " Ίησοῦν τὸν λεγόμενον Χριστόν;" Λέγουσιν αὐτῷ πάντες, "Σταυρωθήτω." 'Ο δε ήγεμων έφη, "Τί23 " γαρ κακον εποίησεν;" Οι δε περισσώς εκραζον,

15. A somewhat similar custom is alluded to by Suetonius, "Sed et Capitolino certamine "cunctos ingenti consensu pre"cantes ut Palfurium Suram "restitueret, pulsum olim se"natu" &c. Domit. 13. Κατὰ ἐορτὴν might mean, at every festival, or at every passover:
John xviii. 39, would rather support the latter. See Wolfius.

17. συνηγμένων. It appears, from Mark xv. 8, that the people had begun to demand the customary release of a prisoner. This had probably been preconcerted by the priests, who knew that Barabbas was popu-

lar with the people. See Mark xv. 7. Συνηγμένων αὐτῶν may therefore refer to δχλφ.

Ibid. Βαραββᾶν. Origen says that some copies read Ἰησοῦν Βαραββᾶν, ἢ Ἰησοῦν κ. τ. λ. Vol. III. p. 918. His name was perhaps Jesus as well as Barabbas.

18. διὰ φθόνον. Through envy at the esteem which his works and doctrine had gained him among the people. Clarke.

among the people. Clarke.

19. ἡ γυνὴ αὐτοῦ. Nicephorus calls her Procula, I. 30.

Origen has preserved a tradition of her being converted by this vision. Vol. III. p. 918.

24 λέγοντες, "Σταυρωθήτω." 'Ιδών δὲ ὁ Πιλάτος, ὅτι ούδεν ώφελει, άλλα μαλλον θόρυβος γίνεται, λαβων ύδωρ, ἀπενίψατο τὰς χείρας ἀπέναντι τοῦ ὅχλου, λέγων, "'Αθώός είμι ἀπὸ τοῦ αίματος τοῦ δικαίου

25 " τούτου' ύμεις όψεσθε." Καὶ άποκριθείς πας ό λαὸς εἶπε, "Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ

26 " τέκνα ήμων." ² Τότε ἀπέλυσεν αὐτοῖς τὸν Βαρ- ² Marc. 15. Joh. 19. αββάν τον δε Ίησοῦν φραγελλώσας παρέδωκεν ίναι σταυρωθή.

27 ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τον Ίησουν είς το πραιτώριον, συνήγαγον έπ 28 αυτον όλην την σπείραν και έκδυσαντες αυτον, πε-29 ριέθηκαν αὐτῷ χλαμύδα κοκκίνην καὶ πλέξαντες

24. This was a Jewish custom: Deut. xxi. 6, 7: but I know no instance which shews it to have been a Roman custom. See Gerhardus, Harm.

Evang. p. 1930. Wolfius. 26. φραγελλόω and φραγέλλιον, in John ii, 15, are formed from the Latin flagellum.

27. πραιτώριον. The governor's house, called also αὐλή in Mark xv. 16. It was connected with the barracks of the soldiers; and here it means that the soldiers took Jesus from the governor's house into their own quarters. Compare John xviii. 28.

Ibid. σπείραν is sometimes translated Cohort, but it seems to have been much smaller than a Cohort; at least it was so in the time of Polybius, (XI. 23.) It perhaps increased afterwards, for an έκατοντάρχης belonged to a σπείρα, Acts x. 1.

xxvii. 1; and even a xiliapxos, John xviii. 12. Acts xxi. 31. See Raphel, ad l. There were always soldiers in the tower of Antonia during the festivals. See Acts xxi. 31.

28, 29. The people of Alex-andria treated Carabas in the same way: βύβλον ευρύναντες άντι διαδήματος έπιτιθέασιν αύτου τῆ κεφαλῆ, χαμαιστρώτω δὲ τὸ ἄλλο σῶμα περιβάλλουσιν ἀντὶ χλαμύδος, άντὶ δὲ σκήπτρου βραχύ τι παπύρου τμήμα της έγχωρίου καθ' όδον έρριμμένον ιδόντες άναδιδόασιν. Philo Judæus, vol. II. p. 522.

28. χλαμύδα κοκκίνην. Mark says πορφύραν, xv. 17, and John Ιμάτιον πορφυρούν, xix. 2. L. de Dieu thinks that two different dresses were put on: the χλαμὸς was a military dress. Braunius thinks the colours may have been confounded. De Vest. Sac. I. 14, 15.

a 26. 67. Esa. 50. 6.

στέφανον έξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες, "Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων" καὶ ἔμπτύ-30
σαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον
εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιζαν αὐτῷ, 31
ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ
ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶ-

Marc. 15. σαι. ^b Έξερχόμενοι δὲ εὖρον ἄνθρωπον Κυρηναῖον, 3²
 οὐόματι Σίμωνα τοῦτον ἡγγάρευσαν ἴνα ἄρη τὸν σταυρὸν αὐτοῦ.

c Marc. 15. c KAI έλθόντες εἰς τόπον λεγόμενον Γολγοθὰ, ὅς 33
33. Joh. 19. ἐστι λεγόμενος Κρανίου τόπος, ἀ ἔδωκαν αὐτῷ πιεῦν 34
17.
d Psal. 69. ὄξος μετὰ χολῆς μεμιγμένον καὶ γευσάμενος οὐκ
21.
e Marc. 15. ἤθελε πιεῖν. c Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο 35
24. Luc. 23.
34. Joh. 19. τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἵνα πληρωθῆ
23. Psal.
23. Psal.
τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, 'Διεμερίσαντο τὰ ἰμά΄ τιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον

32. Basilides, in the second century, said that this Simon was crucified instead of Jesus. Irenæus, p. 101. Some have contended, without any proof, that he was the Simeon Niger mentioned Acts xiii. 1. See Mark xv. 21. Jesus set out bearing his own cross, John xix.17. Scaliger supposed that Simon supported one end of it, but Wolfius thinks he carried it alone. Luke says ὅπι-σθεν τοῦ Ἰησοῦ. xxiii. 26.

Ibid. ἢγγάρευσαν. See v. 41. 33. Γολγοθά. There was a Jewish tradition, that Adam was buried here. Epiphanius, vol. I. p. 394. Theophylact. See Suicer. tom. II. p. 156.

34. δέος μετὰ χολής. Mark says ἐσμυρνισμένον οἶνον. xv. 23. The latter was customary: Lightfoot thinks that the former was given to aggravate the sufferings of Jesus: so also L de Dieu, who considers χολή to be the same as σμύρνα. This is a different transaction from John xix. 29.

35. The passage τνα πληρωθή — ξβαλον κλήρον seems certainly to be an interpolation from John xix. 24.

36 κλήρον. Καὶ καθήμενοι έτήρουν αὐτον έκει. Γκαὶ Marc. 15. ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ 38. Joh. 19. γεγραμμένην, "Οὐτός έστιν Ίησοῦς ὁ βασιλεὺς τῶν 19.

38" Ιουδαίων." Ε Τότε σταυρούνται σύν αὐτῷ δύο λη- Ε Εsa. 53. σταὶ, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

39 h Οί δὲ παραπορευόμενοι ἐβλασφήμουν αὐτον, κι- h Psal. 22.

40 νούντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, "Ο κα-ί 26. 61. " ταλύων τον ναον, καὶ έν τρισὶν ἡμέραις οἰκοδομών, Joh. 2, 19.

" σῶσον σεαυτόν' εἰ υίὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ

41 " τοῦ σταυροῦ." 'Ομοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετά τῶν γραμματέων καὶ πρεσβυτέρων έλε-

42 γον, " k" Αλλους έσωσεν, έαυτον ου δύναται σώσαι, kSap. 2.18. " εἰ βασιλεὺς Ἰσραήλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ

43 " σταυρού, καὶ πιστεύσομεν αὐτῷ. ¹ πέποιθεν ἐπὶ τὸν 1 Psal. 22.8.

" Θεόν ρυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε

44 " γαρ, "Ότι Θεοῦ είμι viós." To δ' αὐτο καὶ οί m Luc. 23. λησταὶ οἱ συσταυρωθέντες αὐτῷ ώνείδιζον αὐτῷ.

36. eripouv. All these verbs agree with of στρατιώται. They now kept guard near the cross.

37. airiav might mean literally his accusation; for the Jews had accused him of making himself a king: but it perhaps means a title: see Mark xv. 26. John xix. 19.

Ibid. The four Evangelists give the inscription as fol-

Matt. xxvii. 37. ΟΥΤΟΣ ΕΣ-ΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Mark xv. 26. O BASIAEYS ΤΩΝ ΙΟΥΔΑΙΩΝ.

Luke xxiii. 38. OYTOE EE-TIN O BAZIAEYE TON IOY-AAIQN.

John xix. 19. IHYOYY O NA-ΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

All agree in ὁ βασιλεύς τών 'Ιουδαίων, and Matthew and John both give 'Inσούs. It is not probable that οὖτός ἐστιν was repeated in all the languages, so that John has probably preserved the true inscription. See Wolfius.

42. The reading is probably πιστεύσομεν ἐπ' αὐτῷ.

43. εὶ θέλει αὐτόν. There is a similar construction in Psalm xvii. 19. xl. 11. Deut. xxi. 14.

44. oi Anorai. Only one of the thieves. Luke xxiii. 39. So also compare Matt. xiv. 17, and John vi. 8. Matt. xxvi. 8, 'Απὸ δὲ ἔκτης ὅρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν 45

□Psal.22.1. γῆν ἔως ὅρας ἐννάτης ˙ περὶ δὲ τὴν ἐννάτην ὅραν 46
ἀνεβόησεν ὁ Ἰησοῦς φωνῆ μεγάλη, λέγων, " Ἡλὶ,
" Ἡλὶ, λαμὰ σαβαχθανί;" τοῦτ ἔστι, " Θεέ μου,
" Θεέ μου, ἱνατί με ἐγκατέλιπες;" Τινὲς δὲ τῶν ἐκεῖ 47
ἐστώτων ἀκούσαντες ἔλεγον, "Οτι Ἡλίαν φωνεῖ οὖ-

ο Psal. 69. τος. ο καὶ εὐθέως δραμών εἶς έξ αὐτῶν, καὶ λαβών 48 21. Marc. 15. 36. σπόγγον, πλήσας τε ὅξους, καὶ περιθεὶς καλάμω Luc. 23. 36. Joh. 19. 29. ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ ἔλεγον, " "Αφες, ἴδω-49 " μεν εἰ ἔργεται 'Ηλίας σώσων αὐτόν."

Marc. 15.
 37. Luc. 23.
 46. Joh. 19. τὸ πνεῦμα.

30.
q Exod. 26.
q Kai ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς 51
31. 2 Par.
3. 14.
δύο ἀπὸ ἄνωθεν ἕως κάτω καὶ ἡ γῆ ἐσείσθη, καὶ αἰ

and John xii. 4. Mark vi. 38, and John vi. 8. Some, however, have thought that both reviled him at first. They were perhaps charged with the same crime as Barabbas. See John xviii. 40.

45. σκότος. Phlegon, who lived A.D. 140, and Africanus, who lived A.D. 221, are said to have noticed this darkness. See Origen, vol. I. p. 414, 432, vol. III. p. 923. Euseb. Chron. ad Olymp. CCIII. Tertull. Apol. 21. Also Tillemont. Memoires, tom. I. p. 246. Routh's Relig. Sucr. vol. II. p. 335. Wolfius.

Thid devices. Josephus says that the paschal lamb was killed and devices dipus μέχρι ένδε-κάτης. Do Hol, Jud. VII. 45. The darkness lasted from twelve to three.

46. The same not

quoted from the Hebrew, but from the Chaldee Paraphrase. Prideaux, part II. book 8. p. 548.

47. 'Haliar. They mistook אָלָי, 'Halia, for אָלָי, 'Halias.

51. καταπέτασμα. "The veil "shall divide unto you be"tween the holy place and the "most holy." Exod. xxvi. 33. See Heb. ix. 3. The rending of this veil was probably a token, that the distinction between Jew and Gentile was to be done away.

Ibid. ἐσεἰσθη. Africanus and Phlegon, as quoted at v. 45, bore testimony to the earthquake. Lucianus, and Cyril of Jerusalem, who wrote at the beginning and middle of the fourth century, spoke of traces being visible in their day. See Maundrell's Travels, p. 73.

- 52 πέτραι έσχίσθησαν καὶ τὰ μνημεῖα ἀνεώχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἡγέρθη, 53 καὶ έξελθόντες έκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσηλθον εἰς τὴν ἀγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοίς.
- τ Ο δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τ Marc. 15. 39. Luc. 23. τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, 47. έφοβήθησαν σφόδρα, λέγοντες, "'Αληθώς Θεοῦ υίὸς " ἦν οὖτος."
- * Ήσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν Luc. 8. 2. θεωρούσαι, αιτινες ήκολούθησαν τώ Ίησου άπο της
- 56 Γαλιλαίας, διακονούσαι αὐτῷ: ἐν αίς ἢν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ή τοῦ Ἰακώβου καὶ Ἰωσή μήτηρ, καὶ ἡ μήτηρ τῶν υἰῶν Ζεβεδαίου.
- 57 ^t ΟΨΙΑΣ δὲ γενομένης, ἢλθεν ἄνθρωπος πλού- ^t Marc. 15. σιος ἀπὸ ᾿Αριμαθαίας, τοὖνομα Ἰωσὴφ, δς καὶ αὐτὸς 50. Joh. 19.
 - 53. L. de Dieu approves of the Syriac version, which connects μετά την έγερσιν αὐτοῦ with εἰσῆλθον.
 - 54. έκατόνταρχος. Theophylact says that he was afterwards martyred.
 - 55. μακρόθεν. The Virgin Mary and the other women had been near the cross before Jesus expired. John xix. 25.
 - 56. Mayδαληνή. From the country of Magdala. See xv. 39. Ibid. Μαρία ή τοῦ Ἰακώβου.

Theophylact says this was the Virgin Mary, who was called the mother of James and Joses, as being the wife of their father Joseph. But see note at xin. 55. Ibid. The mother of Zebe-

dee's children was Salome.

Mark xv. 40. Theophylact says that some made her to be the daughter of Joseph.

57. 'Αριμαθαίας. It has been thought to be Ramatha (1 Sam. ii. 11. Joshua xix. 21.) or Aruma (Judg. ix. 41.) or Ramath (Josh. xiii. 26.) or Ramah (xix. 29.) Josephus calls Ramoth Gilead 'Αραμαθά. Reland says it was between Lydda and Joppa.

Ibid. Ἰωσήφ. Gregory of Tours says that he was imprisoned by the priests, and miraculously released. I. 21. Some have thought him to be the same with Joseph Gorionides, the brother of Nicodemus Gorionides, who is mentioned in the Talmud. See Wolfius, Biblioth. Heb. vol. II. p. 854.

έμαθήτευσε τω Ίησου ούτος προσελθών τω Πιλάτω, 58 ήτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν αποδοθήναι τὸ σώμα. καὶ λαβών τὸ σώμα ό 59 "Esa 53.9. Ιωσήφ ένετύλιξεν αυτό σινδόνι καθαρά, " καὶ έθηκεν 60 αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὁ ἐλατόμησεν ἐν τη πέτρα καὶ προσκυλίσας λίθον μέγαν τη θύρα τοῦ μνημείου, ἀπηλθεν. ην δὲ έκει Μαρία ή Μαγ-61 δαληνή, καὶ ή άλλη Μαρία, καθήμεναι απέναντι τοῦ τάφου.

> ΤΗ δὲ ἐπαύριον, ήτις ἐστὶ μετὰ τὴν παρασκευὴν, 62 συνήχθησαν οἱ άρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες, "Κύριε, έμνήσθημεν ὅτι ἐκείνος ὁ 63 " πλάνος είπεν έτι ζων, Μετά τρεις ήμέρας έγειρο-" μαι. κέλευσον οὖν ἀσφαλισθηναι τὸν τάφον ἔως ω " της τρίτης ημέρας μήποτε έλθόντες οι μαθηταί " αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ. " Ήγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη " πλάνη χείρων της πρώτης." "Εφη δε αυτοίς όδο Πιλάτος, "Εχετε κουστωδίαν υπάγετε, ασφαλί-

Ibid. εμαθήτευσε. This verb means properly to make disciples, xxviii. 19. Acts xiv. 21; and so it is taken here by Wolfius.

59. σινδόνι. This word is said to come from Sidon, where linen was manufactured.

60. μνημείφ. Lucianus mentions the cave as seen in his time (A. D. 311.) upud Rufin. IX. 6. Athanasius speaks of the tomb beir orshipped, p. 1106 and το μνηmi 6 ma μέχρι Cateches. XIII.

Ibid. θύρα. See note at Mark

xvi. 5.

62. παρασκευή was the day preceding any great festival: and the Sabbath, which followed the Friday of the crucifixion, was a great day. See John xix. 31.

63. Μετά τρείς ήμέρας. In xvi. 21, xvii. 23, and xx. 19, it is τη τρίτη ήμέρα. In Deut. xiv. 27, μετὰ τρία ἔτη answers to ir τῶ ἔτει τῷ τρίτω in xxvi. 12.

65. "Exere might be either indicative or imperative. The latter seems preferable. Wol66" σασθε ώς οίδατε." Οι δε πορευθέντες ήσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

28 * ΌΨΕ δὲ σαββάτων, τῆ ἐπιφωσκούση εἰς μίαν × Marc. 16. σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη 1. Joh. 20.

2 Μαρία, θεωρήσαι τον τάφον. Καὶ ίδου, σεισμός έγένετο μέγας άγγελος γὰρ Κυρίου, καταβάς έξ ούρανοῦ, προσελθών ἀπεκύλισε τον λίθον ἀπὸ τῆς 3 θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἢν δὲ ἡ ἰδέα αὐτοῦ

ώς άστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ώσεὶ χιών.

4 άπο δε του φόβου αυτού εσείσθησαν οι τηρούντες,

ς καὶ ἐγένοντο ώσεὶ νεκροί. ᾿Αποκριθεὶς δὲ ὁ ἄγγελος είπε ταις γυναιξί, "Μή φοβείσθε ύμεις οίδα γάρ

6" ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. Υοὐκ ἔστιν τ 12. 40. et 16. 21. " ώδε ήγερθη γαρ, καθώς είπε. δεύτε, ίδετε τον et 17. 23.

fius. 'Ωs οίδατε means, in the best manner you can.

66. Chrysostom connects μετὰ τῆς κουστωδίας with σφραγίσαντες but Raphelius supports the common construction, which connects them with ἡσφαλίσαντο. Μετά is used for διά in Acts Xiii. 17. xiv. 27. xv. 4. CHAP. XXVIII.

1. 'Οψέ σαββάτων. Post Sabbatum, Sabbato transacto, seu in fine Sabbati. Mark says diayeνομένου τοῦ σαββάτου. χνί. Ι. Krebsius. It means early on Sunday morning.

Ibid. The time is thus mark-

ed by the four Evangelists.

Matt. xxviii. 1. όψε σαββάτων, τη έπιφωσκούση είς μίαν σαβ-

Mark xvi. 2. λίαν πρωί της

μιᾶς σαββάτων - ανατείλαντος του ήλίου.

Luke xxiv. 1. τῆ μιᾶ τῶν σαββάτων, δρθρου βαθέος.

John xx. 1. τῆ μιὰ τῶν σαββάτων πρωί, σκοτίας έτι ούσης.

It is plain that they meant to speak of the morning of Sunday, when day was beginning to dawn. Mark writes της μιας σαββάτων in xvi. 2, and πρώτη σαββάτου, 9. See Beza, Casaub. Exerc. XVI. num. 170.

Ibid. ἡ ἄλλη Μαρία. The mother of James. Mark xvi. 1. Luke xxiv. 10.

2. ayyelos. Luke speaks of two men. xxiv. 4.

Ibid. ἀπεκύλισε. The stone was removed, not to let Jesus out, but to let the disciples in. Theophylact.

" τόπον, ὅπου ἔκειτο ὁ Κύριος. * καὶ ταχὺ πορευθεῖ-7 z 26. 32. " σαι είπατε τοις μαθηταίς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ " τῶν νεκρῶν, καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλι-" λαίαν' έκει αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῶν." Καὶ 8 έξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαράς μεγάλης, έδραμον άπαγγείλαι τοις μαθηταίς ■ Marc. 16. αὐτοῦ. Δός δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς ο 9. Joh. 20. αύτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, í4. " Χαίρετε." Αι δε προσελθούσαι εκράτησαν αὐτοῦ b Joh. 20. τους πόδας, καὶ προσεκύνησαν αυτώ. b τότε λέγει 10 17. Act. 1. αὐταῖς ὁ Ἰησοῦς, " Μὴ φοβεῖσθε ὑπάγετε, ἀπαγ-3. " γείλατε τοις άδελφοις μου, ίνα απέλθωσιν είς την " Γαλιλαίαν, κάκει με όψονται."

Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας 11 ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσω ἄπαντα τὰ γενόμενα. καὶ συναχθέντες μετὰ τῶν 12 πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες, "Εἴπατε, "Οτι οἱ 13 " μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν " ἡμῶν κοιμωμένων, καὶ ἐὰν ἀκουσθῆ τοῦτο ἐπὶ τοῦ 14 " ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμε- ρίμνους ποιήσομεν." Οἱ δὲ λαβόντες τὰ ἀργύρια, 15

Γαλιλαίαν. The disciples appear to have returned to Galilee, and to have resumed their usual employments. John xxi.
 1, 3, 7.

Ibid. ἰδοὺ, εἶπον ὑμῖν. Probably the whole passage, from ὅτι ἢγέρθη to εἶπον ὑμῖν, are the words which the women were to repeat to the disciples; and ἰδοὺ, εἶπον ὑμῖν means, I told

you before that I should do so. See xxvi. 32.

10. Mη φοβείσθε perhaps means, Do not be afraid that I am going to leave you. See John xx. 17.

15. Justin Martyr says that the Jews sent persons into every country to spread this story, p. 202. έποίησαν ως έδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οδτος παρά 'Ιουδαίοις μέχρι της σήμερον.

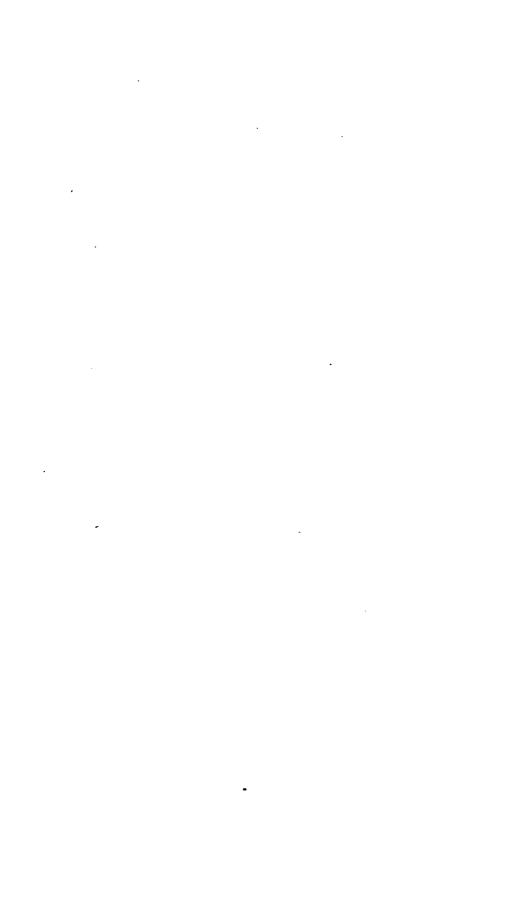
° Οι δε ενδεκα μαθηται επορεύθησαν είς την Γα- ° 26. 32. λιλαίαν, είς τὸ όρος οδ ετάξατο αὐτοῖς ὁ Ἰησοῦς. 17 καὶ ιδόντες αὐτὸν, προσεκύνησαν αὐτῷ· οἱ δὲ έδί-18 στασαν. Ικαὶ προσελθών ὁ Ἰησοῦς ἐλάλησεν αὐ- Ι. 11. 27. τοις, λέγων, " Ἐδόθη μοι πασα έξουσία έν οὐρανῷ et 13-3. 19" καὶ ἐπὶ γῆς. * πορευθέντες οὖν μαθητεύσατε πάντα Heb. 1. 2. " τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πα- · Marc. 16. 20 " τρος καὶ τοῦ Υίοῦ καὶ τοῦ Αγίου Πνεύματος, δι- 15. Luc. 24. " δάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην

" ύμιν καὶ ἰδοὺ, έγὼ μεθ' ύμῶν εἰμι πάσας τὰς ἡμέ-

" ρας έως της συντελείας του αιώνος. 'Αμήν."

Ibid. μέχρι της σήμερον. See phrase without οἱ μὲν, see L. note at xxvii. 8. Bos, and Raphel.

17. ol de, some. For this



TO KATA MAPKON

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. MARK.

It is disputed, whether Mark the Evangelist is the same as John surnamed Mark, the cousin of Barnabas, mentioned in Acts xii. 12, 25. xiii. 5, 13. xv. 37—39. Col. iv. 10. 2 Tim. iv. 11. Philem. 24. but if the Evangelist died in the eighth year of Nero, (A. D. 61, or 62.) as is said by Eusebius, he could not be mentioned in the Second Epistle to Timothy, which was not written before A. D. 64, and perhaps in 66. He seems therefore to have been a different person, and the companion of S. Peter, by whom he was probably converted. He is said to have been with him at Rome: and to have written his Gospel at the request of the Christians in that city; which would require us to fix its date not carlier than the year 58, perhaps a few years later. S. Mark is stated to have founded the church of Alexandria, and to have died in the eighth year of Nero.

TO KATA MAPKON

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Ι 'ΑΡΧΗ τοῦ εὐαγγελίου 'Ιησοῦ Χριστοῦ, υἱοῦ τοῦ

² Θεοῦ· ^f ώς γέγραπται ἐν τοῖς προφήταις, 'Ἰδοῦ, ἐγὼ f Mal. 3. τ. Matt. 11.10.

' ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, Luc. 7. 27.

'δς κατασκευάσει την όδον σου έμπροσθέν σου.'

3 ' \$ Φωνη βοῶντος ἐν τῆ ἐρήμφ, Ἑτοιμάσατε την ὁδον ε Εss. 40.3.

4 ' Κυρίου' εὐθείας ποιείτε τὰς τρίβους αὐτοῦ.' 'Εγέ- Matt. 3. 3. 4. νετο Ἰωάννης βαπτίζων εν τῆ ερήμφ, καὶ κηρύσσων 23.

5 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. ἰκαὶ έξε- h Matt. 3. 1.
πορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἰ i Matt. 3. 5.
 Ἱεροσολυμῖται καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνη ποταμῷ ὑπὰ αὐτοῦ, ἐξομολογούμενοι τὰς ἀμαρ-

1. Some have considered this as a title, and not connected with what follows. See Raphel, ad l. and Wolfius.

2. ἐν τοῖς προφήταις. This expression is used, either because the quotation is made from two different prophets, Malachi and Isaiah; or with reference to the division of the scriptures into the Law, the Prophets, and Hagiographa.

4. τῆ ἐρήμφ. The wilderness of Judæa. Matt. iii. 1.

Ibid. John did not himself forgive sins, but he exhorted men to repentance, and told them that a Person was coming, who would forgive the sins of those who repented. He prepared the way for Jesus by making men believe that repentance and holiness were indispensable for salvation. Baptism was the sign of their believing this. Hence we may see why it was not improper for Jesus to be baptized. Since John's baptism did not convey remission of sins, it did not imply that Jesus had sins to be forgiven: but there was no reason why he should not make his public profession, that repentance and holiness were necessary for salvation.

κ Matt.3.4 τίας αὐτῶν. κ ἢν δὲ Ἰωάννης ἐνδεδυμένος τρίχας κα- 6 Lev.11.22. μήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,

1_{Matt.3.11}. καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ¹Καὶ ἐκήρυσσε, 7 Luc. 3. 16. Joh. 1. 27. λέγων, "Ερχεται ὁ ἰσχυρότερός μου ὁπίσω μου, οῦ " οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἰμάντα τῶν ὑπο-

m Act. 1.5. " δημάτων αὐτοῦ. " ἐγὰ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι' 8 et 2.4 et 11. 16. et " αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἀγίφ." " Καὶ 9 19.4. " Ματι. 3. ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἡλθεν ' Ἰησοῦς ἀπὸ 13. Luc. 3. 13. Luc. 3. Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ 10 ῦδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦ-

09. 7. Psal. μα ώσεὶ περιστερὰν καταβαῖνον ἐπ' αὐτόν· ° καὶ φωνὴ 11 2. 7. Esa. 42. 1. Matt. ἐγένετο ἐκ τῶν οὐρανῶν, " Σὰ εἶ ὁ υἰός μου ὁ ἀγαπητὸς, 3. 17. et 17. 5. " ἐν ῷ εὐδόκησα." P Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκ- 12 2 Pet. 1. 17. p Matt. 4. 1. βάλλει εἰς τὴν ἔρημον. ٩ καὶ ἦν ἐκεῖ ἐν τῆ ἐρήμῷ ἡμέρας 13 Luc. 4. 1. α τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν 11. μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

t Matt. 4. tΠεριπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, 16 εἶδε Σίμωνα καὶ 'Ανδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλ-

els τὸν Ἰορδάνην. Els is sometimes put for ἐν in the New Testament, (see. i. 39. ii. 2.) but here ἐβαπτίσθη εls is the correct expression, immersus est in flumen.

12. ἐκβάλλει. This verb is not used by S. Mark, as expressing violence. See i. 43.

13. See note at Mat. iv. 2.

14. See note at Mat. iv. 12.

πιστεύετε ἐν τῷ εὐαγγελίῳ.
 Believe in this good news which I have announced.

 The reading is probably 'Ανδρέαν τὸν ἀδελφὸν τοῦ Σίμωνος, ἀμφιβάλλοντας, λοντας ἀμφίβληστρον ἐν τῆ θαλάσση: ἦσαν γὰρ
17 ἀλιεῖς: καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Δεῦτε ὁπίσω
" μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων."
18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἤκολούθησαν
19 αὐτῷ. Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν
τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ
20 αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. καὶ εὐθέως ἐκάλεσεν αὐτούς: καὶ ἀφέντες τὸν πατέρα αὐτῶν
Ζεβεδαίον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον
όπίσω αὐτοῦ.

21 ** Καὶ εἰσπορεύονται εἰς Καπερναούμ καὶ εὐθέως "Matt. 4.
τοῖς σάββασιν εἰσελθων εἰς συναγωγὴν εδίδασκε. ^{13, 23, Luc.}
22 *καὶ εξεπλήσσοντο ἐπὶ τῆ διδαχῆ αὐτοῦ ἢν γὰρ δι - * Matt. 7.
δάσκων αὐτοὺς ὡς εξουσίαν ἔχων, καὶ οὐχ ὡς οἱ 32.
23 γραμματεῖς. ' Καὶ ἢν ἐν τῆ συναγωγῆ αὐτῶν ἄνθρω - 7 Luc. 4. 33.
24 πος ἐν πνεύματι ἀκαθάρτφ, καὶ ἀνέκραξε * λέγων, * Matt. 8.
" Έα, τί ἡμῦν καὶ σοὶ, ' Ιησοῦ Ναζαρηνέ; ἢλθες ἀπ - " ολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἄγιος τοῦ Θεοῦ."
25 Καὶ ἐπετίμησεν αὐτῷ ὁ ' Ιησοῦς, λέγων, " Φιμώθητι,
26 " καὶ ἔξελθε ἐξ αὐτοῦ." Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῆ μεγάλη,
27 ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῦν πρὸς αὐτοὺς, λέγοντας, " Τί ἐστι τοῦτο;

19. αὐτούς. Zebedee was with them: v. 20. and Matt. iv. 21.
21. τοῖς σάββασω. Wolfius takes this literally in the plural, for several sabbaths. It seems to mean, immediately upon his going to Capernaum, he began the custom of teaching on the sabbaths.
vol. 1.

^{23.} Ea. The Vulgate has sine, let us alone, as from εμν: but it may be merely an exclamation. Wolfius.

^{26.} σπαράξαν probably means having violently convulsed: (see 2 Sam. xxii. 8. Jerem. iv. 19.) Luke says μηδέν βλάψαν αὐτόν. iv. 35.

" τίς ἡ διδαχὴ ἡ καινὴ αὖτη, ὅτι κατ' ἐξουσίαν καὶ " τοις πνεύμασι τοις ακαθάρτοις επιτάσσει, καὶ ύπα-" κούουσιν αὐτ $\hat{\varphi}$;" Έξ $\hat{\eta}$ λ θ ε δ $\hat{\epsilon}$ $\hat{\eta}$ ἀκο $\hat{\eta}$ αὐτο \hat{v} εὐθ \hat{v} ς 28 είς όλην την περίχωρον της Γαλιλαίας.

* Matt. 8. 14. Luc. 4. 38.

16. Luc. 4.

40.

*Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἡλθον 29 είς την οικίαν Σίμωνος και 'Ανδρέου, μετά 'Ιακώβου καὶ Ἰωάννου. ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσ - 30 σουσα καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. καὶ 3 ι προσελθων ήγειρεν αύτην, κρατήσας της χειρός αύτης. καὶ άφηκεν αὐτην ὁ πυρετὸς εὐθέως, καὶ διηκόνει b Matt. 8. αυτοίς. b' Οψίας δε γενομένης, ότε εδυ ο ήλιος, εφε-32 ρον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς

δαιμονιζομένους καὶ ή πόλις όλη ἐπισυνηγμένη ήν 33 cLuc. 4.41. πρὸς τὴν θύραν καὶ ἐθεράπευσε πολλοὺς κακῶς 34 Act. 16. 17, έχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἦφιε λαλεῖν τὰ δαιμόνια, ὅτι ἦδεισαν αὐτόν.

4 Καὶ πρωί ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπ-35 d Luc. 4. 42. ηλθεν είς έρημον τόπον, κάκει προσηύγετο. καὶ κατ- 36 εδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· καὶ εὐρόν- 37 τες αὐτὸν λέγουσιν αὐτῷ, ""Οτι πάντες (ητοῦσί σε."

e Luc. 4.43. e Καὶ λέγει αὐτοῖς, " Αγωμεν εἰς τὰς έχομένας κωμο- 38 " πόλεις, "να κάκει κηρύξω είς τοῦτο γὰρ έξελήλυθα." Καὶ ἢν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς 39 όλην την Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

> 28. περίχωρον. Not the countries surrounding Galilee, but the whole region of Galilee itself. L. de Dieu.

32. They waited till sunset, because they thought it unlawful to heal on the sabbath. Theophylact.

37. πάντες ζητοῦσί σε. The multitude had followed him to this place. Luke iv. 42.

40 'Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐ- 'Matt. 8. 2. τὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, " 'Ότι 41 " ἐὰν θέλης, δύνασαί με καθαρίσαι." 'Ο δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ, καὶ 42 λέγει αὐτῷ, " Θέλω, καθαρίσθητι." Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθα-43 ρίσθη. Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν 44 αὐτὸν, ⁸ καὶ λέγει αὐτῷ, " 'Όρα μηδενὶ μηδὲν εἴπης · ⁸ Levit. 14. " ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἰερεῖ, καὶ προσένεγκε " περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, 45 " εἰς μαρτύριον αὐτοῖς." ' Ο δὲ ἐξελθων ἤρξατο κη- h Luc. 5. ρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὧστε μη-κέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

2 'Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι ἡμερῶν ¡Matt. 9. 1.
2 καὶ ἠκούσθη ὅτι εἰς οἰκόν ἐστι, καὶ εὐθέως συνήχθησαν Luc. 5. 18.
3 καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐτον, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.
4 καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὅχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες

45. ἐξελθών. The report would be still more widely spread, if (as is most probable) our Saviour intended the leper to go and shew himself to the priest at Jerusalem.

CHAP. II.

δι' ήμερῶν. Xenophon uses διὰ χρόνου in the same sense.
 vid. Raphel, Elsner, Wolf. Bos. Some Latin MSS. have post

octo dies: whence Mill thinks that Mark may have written δι' η' ἡμερῶν.

Hold. Okov. Some have thought that this could not mean a private house. L. de Dieu. Wolfius.

4. Jesus may have been in the court (impluvium) of a house; and the στέγη may have been the curtain or awning, which k Esa. 43.

χαλώσι τον κράββατον, έφ' δ ο παραλυτικός κατέκειτο. 'Ιδών δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτών, λέγει τῶς παραλυτικώ, "Τέκνον, άφέωνταί σοι αι άμαρτίαι " σου." "Ησαν δέ τινες των γραμματέων έκει καθή- 6 μενοι, καὶ διαλογιζόμενοι έν ταις καρδίαις αὐτῶν, ^kΤί οδτος ούτω λαλεί βλασφημίας; τίς δύναται 7 " άφιέναι άμαρτίας, εί μη είς ὁ Θεός;" Καὶ εὐθέως 8 έπιγνούς ὁ Ἰησούς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται εν εαυτοίς, είπεν αυτοίς, "Τί ταυτα δια-" λογίζεσθε έν ταις καρδίαις ύμων; τί έστιν εύκοπώ-9 " τερον, εἰπεῖν τῷ παραλυτικῷ, 'Αφέωνταί σοι αἰ " άμαρτίαι ἡ εἰπεῖν, "Εγειραι καὶ ἄρόν σου τὸν " κράββατον, καὶ περιπάτει; "ίνα δὲ εἰδητε, ὅτι εξου- 10 " σίαν έχει ὁ υίος τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς " άμαρτίας, (λέγει τῷ παραλυτικῷ,) Σοὶ λέγω, ἔγειραι 11 " καὶ ἄρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν " οἶκόν σου." Καὶ ἡγέρθη εὐθέως, καὶ ἄρας τὸν 12 κράββατον, έξηλθεν έναντίον πάντων ώστε έξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, ""Οτι " οὐδέποτε οὕτως εἴδομεν."

Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς 13 ὁ ὅχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. 1 Matt. 9.9. ¹Καὶ παράγων εἶδε Λευΐν τὸν τοῦ ᾿Αλφαίου, καθή- 14 Luc. 5. 27.

> was thrown over it, Έξορύξαντες is wanting in some MSS. Jerom has patefacientes. But Josephus uses the expression τοὺς ὀρόφους τῶν οἴκων ἀνασκάπτων. Antiq. XIV. 15. 12. See note at Luke v. 19.

> 12. πάντας, the multitude. Matt. ix. 8.

13. πάλω. See i. 16.

14. Λενίν. Heracleon, as quoted by Clem. Alex. (p. 595.) seems to have considered Levi and Matthew as different persons. So did Eusebius. Dem. Evang. p. 119, 439. Origen says, that in some copies of Mark's Gospel, Λεβής was men-

μενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, "'Ακολούθει
15" μοι." Καὶ ἀναστὰς ἡκολούθησεν αὐτῷ. Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῆ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ συνανέκειντο τῷ 'Ιησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἡσαν γὰρ πολλοὶ, καὶ 16 ἡκολούθησαν αὐτῷ. καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, "Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πίτι" νει;" "Καὶ ἀκούσας ὁ 'Ιησοῦς λέγει αὐτοῖς, "Οὐ μισ. 5. ΄ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλὶ οἱ κακῶς 11 im. 1.15. Ματι. 9.13. "ἔχοντες. οὐκ ἡλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτία * Luc. 5. ΄ Τωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ 9·14. ἔρχονται καὶ λέγουσιν αὐτῷ, "Διατί οἱ μαθηταὶ 'Ιω- "ἀννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ

19" σοὶ μαθηταὶ οὐ νηστεύουσι;" Καὶ εἰπεν αὐτοῖς ὁ Ἰησοῦς, "Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ῷ "ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον

" μεθ' έαυτων έχουσι τον νυμφίον, οὐ δύνανται νη20" στεύειν: έλεύσονται δε ἡμέραι, ὅταν ἀπαρθῆ ἀπ'

" αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκεί-

21" ναις ταις ἡμέραις. καὶ οὐδεὶς ἐπίβλημα ῥάκους " ἀγνάφου ἐπιβράπτει ἐπὶ ἱματίφ παλαιῷ· εἰ δὲ μὴ,

" αίρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ,

tioned as a publican who followed Jesus, but that he was not one of the twelve. Vol. I. p. 376. Clement himself considered Levi and Matthew to be the same. p. 942. Some authorities read James the son of Alphans. See Wolfius.

15. See note at Matt. ix.

18. ἔρχονται. Matthew ascribes this question to John's disciples. ix. 14.

21. By comparing this with Matt. ix. 16, the construction seems to be, τὸ πλήρωμα αὐτοῦ

" καὶ χεῖρον σχίσμα γίνεται. καὶ οὐδεὶς βάλλει οἶνον 22 " νέον είς ἀσκούς παλαιούς" εί δε μή, ρήσσει ο οίνος " ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ " ἀσκοὶ ἀπολοῦνται άλλὰ οἶνον νέον εἰς ἀσκοὺς " καινούς βλητέον."

° Καὶ έγένετο παραπορεύεσθαι αὐτὸν έν τοις σάβ- 23 o Matt. 12. 1. Luc. 6. βασι διὰ τῶν σπορίμων, καὶ ἦρξαντο οἱ μαθηταὶ 1. Deut. 23. 25. αύτοῦ ὁδὸν ποιείν τίλλοντες τοὺς στάχυας. καὶ οί 24 Φαρισαῖοι ἔλεγον αὐτῷ, "Ίδε, τί ποιοῦσιν ἐν τοῖς p1 Sam. 21. " σάββασιν, ο οὐκ έξεστι;" P Καὶ αὐτὸς έλεγεν αὐ- 25

τοίς, "Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαβίδ, ὅτε

" χρείαν έσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; q Exod. 29. " q πως εἰσηλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ 'Αβι- 26 32. Lev. 8. " άθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέ-31. et 24. 5, 9.

" σεως έφαγεν, ους ουκ έξεστι φαγείν εί μη τοίς " ίερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;" Καὶ 27 έλεγεν αὐτοῖς, "Τὸ σάββατον διὰ τὸν ἄνθρωπον " έγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. ὧστε 28

(8C. τοῦ παλαιοῦ) τὸ καινὸν αἴρει [ἀπό] τοῦ παλαιοῦ.

23. ήρξαντο ποιείν, for εποιούν. Sec iv. 1. vi. 7, 55. Acts i. 1. 'Οδον ποιείν merely means, to

walk along.

26. 'Aβιάθαρ. In 1 Sam. xxi. the priest's name is Ahimelech. Matthew and Luke do not mention his name, and the words ἐπὶ 'Α. τοῦ ἀρχιερέως are wanting in some old MSS. Ahimelech had a son called Abiathar. 1 Sam. xxii. 20. Theophylact observes, that Ahimelech is only called the priest, and that Abiathar may have been the high priest: but this is improbable. Michaelis thinks the words may mean, in the chapter of Abiathar. See xii. 26. Rom. xi. 2. For ini 'Aβιάθαρ meaning in the time of Abiathar, see Raphel.

27. The Sabbath was a positive and arbitrary institution of God. He need not have appointed it at all, or might have appointed any other day. He appointed it for the good of man; that he might have rest for his body, and might be taught by it to think of his Creator. Consequently we are not to observe it so as to make it an injury to us: and the Son of God could not be mistaken as to the right observation of it. " κύριος έστιν ὁ υίδς τοῦ ἀνθρώπου καὶ τοῦ σαβ-" βάτου."

' ΚΑΙ εἰσηλθε πάλιν εἰς την συναγωγην, καὶ ην : Matt. 12. 2 έκει ἄνθρωπος έξηραμμένην έχων την χείρα, καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτὸν, 3 ίνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει τῷ ἀνθρώπω τῷ ἐξηραμμένην ἔχοντι τὴν χείρα, "Εγειραι είς τὸ 4" μέσον." Καὶ λέγει αὐτοῖς, "Έξεστι τοῖς σάβ-" βασιν άγαθοποιησαι, η κακοποιησαι; ψυχην σώ-5 " σαι, η ἀποκτείναι;" Οι δε έσιώπων. και περιβλε**ψάμενος** αὐτοὺς μετ' ὀργής, συλλυπούμενος ἐπὶ τή πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπω, " Έκτεινον την χειρά σου." Καὶ έξέτεινε, καὶ ἀπο-6 κατεστάθη ή χειρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη. * Καὶ Matt. 22. έξελθόντες οι Φαρισαίοι εύθέως μετά τῶν Ἡρωδιανών συμβούλιον έποίουν κατ' αύτοῦ, ὅπως αὐτὸν άπολέσωσι.

t ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν τ Ματι. 4. αὐτοῦ πρὸς τὴν θάλασσαν καὶ πολὺ πληθος ἀπὸ 25. 8 της Γαλιλαίας ηκολούθησαν αὐτῷ καὶ ἀπὸ της 'Ιουδαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρον καὶ Σιδώνα, πλήθος πολύ, ακούσαντες όσα εποίει, ήλθον 9προς αυτόν. και είπε τοις μαθηταις αυτού, ίνα πλοιάριον προσκαρτερή αὐτφ, διὰ τὸν ὅχλον, ἵνα μὴ 10 θλίβωσιν αὐτόν. πολλοὺς γὰρ ἐθεράπευσεν, ὧστε

CHAP. III.

1. πάλιν, on another Sabbath. Luke vi. 6. 4. The Cambridge MS. reads

μάλλον ή ἀποκτείναι. See Matt.

xviii. 8.

6. 'Howdiavav. See note at Matt. xxii. 16. Jesus was now in the dominions of Herod Antipas.

k Matt.3.4. τίας αὐτῶν. καὶ ζωνην δὲ Ἰωάννης ἐνδεδυμένος τρίχας κα- 6 Lev.11.22. μήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, 1 Matt.3.11. καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. 1 Καὶ ἐκήρυσσε, 7

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19.4.

n Matt. 3. ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἡλθεν Ἰησοῦς ἀπὸ

13. Luc. 3.

21. Joh. 1. Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου

32.

εἰς τὸν Ἰορδάνην. καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ 10

εις τον 1οροανην. και ευσεως αναφαινων από του ῦδατος, είδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦ-

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" ρωται ο καιρος, και ηγγικεν η βασιλεία του Θεού " μετανοείτε και πιστεύετε έν τω εὐαγγελίω."

t Matt. 4.
18. Luc. 5.
2. τΠεριπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, 16
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16. The reading is probable

 The reading is probably 'Ανδρέαν τὸν ἀδελφὸν τοῦ Σίμανας, ἀμφιβάλλοντας.

λοντας άμφίβληστρον έν τη θαλάσση ήσαν γάρ 17 άλιείς και είπεν αυτοίς ο Ίησους, "Δευτε οπίσω " μου, καὶ ποιήσω ὑμᾶς γενέσθαι άλιεῖς ἀνθρώπων."

18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἡκολούθησαν 19 αυτώ. Καὶ προβάς ἐκείθεν ὀλίγον είδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ

20 αύτους έν τῷ πλοίω καταρτίζοντας τὰ δίκτυα. καὶ εὐθέως έκάλεσεν αυτούς και άφέντες τον πατέρα αυτών Ζεβεδαίον έν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπηλθον οπίσω αὐτοῦ.

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12. Luc. 4. ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον
43. *Μαtt. 3. 2. τῆς βασιλείας τοῦ Θεοῦ, *καὶ λέγων, "Θτι πεπλή- 15
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25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, "Φιμώθητι, 26" καὶ ἔξελθε ἐξ αὐτοῦ." Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῆ μεγάλη, 27 ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῦν πρὸς αὐτοὺς, λέγοντας, "Τί ἐστι τοῦτο;

19. αὐτούs. Zebedee was with them: v. 20. and Matt. iv. 21.
21. τοῦς σάββασω. Wolfius takes this literally in the plural, for several sabbaths. It seems to mean, immediately upon his going to Capernaum, he began the custom of teaching on the sabbaths.

vol. t.

23. *Eσ. The Vulgate has sine, let us alone, as from έφν: but it may be merely an exclamation. Wolfius.

26. σπαράξαν probably means having violently convulsed: (see 2 Sam. xxii. 8. Jerem. iv. 19.) Luke says μηδέν βλάψαν αὐτόν. iv. 35.

αὐτόν.

" τίς ή διδαχή ή καινή αυτη, ότι κατ' έξουσίαν καὶ " τοις πνεύμασι τοις άκαθάρτοις επιτάσσει, καὶ υπα-" κούουσιν αυτφ ;" Ἐξηλθε δε ή άκοη αυτοῦ ευθυς 28 εἰς δλην την περίχωρον της Γαλιλαίας.

• Matt. 8. 14. Luc.

4. 38.

*Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἢλθον 29 εἰς τὴν οἰκίαν Σίμωνος καὶ 'Ανδρέου, μετὰ 'Ιακώβου καὶ 'Ιωάννου. ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσ-30 σουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. καὶ 31 προσελθών ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει

b Matt. 8. αὐτοῖς. b' Οψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφε-3²
16. Luc. 4.
40. ρον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς

δαιμονιζομένους καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν 33 c.L. 16. 17, ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέ-βαλε, καὶ οὐκ ἡφιε λαλεῖν τὰ δαιμόνια δτι ἤδεισαν

Luc.4.42. ⁴ Καὶ πρωὶ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπ-35 ῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο. καὶ κατ-36 εδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· καὶ εὐρόν-37 τες αὐτὸν λέγουσιν αὐτῷ, ""Οτι πάντες ζητοῦσί σε."

«Luc. 4.43. ° Καὶ λέγει αὐτοῖς, " Αγωμεν εἰς τὰς έχομένας κωμο- 38 " πόλεις, ἵνα κάκεῖ κηρύξω· εἰς τοῦτο γὰρ έξελήλυθα." Καὶ ἢν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς 39 ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

28. περίχωρον. Not the countries surrounding Galilee, but the whole region of Galilee itself. L. de Dieu.

32. They waited till sunset, because they thought it un-

lawful to heal on the sabbath. Theophylact.

37. πάντες δητοῦσί σε. The multitude had followed him to this place. Luke iv. 42.

40 ^f Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐ- f Matt. 8. 2. τὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, " "Οτι

41 " ἐὰν θέλης, δύνασαί με καθαρίσαι." 'Ο δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ, καὶ

42 λέγει αὐτῷ, "Θέλω, καθαρίσθητι." Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπηλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθα-

43 ρίσθη. Καὶ έμβριμησάμενος αὐτῷ, εὐθέως έξέβαλεν

44 αὐτὸν, ^g καὶ λέγει αὐτῷ, "⁷Ορα μηδενὶ μηδὲν εἴπης ^g Levit. 14. " ἀλλ' ὕπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε " " περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς,

45 " εἰς μαρτύριον αὐτοῖς." "Ο δὲ εξελθῶν ἤρξατο κη- h Luc. 5. ρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μη- κέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι ἡμερῶν ¡ Ματτ. 9. 1.
 καὶ ἡκούσθη ὅτι εἰς οἶκόν ἐστι, καὶ εὐθέως συνήχθησαν Τολλοὶ, ὧστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν
 καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.
 καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὅχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες

45. ἐξελθών. The report would be still more widely spread, if (as is most probable) our Saviour intended the leper to go and shew himself to the priest at Jerusalem.

CHAP. II.

 δι' ἡμερῶν. Xenophon uses διὰ χρόνου in the same sense. vid. Raphel, Elsner, Wolf. Bos. Some Latin MSS. have post octo dies: whence Mill thinks that Mark may have written δί η' ἡμερῶν.

Ibid. okov. Some have thought that this could not mean a private house. L. de Dieu. Wolfius.

 Jesus may have been in the court (impluvium) of a house; and the στέγη may have been the curtain or awning, which k Esa. 43. 25.

γαλώσι τὸν κράββατον, ἐψ' ι το παραλυτικὸς κατέκειτο. 'Ιδών δε δ Ίησους την πίστιν αὐτών, λέγει τώς παραλυτικώ, "Τέκνον, άφέωνταί σοι αι άμαρτίαι " σου." Ήσαν δέ τινες τῶν γραμματέων ἐκεῖ καθή-6 μενοι, καὶ διαλογιζόμενοι έν ταις καρδίαις αὐτῶν, ¹Τί οδτος ούτω λαλεί βλασφημίας; τίς δύναται? " άφιέναι άμαρτίας, εί μη είς ὁ Θεός;" Καὶ εὐθέως 8 έπιγνούς ὁ Ἰησούς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται έν έαυτοις, είπεν αὐτοις, "Τί ταῦτα δια-" λογίζεσθε εν ταις καρδίαις ύμων; τί έστιν εὐκοπώ-9 " τερον, είπειν τώ παραλυτικώ, 'Αφέωνταί σοι αί " άμαρτίαι ἡ εἰπεῖν, Έγειραι καὶ ἀρόν σου τὸν " κράββατον, καὶ περιπάτει; ίνα δὲ εἰδητε, ὅτι ἐξου- 10 " σίαν έχει ὁ υίὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς " άμαρτίας, (λέγει τῷ παραλυτικῷ,) Σοὶ λέγω, ἔγειραι 11 " καὶ άρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν " οἰκόν σου." Καὶ ἡγέρθη εὐθέως, καὶ ἄρας τὸν ιι κράββατον, έξηλθεν έναντίον πάντων ώστε έξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, "Οτι " οὐδέποτε οὕτως εἴδομεν."

Καὶ έξηλθε πάλιν παρὰ την θάλασσαν καὶ πᾶς 13 ο όχλος ήρχετο προς αυτον, και εδίδασκεν αυτούς. 1 Matt. 9.9. 1 Καὶ παράγων είδε Λευίν τον τοῦ 'Αλφαίου, καθή-14 Luc. 5. 27.

> was thrown over it. Ἐξορύξartes is wanting in some MSS. Jerom has patefacientes. But Josephus uses the expression τούς δρόφους των οίκων ανασκάπτων. Antiq. XIV. 15. 12. See note at Luke v. 10.

12. πάντας, the multitude. Matt. ix. 8.

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13. πάλω. See i. 16.

14. Acuir. Heracleon, as quoted by Clem. Alex. (p. 595.) seems to have considered Levi and Matthew as different persons. So did Eusebius. Dem. Evang. p. 119, 439. Origen says, that in some copies of Mark's Gospel, Achie was men-

μενον έπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, " Ακολούθει 15" μοι." Καὶ ἀναστὰς ἡκολούθησεν αὐτῷ. Καὶ έγένετο έν τῷ κατακεῖσθαι αὐτὸν έν τῆ οἰκία αὐτοῦ, καὶ πολλοί τελώναι καὶ άμαρτωλοί συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ ἢσαν γὰρ πολλοὶ, καὶ 16 ήκολούθησαν αὐτῷ. καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαίοι, ιδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ άμαρτωλών, έλεγον τοις μαθηταίς αύτου, "Τί ότι " μετά των τελωνών και άμαρτωλών έσθίει και πί-

17" νει;" " Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, " Οὐ m Luc. 5. " χρείαν έχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ¡Tim.1.15. Matt. 9.13. " έχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ άμαρ-

18" τωλούς είς μετάνοιαν." "Καὶ ήσαν οἱ μαθηταὶ "Luc. 5. Ιωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες καὶ 9.14. έρχονται καὶ λέγουσιν αὐτῷ, " Διατί οἱ μαθηταὶ Ἰω-

" άννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ 19" σοὶ μαθηταὶ οὐ νηστεύουσι;" Καὶ εἶπεν αὐτοῖς ὁ

Ίησοῦς, "Μή δύνανται οἱ νίοὶ τοῦ νυμφῶνος, ἐν ῷ

" ο νυμφίος μετ' αυτών έστι, νηστεύειν; όσον χρόνον " μεθ' έαυτων έχουσι τον νυμφίον, οὐ δύνανται νη-

20" στεύειν έλεύσονται δε ήμεραι, όταν απαρθή απ'

" αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκεί-

21" ναις ταις ημέραις. καὶ ούδεις ἐπίβλημα ράκους " άγνάφου ἐπιρράπτει ἐπὶ ἱματίω παλαιώ εἰ δὲ μὴ,

" αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ,

tioned as a publican who followed Jesus, but that he was not one of the twelve. Vol. I. p. 376. Clement himself considered Levi and Matthew to be the same. p. 942. Some authorities read James the son Matt. ix. 16, the construction of Alphaus. See Wolfius.

15. See note at Matt. ix. 10.

18. ἔρχονται. Matthew ascribes this question to John's disciples. ix. 14.

21. By comparing this with seems to be, τὸ πλήρωμα αὐτοῦ

έπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάστιγας καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν 11 έθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε λέγοντα, " Ότι σὺ εἶ ὁ υίὸς τοῦ Θεοῦ." " Καὶ πολλὰ ἐπετίμα 12 u 1. 25. αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι. * Καὶ ἀνα-13 x 6. 7. Matt. 10. 1. mau. 10. 1. Luc. 6. 12. βαίνει είς τὸ ὄρος, καὶ προσκαλεῖται οὖς ἦθελεν αὐet 9. I. τός καὶ ἀπηλθον πρὸς αὐτόν. καὶ ἐποίησε δώδεκα, 14 ίνα ώσι μετ' αὐτοῦ, καὶ ίνα ἀποστέλλη αὐτοὺς κηρύσσειν, καὶ έχειν έξουσίαν θεραπεύειν τὰς νόσους, 15 y Joh. 1.42. καὶ ἐκβάλλειν τὰ δαιμόνια· y καὶ ἐπέθηκε τῷ Σίμωνι 16 ονομα Πέτρον καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ 17 'Ιωάννην τὸν ἀδελφὸν τοῦ 'Ιακώβου' καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὅ ἐστιν, νίοὶ βροντῆς καὶ 18 'Ανδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαίον, καὶ Θωμάν, καὶ Ἰάκωβον τὸν τοῦ ᾿Αλφαίου, καὶ Θαδδαίον, καὶ Σίμωνα τὸν Κανανίτην, καὶ Ἰού-10 δαν Ίσκαριώτην, δς καὶ παρέδωκεν αὐτόν.

Καὶ ἔρχονται εἰς οἰκον· καὶ συνέρχεται πάλιν 20 ὅχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι 21 ^{2 Matt. 9}
34. et 12. αὐτόν· ἔλεγον γὰρ, " "Οτι ἐξέστη." ³ Καὶ οἱ γραμ- 22

14. ἐποίησε. Ποιεῖν is used in the same sense in 1 Sam. xii. 6.

17. Βοανεργές. בני רגשי See Drusius, Caninius, L. de Dieu.

21. ἐξῆλθον. They set out: their arrival is mentioned v. 31.

Ibid. "Οτι ἐξέστη. Knatchbull translates this passage, "And some hearing of it went " out from him to stay it, (the " multitude,) for they said, it

" was mad." We read in Matt. xii. 23. ἐξίσταντο πάντες οἱ ὅχλοι. but Raphel has shewn that οἱ παρ' αὐτοῦ means his relations, and that ἐξέστη is rightly interpreted, he is beside himself. So also Alberti. (See Thes. Crit. Sacr. part. II. p. 22.) Krebsius and Wolfius take οἱ παρ' αὐτοῦ to mean his disciples. Tillemont understood that the relations of Jesus thought he had fainted from the crowd,

ματείς οι άπο Ίεροσολύμων καταβάντες έλεγον, 24 Luc. 11. " Ότι Βεελζεβουλ έχει," και, " Ότι έν τῷ ἄρχοντι 20. et 8.48, 23 " τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια." ^a Καὶ προσ-20.

καλεσάμενος αυτούς, έν παραβολαίς έλεγεν αυτοίς, 25.

24" Πώς δύναται Σατανάς Σατανάν έκβάλλειν; καὶ

" ἐὰν βασιλεία ἐφ' ἐαυτὴν μερισθῆ, οὐ δύναται στα-

25" θηναι ή βασιλεία έκείνη και έαν οικία έφ' έαυτην

26" μερισθή, οὐ δύναται σταθήναι ή οἰκία ἐκείνη καὶ " εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἐαυτὸν καὶ μεμέρισται, οὐ

27 " δύναται σταθήναι, άλλὰ τέλος έχει. ⁶ οὐ δύναται ⁶ Matt. 12. " ούδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθών εἰς τὴν οί-

" κίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυ-

" ρον δήση, καὶ τότε την οικίαν αὐτοῦ διαρπάσει.

28 " αμην λέγω ύμιν, ότι πάντα άφεθήσεται τὰ άμαρ- c Matt. 12.

" τήματα τοις νίοις των ανθρώπων, καὶ βλασφημίαι 10. 1 Joh.

29 " όσας αν βλασφημήσωσιν ος δ' αν βλασφημήση

" είς τὸ πνεῦμα τὸ ἄγιον, οὐκ ἔχει ἄφεσιν είς τὸν

30" αἰῶνα, άλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως" ὅτι

31 έλεγον, " Πνεθμα ἀκάθαρτον έχει." Δ' Ερχονται οὖν Δ Matt. 12. οι ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπ- 19.

32 έστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν. καὶ ἐκάθητο όχλος περὶ αὐτόν εἶπον δὲ αὐτῷ, " Ἰδοὺ, ἡ μήτηρ

33" σου καὶ οἱ άδελφοί σου έξω ζητοῦσί σε." Καὶ άπεκρίθη αὐτοις λέγων, "Τίς έστιν ή μήτηρ μου ή

34" οι άδελφοί μου;" Καὶ περιβλεψάμενος κύκλω τους περί αυτον καθημένους, λέγει, ""Ιδε, ή μήτηρ μου

and referred & heyov, not to the blind and dumb spirit. Matt. relations, but to the multitude, on disoit. (Mémoires, tom. I. 31. This seems p. 114.) Theophylact interprets as Raphel. 34. The reading

xii. 22.

31. This seems to be a con-

34. The reading is probably

22. He had just cast out a τους κύκλω περί αὐτόν.

" καὶ οἱ ἀδελφοί μου. δς γὰρ ἂν ποιήση τὸ θέλημα 35 " τοῦ Θεοῦ, οὖτος ἀδελφός μου καὶ ἀδελφή μου καὶ " μήτηρ ἐστί."

eMatt. 13.

«ΚΑΙ πάλιν ήρξατο διδάσκειν παρά την θάλασσαν 4 καὶ συνήχθη πρὸς αὐτὸν ὅχλος πολὺς, ώστε αὐτὸν έμβάντα είς τὸ πλοῖον καθησθαι έν τη θαλάσση καὶ πας ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. καὶ 2 έδιδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῆ διδαχῆ αὐτοῦ, " 'Ακούετε. ἰδοὺ, ἐξῆλθεν3 " ὁ σπείρων τοῦ σπείραι· καὶ ἐγένετο ἐν τῷ σπείρευ. 4 " ὁ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ " τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό. ἄλλο δὲ ἔπεσεν " έπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν πολλήν καὶ " εὐθέως έξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· " ήλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μήδ " έχειν ρίζαν έξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς? " ἀκάνθας καὶ ἀνέβησαν αὶ ἄκανθαι, καὶ συνέπνιξαν " αύτὸ, καὶ καρπὸν οὐκ ἔδωκε. καὶ ἄλλο ἔπεσεν εἰς 8 " την γην την καλήν καὶ εδίδου καρπον άναβαίνοντα " καὶ αὐξάνοντα, καὶ ἔφερεν εν τριάκοντα, καὶ εν έξή-" κοντα, καὶ εν εκατόν." Καὶ ελεγεν αὐτοῖς, " 'Ο εχωνο 1 Matt. 13. " ώτα ακούειν, ακουέτω." ("Ότε δε εγένετο καταμό-10 νας, ήρώτησαν αύτον οί περὶ αύτον σύν τοις δώδεκα την παραβολήν. καὶ έλεγεν αὐτοῖς, "Υμίν δέδοται !! " γνώναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ " έκείνοις δε τοις έξω, έν παραβολαίς τὰ πάντα γίκ Esa. 6.9. " νεται είνα βλέποντες βλέπωσι, καὶ μὴ ίδωσι καὶ 11 Matt. 13. 14. Luc. 8. " ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι' μήποτε ἐπι-10. Joh. 12. " στρέψωσι, καὶ ἀφεθη αὐτοῖς τὰ άμαρτηματα." Καὶ 15

12. The words καὶ ἀφεθή αὐτοῖς τὰ άμαρτήματα are taken from

λέγει αὐτοῖς, "Οὐκ οἴδατε τὴν παραβολὴν ταύτην; 26. Rom. λέγει αυτοις, "Ουκ οιώστε την παραβολής τας ης 11.8.
14" καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; ο Ματι. 13.

15 " σπείρων, τον λόγον σπείρει οδτοι δέ είσιν οι παρά 19.

" την όδον, όπου σπείρεται ο λόγος, καὶ όταν άκού-

" σωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν

" λόγον τον έσπαρμένον έν ταις καρδίαις αὐτῶν.

16" καὶ οὖτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρό-

" μενοι, οι όταν ακούσωσι τον λόγον, εὐθέως μετά

17 " χαράς λαμβάνουσιν αὐτὸν, καὶ οὐκ ἔχουσι ρίζαν ἐν

" έαυτοις, άλλα πρόσκαιροί είσιν είτα γενομένης

" θλίψεως ή διωγμοῦ διὰ τὸν λόγον, εὐθέως σκαν-

18" δαλίζονται. καὶ οὖτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπει-

19 " ρόμενοι, οδτοί είσιν οι τον λόγον ακούοντες, ικαὶ αί 11 Tim. 6.

" μέριμναι τοῦ αἰώνος τούτου, καὶ ἡ ἀπάτη τοῦ πλού- 17.

" του, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι

20 " συμπνίγουσι τον λόγον, καὶ ἄκαρπος γίνεται. καὶ

" οδτοί είσιν οι έπὶ τὴν γῆν τὴν καλὴν σπαρέντες,

" οίτινες ακούουσι τον λόγον και παραδέγονται, και

" καρποφορούσιν, εν τριάκοντα, καὶ εν εξήκοντα, καὶ

21 " εν έκατόν." Καὶ έλεγεν αὐτοῖς, " Μήτι ὁ λύχνος Matt.5.15. Luc.8.16.

" έρχεται, ίνα ύπὸ τὸν μόδιον τεθη ή ύπὸ την κλίνην, εt 11.33.

22 " οὐχ ἴνα ἐπὶ τὴν λυχνίαν ἐπιτεθῆ; κοὐ γάρ ἐστί τι κ Matt. 10. 26. Luc. 8.

" κρυπτον, ο έαν μη φανερωθή ούδε έγενετο από-17. et 12.

23 " κρυφον, άλλ' ίνα είς φανερον έλθη. Ι είτις έχει ώτα 1 Μαιι. 11.

23 " κρυφον, αλλ ινα εις φανερον ελυη. ει εκ εχει αι 15.
24 " ἀκούειν, ἀκουέτω." "Καὶ ἔλεγεν αὐτοῖς, " Βλέπετε Matt.7.2.
Luc. 6. 38.

the Chaldee Paraphrase: the Hebrew and LXX have, and I will heal them.

16. οί σπειρόμενοι. They that had the seed sown, or who received the seed.

18. The second obtol clow is perhaps to be omitted.

21. This is addressed to the disciples, who were not to suppress the doctrine, which they had heard from Jesus, but were to shine like lights in the

22. Tva. See note at Matt. i. 22.

34.

" τί ἀκούετε. ἐν ῷ μέτρῳ μετρεῖτε, μετρηθήσεται

1 Matt. 13. " ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. "ος 25
12. et 25. 8. " γὰρ ἀν ἔχη, δοθήσεται αὐτῷ' καὶ ος οὐκ ἔχει, καὶ ο
18. et 19.
16. " ἔχει ἀρθήσεται ἀπ' αὐτοῦ."

Καὶ ἔλεγεν, " Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, 26 " ὡς ἐὰν ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς,

" καὶ καθεύδη καὶ έγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ 27

" σπόρος βλαστάνη καὶ μηκύνηται ώς οὐκ οίδεν αὐτός.

" αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, 28

" εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. ὅταν 29

" δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπα-

" νον, ὅτι παρέστηκεν ὁ θερισμός."

ο Matt. 13. ο Καὶ ἔλεγε, " Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ 30 $^{31.\ \text{Luc.}\,13.}$ " Θεοῦ; ἢ ἐν ποία παραβολῆ παραβάλωμεν αὐτήν;

" ώς κόκκφ σινάπεως, δς όταν σπαρή ἐπὶ τῆς γῆς, 31

" μικρότερος πάντων των σπερμάτων έστὶ των ἐπὶ

" τῆς γῆς καὶ ὅταν σπαρῆ, ἀναβαίνει, καὶ γίνεται 32

" πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους

" μεγάλους, ώστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ
PMatt. 13. " πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν." PKaì τοιαύ-33

ταις παραβολαίς πολλαίς έλάλει αὐτοίς του λόγου,
καθως ἠδύναντο ἀκούειν χωρίς δε παραβολής οὐκ34

24. ἐν ῷ μέτρφ. If you freely dispense the instruction which you have received, you shall freely receive more.

25. δε γὰρ ἀν ἔχη. He that retains what he hears, and makes a good use of it.

26. This parable tells us, that though the gospel appears to be spread by human means, it is really God who nourishes it. See 1 Cor. iii. 6.

29. παραδφ ες. έαυτό».

31. The true reading seems to be ως κόκκον.

33. καθώς ηδύναντο ἀκούκυ. What he had said of the gradual progress of the gospel, and its final extension to all mankind, was totally opposed to the Jewish notions of the kingdom of the Messiah: and if he had spoken plainer, they would not have borne it.

έλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

35 ${}^{\rm q}$ KAI λέγει αὐτοῖς ἐν ἐκείνη τῆ ἡμέρα ὀψίας γενο- ${}^{\rm q}$ Mau. 8. 36 μένης, " Διέλθωμεν εἰς τὸ πέραν." Καὶ ἀφέντες τὸν 8. 22.

όχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ.

37 καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ

38 πλοίον, ώστε αὐτὸ ἦδη γεμίζεσθαι. καὶ ἢν αὐτὸς ἐπὶ τῆ πρύμνη ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, "Διδάσ-

39" καλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;" Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμφ, καὶ εἶπε τῆ θαλάσση,

" Σιώπα, πεφίμωσο." Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ 40 ἐγένετο γαλήνη μεγάλη. καὶ εἶπεν αὐτοῖς, "Τί δειλοί

41 " έστε οὕτω; πῶς οὐκ ἔχετε πίστιν;" Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, " Τίς

σαν φορον μεγαν, και ελεγον προς αλληλους, ~ 1 is "άρα οδτός έστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα

" ὑπακούουσιν αὐτῷ;"

5 ΓΚΑΙ ήλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν Matt. 8.
2 χώραν τῶν Γαδαρηνῶν. καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ 26.
πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων

36. is he was. Without making any alteration, they immediately complied with his orders, and took him, just as he was sitting in the boat. Raphel.

37. ἐπέβαλλεν may be either intransitive, and agree with κύματα (Raphel), or transitive and agree with λαίλαψ. Hombergius, Elsnerus, Wolfius, prefer the latter.

41. ἐφοβήθησαν. Not the disciples only, but the persons in the other boats: see v. 36. Matt. viii. 27.

Ibid. Τίς οὖτος; Wolfius quotes Libanius, τουτί δὲ ἔργον ἀνθρώπου μὲν οὐδενὸς, Θεοῦ δέ τινος καὶ τύχης, ὧν καὶ θαλάττης μανία κοιμίζεται.

CHAP. V.

 Γαδαρηνῶν. See note at Matt. viii. 28. ανθρωπος έν πνεύματι ακαθάρτφ, δε την κατοίκησιν 3 είχεν έν τοις μνημείοις και ούτε άλύσεσιν ούδεις ηδύνατο αύτὸν δησαι, διὰ τὸ αύτὸν πολλάκις πέδαις 4 καὶ άλύσεσι δεδέσθαι, καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς άλύσεις, καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς αὐτον ίσχυε δαμάσαι καὶ διαπαντος νυκτος καὶ ήμέρας 5 έν τοις ὄρεσι καὶ έν τοις μνήμασιν ήν κράζων καὶ κατακόπτων έαυτον λίθοις. 'Ιδών δὲ τὸν 'Ιησοῦν6 άπὸ μακρόθεν, έδραμε καὶ προσεκύνησεν αὐτώ, καὶ? κράξας φωνή μεγάλη είπε, "Τί έμοὶ καὶ σοὶ, Ίησοῦ, " υίε τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεὸν, " μή με βασανίσης." έλεγε γὰρ αὐτῷ, " Εξελθε, 8 " τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου." Καὶο έπηρώτα αὐτὸν, "Τί σοι ὄνομα;" Καὶ ἀπεκρίθη λέγων, "Λεγεων ονομά μοι, ότι πολλοί έσμεν." Καὶ 10 παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλη έξω της χώρας. ην δε έκει προς τὰ όρη αγέλη γοί- 11 ρων μεγάλη βοσκομένη καὶ παρεκάλεσαν αὐτον 12 πάντες οι δαίμονες, λέγοντες, "Πέμψον ήμας είς " τους χοίρους, ίνα είς αὐτους εἰσελθωμεν" καὶ ἐπ-13 έτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ έξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσηλθον εἰς τοὺς χοίρους· καὶ ὧρμησεν ή ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν ήσαν δέ ώς δισχίλιοι καὶ ἐπνίγοντο ἐν τη θαλάσση. Οι δε βόσκοντες τους χοίρους εφυγον, 14 καὶ ἀνήγγειλαν είς την πόλιν καὶ είς τους άγρούς.

^{2.} ἄνθρωπος. Matthew mentions two men. viii. 28.

^{3.} μνημείοις. The reading is probably μνήμασι.

^{10.} ἔξω της χώρας. Luke

writes είς την άβυσσον ἀπελθείν. viii. 31.

^{11.} τὰ ὅρη. The reading is probably τῷ ὅρει.

15 καὶ ἐξηλθον ἰδεῖν τί ἐστι τὸ γεγονός καὶ ἔρχονται προς του Ίησουν, και θεωρούσι τον δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν

16 έσχηκότα τον λεγεώνα καὶ έφοβήθησαν. καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονι-

17 ζομένω, καὶ περὶ τῶν χοίρων. * καὶ ἤρξαντο παρα- * Act. 16.

18 καλείν αυτον ἀπελθείν ἀπο των ορίων αυτών. * Καί Luc.8.38. έμβάντος αύτου είς τὸ πλοίον, παρεκάλει αύτον ὁ

19 δαιμονισθείς, ΐνα ή μετ' αύτοῦ. ὁ δὲ Ἰησοῦς ούκ άφηκεν αύτον, άλλα λέγει αυτώ, "Υπαγε είς τον " οἰκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς

20 " όσα σοι ὁ Κύριος ἐποίησε, καὶ ἡλέησέ σε." Καὶ απηλθε καὶ ήρξατο κηρύσσειν έν τη Δεκαπόλει, όσα έποίησεν αὐτῷ ὁ Ἰησοῦς καὶ πάντες έθαύμαζον.

21 " ΚΑΙ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ "Matt.9.1. Luc. 8. 40. πάλιν είς τὸ πέραν, συνήχθη όχλος πολύς έπ' αὐτὸν,

22 καὶ ἢν παρὰ τὴν θάλασσαν. * Καὶ ίδου, ἔρχεται εἶς * Matt. 9. των άρχισυναγώγων, ονόματι Ίαειρος, καὶ ίδων αὐ-41.

23 του, πίπτει προς τους πόδας αυτου καὶ παρεκάλει αύτον πολλά, λέγων, " "Οτι το θυγάτριον μου έσχά-" τως έχει "ινα έλθων έπιθης αυτή τὰς χείρας ὅπως 24" σωθή, καὶ ζήσεται." Καὶ ἀπηλθε μετ' αὐτοῦ καὶ

ήκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. y Lev. 15.

9. 20. Luc.

21. είς τὸ πέραν. Matthew says eis την ιδίαν πόλιν, i. e. Capernaum, ix. 1.

Ibid. καὶ ἦν. This probably refers to the multitude, who were on the shore waiting for Jesus. It appears from Matt. ix. 10, 14, 18, that Jairus came to Jesus in Matthew's house.

22. ἀρχισυναγώγων. For this office see Vitringa, de Synag. II. 10. III. part. 1. p. 610. There seems to have been more than one in a synagogue. Acts xiii. 15.

Ibid. 'Iáerpos. Josephus mentions Eleazarus son of Jairus. De Bel. Jud. II. 17. 9.

καὶ πολλὰ παθούσα ὑπὸ πολλών ἰατρών, καὶ δαπα- 26 νήσασα τὰ παρ' έαυτης πάντα, καὶ μηδέν ώφεληθείσα, άλλὰ μᾶλλον εἰς τὸ χείρον έλθοῦσα, ἀκού-27 σασα περί τοῦ Ἰησοῦ, έλθοῦσα έν τῷ ὅχλφ ὅπισθεν, ηψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε γὰρ, ""Ότι καν τῶν 28 " ίματίων αὐτοῦ ἄψωμαι, σωθήσομαι." Καὶ εὐθέως 29 έξηράνθη ή πηγή τοῦ αίματος αὐτης, καὶ έγνω τῷ z Luc. 6. 19. σώματι ὅτι Ἰαται ἀπὸ τῆς μάστιγος. * καὶ εὐθέως ὁ 30 'Ιησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθούσαν, έπιστραφείς έν τφ όχλφ, έλεγε, "Τίς μου " ήψατο των ιματίων;" Καὶ έλεγον αυτώ οι μαθηταί31 αὐτοῦ, " Βλέπεις τὸν ὅχλον συνθλίβοντά σε, καὶ λέ-" γεις, Τίς μου ήψατο;" Καὶ περιεβλέπετο ἰδεῖν τὴν 32 τοῦτο ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, 33 είδυια δ γέγονεν έπ αὐτῆ, ἢλθε καὶ προσέπεσεν αὐτφ, καὶ είπεν αὐτφ πᾶσαν τὴν ἀλήθειαν. δ δε είπεν 34 10. 52. Matt. 9. 22. & 10. 52. αὐτῆ, " Θύγατερ, ἡ πίστις σου σέσωκέ σε " υπαγε είς " εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου." b "Ετι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρ-35 b Luc. 8. 49. χισυναγώγου, λέγοντες, "Οτι ή θυγάτηρ σου άπ-" έθανε τί έτι σκύλλεις τὸν διδάσκαλον;" 'Ο δέ 36 Ιησοῦς εὐθέως ἀκούσας τον λόγον λαλούμενον, λέ-

γει τῷ ἀρχισυναγώγῳ, "Μὴ φόβου, μόνον πίστευε."

Καὶ οὐκ ἀφηκεν οὐδένα αὐτῷ συνακολουθησαι, εί 37 μη Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελ-26. πολλά παθούσα. Hom-

bergius thinks this may mean, had received various treatment.

^{33.} φοβηθείσα. She would be still more frightened on account of the command given in Numbers v. 2, 3.

^{35.} ἀπὸ τοῦ ἀρχισυναγώγου.

From his house.
37. οὐδένα. The father and mother were present. v. 40. Luke viii. 51. It therefore means none of his disciples.

- 38 φον Ἰακώβου. καὶ ἔρχεται εἰς τον οἰκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλασ
- 39 λάζοντας πολλά. καὶ εἰσελθων λέγει αὐτοῖς, "Τίς Joh 11.
 - " θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθα-
- 40 " νεν, άλλὰ καθεύδει." Καὶ κατεγέλων αὐτοῦ. 'Ο δὲ ἐκβαλὼν ἄπαντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ
- 41 εἰσπορεύεται ὅπου ἢν τὸ παιδίον ἀνακείμενον. καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῆ, "Τακοὶθὰ κοῦμι" ὅ ἐστι μεθερμηνευόμενον, "Τὸ κο-
- 42 " ράσιον, (σοὶ λέγω,) ἔγειραι." καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἢν γὰρ ἐτῶν δώδεκα:
- 43 καὶ ἐξέστησαν ἐκστάσει μεγάλη. καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γνῷ τοῦτο καὶ εἶπε δοθῆναι αὐτῆ φαγεῖν.
- 6 d KAI ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα d Matt. 13. αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 16.
- 2 καὶ γενομένου σαββάτου, ἤρξατο ἐν τἢ συναγωγἢ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, "Πόθεν τούτφ ταῦτα; καὶ τίς ἡ σοφία ἡ
 - " δοθείσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν
- 3 " χειρών αὐτοῦ γίνονται; "οὐχ οὖτός ἐστιν ὁ τέκτων, "Joh. 6.42.
 - " ὁ υίὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωση
 - 38. ἀλαλάζοντας is used for sounds of sorrow as well as of joy. See Boisius, Elsner, and the LXX.
 - 41. Ταλιθά κοῦμι in Syriac is κοράσιον, ἔγειραι. Σοὶ λέγω is added by S. Mark.

CHAP. VI.

1. πατρίδα. Nazareth. See Luke iv. 16. 3. ὁ τέκτων. This is the only place where Jesus himself is called a carpenter. But it may only have been the opinion of the people, who knew the trade of Joseph. Justin Martyr says that Jesus worked at the same trade, and made ploughs and yokes. p. 186.

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" καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἰ ἀδελφαὶ
" αὐτοῦ ὧδε πρὸς ἡμᾶς;" Καὶ ἐσκανδαλίζοντο ἐν
¹ Matt. 13. αὐτῷ. ¹ ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, ""Οτι οὐκ ἔστι 4
^{24. Joh. 4.} "προφήτης ἄτιμος, εἰ μὴ ἐν τῆ πατρίδι αὐτοῦ, καὶ ^{44.}
⁸ Matt. 13. " ἐν τοῖς συγγενέσι καὶ ἐν τῆ οἰκία αὐτοῦ." ⁸ Καὶς
οὐκ ἡδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ
ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε.

h Matt. 9. καὶ $\epsilon \theta$ αύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. h καὶ περιῆγε 6 13. 22. τὰς κώμας κύκλφ διδάσκων.

13. 13.

¹ ΚΑΙ προσκαλείται τοὺς δώδεκα, καὶ ἤρξατο αὐ-7 Matt. 10. 1.

Luc. 6. 13. τοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν et 9. 1.

¹ Μαtt. 10. Τῶν πνευμάτων τῶν ἀκαθάρτων. ¹ καὶ παρήγγειλεν 8 9. Luc. 9. 3.

αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλ-κόν ἀνο ἀποδεδεμένους σανδάλια καὶ "μὴ ἐνδύ-9

m Matt. 10. " σησθε δύο χιτῶνας." ^m Καὶ ἔλεγεν αὐτοῖς, " ^{*} Όπου 10
 Luc. 9.
 έὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἔως ἀν ἐξέλ-

n Matt. 10. " θητε ἐκείθεν. n καὶ ὅσοι ἀν μὴ δέξωνται ὑμῶς, μηδὲ 11 14. 15. Luc. 9. 5. " ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν, ἐκτινάξατε et 10. 10, 11, 12. " τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρ-Act. 13. 51. « τύριον αὐτοῖς. ἀμὴν λέγω ὑμῦν, ἀνεκτότερον ἔσται

" Σοδόμοις η Γομόρροις έν ημέρα κρίσεως, η τη "πόλει έκείνη." Καὶ έξελθόντες έκηρυσσον ίναι:

Ibid. ἀδελφαί. Some have called them Esther, Thamar or Martha, and Salome.

Ibid. ἐσκανδαλίζοντο. They felt his low condition to be a stumblingblock in the way of their believing on him. See Matt. v. 29.

5. ηδύνατο. It means, that he was not able to find so many instances of faith, as to give

him the opportunity of working miracles. See Alberti.

7. δύο δύο. So συμπόσια συρπόσια, 39. πρασιαὶ πρασιαὶ, 40.

8. They were to take nothing purposely for the journey: only the things which they had with them at the time.

9. σανδάλια. See note st Matt. x. 10. 13 μετανοήσωσι: °καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ °Jac. 5.14. ἤλειφον ἐλαίω πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

14 P Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ P Mat. 14.1. Ευα. 9.7. Ενένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν, "Οτι Ἰωάννης

" ὁ βαπτίζων ἐκ νεκρῶν ἡγέρθη, καὶ διὰ τοῦτο ἐνερ-

15" γοῦσιν αἰ δυνάμεις ἐν αὐτῷ." ^αΑλλοι ἔλεγον, ^αΜατι. 16.
""Οτι Ἡλίας ἐστίν" ἄλλοι δὲ ἔλεγον, ""Οτι προ-

16" φήτης ἐστὶν, ἢ ὡς εἶς τῶν προφητῶν." ᾿Ακούσας δὲ ὁ Ἡρώδης εἶπεν, "Θτι ὂν ἐγὰ ἀπεκεφάλισα "Ἰωάννην, οὖτός ἐστιν αὐτὸς ἡγέρθη ἐκ νεκρῶν."

17 ' Αὐτὸς γὰρ ὁ 'Ηρώδης ἀποστείλας ἐκράτησε τὸν : Luc. 3.19.
'Ιωάννην, καὶ ἔδησεν αὐτὸν ἐν τῆ φυλακῆ, διὰ 'Ηρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι

18 αὐτὴν ἐγάμησεν. * ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδη, *Lev. 18.
""Ότι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ 21.

19" σου." 'Η δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν

20 αὐτὸν ἀποκτεῖναι καὶ οὐκ ἡδύνατο. [†] ὁ γὰρ Ἡρώδης [†] Matt. 14. ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ^{5. et 21.} ἄγιον, καὶ συνετήρει αὐτόν καὶ ἀκούσας αὐτοῦ, πολλὰ

21 έποίει, καὶ ἡδέως αὐτοῦ ήκουε. "καὶ γενομένης ἡμέ- «Matt. 14. ρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπ- νον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις

13. ἐλαίφ. This has nothing to do with the question of extreme unction. Oil was used in the east for healing. See Luke x. 34.

14. ὁ βασιλεύς. Herod was not properly a king, but tetrarch,

as in Luke iii. 19.

15. Some said he was a prophet, or perhaps the prophet foretold in Deut. xviii. 15. others, that he was one of the old prophets risen again. See Luke ix.

13. ελαίω. This has nothing 8. The reading seems to be do with the question of ex- προφήτης έστὶν, ὡς εἶς τῶν πρ.

17. The reading is probably

έν φυλακή.

20. ἀκούσας αὐτοῦ, πολλὰ ἐποίει. He often listened to him, and did many things at his suggestion.

μεγιστᾶσω. Used by Josephus Antig. IX. 3. 2. XX. 2.
 Sueton. Calig. 5. Tacitus Annal. xv. 27. See Salmasius de Ling. Hellenist, p. 110.

καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς 22 θυγατρός αὐτης της Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδη καὶ τοῖς συνανακειμένοις, είπεν ὁ βασιλεὺς τῷ κορασίω, " Αἴτησόν με ο εὰν " θέλης, καὶ δώσω σοί" καὶ ὤμοσεν αὐτῆ, "Οτι δ 23 " ἐάν με αἰτήσης, δώσω σοὶ, ἔως ἡμίσους τῆς βασι-" λείας μου." 'Η δὲ ἐξελθοῦσα εἶπε τῆ μητρὶ αὐτῆς, 24 " Τί αἰτήσομαι;" 'Η δὲ εἶπε, "Τὴν κεφαλὴν Ἰωάννου " τοῦ βαπτιστοῦ." Καὶ εἰσελθοῦσα εὐθέως μετὰ 25 σπουδής προς του βασιλέα, ήτήσατο λέγουσα, " Θέλω " Ίνα μοι δώς έξ αὐτης έπὶ πίνακι την κεφαλην 'Ιωάν-" νου τοῦ βαπτιστοῦ." Καὶ περίλυπος γενόμενος ο 26 βασιλεύς, διὰ τούς ὅρκους καὶ τούς συνανακειμένους * Matt. 14. οὐκ ἡθέλησεν αὐτὴν ἀθετῆσαι. * καὶ εὐθέως ἀποστεί- 27 λας ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθηναι την κεφαλην αύτοῦ. ὁ δὲ ἀπελθων ἀπεκεφάλισεν αὐτὸν ἐν τῆ φυλακῆ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ 28 έπὶ πίνακι, καὶ έδωκεν αὐτὴν τῷ κορασίω καὶ τὸ κοράσιον έδωκεν αὐτὴν τῆ μητρὶ αὐτῆς. Καὶ ἀκού-29 σαντες οι μαθηταί αὐτοῦ ἦλθον καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείω.

γ Luc. 9.10. γ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, 3° καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ 23. 20. ὅσα ἐδίδαξαν. ²καὶ εἶπεν αὐτοῖς, " Δεῦτε ὑμεῖς αὐτοὶ 3¹

Ibid. χιλιάρχοις may be taken generally for officers of rank in the army.

23. ἔως ἡμίσους. This perhaps means, though it might cost the value of half my dominions to procure it for you.

25. ἐξ αὐτῆs. All the early editions read thus, and not

έξαυτής. Supply ώρας.

27. σπεκουλάτωρα. From the Latin spiculum; though Casaubon derived it from speculor. It probably means one of the body guard of Herod.

31. abrol, alone. Erasmus, Palairet.

" κατ' ιδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον." 3 Ησαν γάρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ 32 οὐδὲ φαγεῖν ηὐκαίρουν. *καὶ ἀπηλθον εἰς ἔρημον τόπον *Matt. 14. 33 τῷ πλοίῳ κατ' ἰδίαν. Καὶ εἰδον αὐτοὺς ὑπάγοντας οἱ 13. Luc. 9. όχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί καὶ πεξη ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐ-34 τους, καὶ συνηλθον πρὸς αὐτόν. h καὶ έξελθων είδεν ὁ h Matt 9. Ἰησοῦς πολὺν ὅχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι 14. Jer. 23. ήσαν ως πρόβατα μη έχοντα ποιμένα καὶ ήρξατο δι- 34. 2. Luc. 35 δάσκειν αὐτοὺς πολλά. καὶ ἤδη ώρας πολλης γενο- Matt. 14. μένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, 15. Lnc. 9. "Οτι ξρημός έστιν ο τόπος, καὶ ήδη ώρα πολλή. 5 36 " ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλω " άγροὺς καὶ κώμας, άγοράσωσιν έαυτοῖς ἄρτους' τί 37 " γαρ φάγωσιν οὐκ ἔχουσιν." 'Ο δε ἀποκριθείς εἶπεν αὐτοῖς, " Δότε αὐτοῖς ὑμεῖς φαγεῖν." Καὶ λέγουσιν αὐτῷ, " Απελθόντες ἀγοράσωμεν διακοσίων δηναρίων 38 " άρτους, καὶ δωμεν αὐτοις φαγείν;" ο δε λέγει a Matt. 14. αὐτοῖς, " Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε." 13. Job. 6. 39 Καὶ γνόντες λέγουσι, "Πέντε, καὶ δύο ἰχθύας." Καὶ 9. έπέταξεν αὐτοῖς ἀνακλίναι πάντας συμπόσια συμ-40 πόσια έπὶ τῷ χλωρῷ χόρτῳ. καὶ ἀνέπεσον πρασιαὶ 41 πρασιαί, άνα έκατον και άνα πεντήκοντα. και λαβών τους πέντε άρτους και τους δύο ιχθύας, αναβλέψας είς τὸν ούρανὸν, εὐλόγησε καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν

Ibid. ἔρημον τόπον, not a desert, but a place not occupied by dwellings. Wolfius.

Ibid. πολλοί. They were going to the passover. John vi. 4.

33, The words of Txxos seem

to be an interpolation.

38. λέγουσι. It was Andrew, who said this. John vi. 8. 39. χόρτος is more properly hay than grass. Mark therefore adds χλωρφ.

αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. καὶ ἔφα-42 γον πάντες, καὶ ἐχορτάσθησαν· καὶ ἢραν κλασμάτων 43 δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. καὶ 4 ἢσαν οἱ φαγόντες τοὺς ἄρτους ὡσεὶ πεντακισχίλιοι

 1 Matt. 14. ἄνδρες. f Καὶ εὐθέως ἢνάγκασε τοὺς μαθητὰς αὐτοῦ 45 22 . 2 Joh. 6. 6 έμβἢναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς

h Matt. 14. h Kai όψίας γενομένης, ήν το πλοίον έν μέσο της 47 23, 24. Joh. 6. 16, 17. θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ της γης. Καὶ είδεν αὐ-48

τοὺς βασανιζομένους ἐν τῷ ἐλαύνειν ἢν γὰρ ὁ ἄνεμος τοὺς βασανιζομένους ἐν τῷ ἐλαύνειν ἢν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἤθελε παρελθεῖν αὐτούς. οἱ δὲ ἰδόντες αὐτὸν 49 περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἰναι, καὶ ἀνέκραξαν πάντες γὰρ αὐτὸν εἰδον, καὶ ςὐαμος αὐτοῖς, "Θαρσεῖτε ἐγώ εἰμι, μὴ φοβεῖσθε." Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασενς τὸ ἄνεμος καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις ἢνς τὸς καὶ τοῦς ἄρτοις.

1 Matt. 14. 1 ΚΑΙ διαπεράσαντες ήλθον επί την γην Γεννησα-534. ρετ, και προσωρμίσθησαν. και εξελθόντων αὐτῶν εκ 54

44. Beside women and children. Matt. xiv. 21. ώσεὶ seems to be an interpolation.

γαρ ή καρδία αὐτῶν πεπωρωμένη.

45.πρὸς Βηθσαϊδάν. This seems to mean, that they were to go first towards Bethsaida, perhaps with an intention of misleading the people, and then to turn back and make for Capernaum.

See John vi. 17, 24, 59.

48. Here waperdein airois. He seemed as if he was wishing to pass them.

52. For the miracle of the loaves had not made them fully understand the miraculous power of Christ.

55 τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτὸν, περιδραμόντες όλην την περίχωρον έκείνην, ήρξαντο έπὶ τοις κραββάτοις τους κακώς έχοντας περιφέρειν, όπου ήκουον

56 ότι έκει έστι, και όπου αν είσεπορεύετο είς κώμας η πόλεις η άγρους, έν ταις άγοραις ετίθουν τους άσθενούντας, καὶ παρεκάλουν αὐτὸν, ίνα καν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται καὶ ὅσοι αν ήπτοντο αὐτοῦ, ἐσώζοντο.

7 * ΚΑΙ συνάγονται προς αυτον οι Φαρισαίοι, καί × Matt. 15. τινες των γραμματέων, έλθόντες από Ίεροσολύμων, 2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ,

τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμψαντο.

3 (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμή νίψωνται τὰς χείρας, οὐκ ἐσθίουσι, κρατοῦν-

4 τες την παράδοσιν των πρεσβυτέρων και άπο άγορας, έὰν μη βαπτίσωνται, οὐκ ἐσθίουσι καὶ άλλα πολλά έστιν α παρέλαβον κρατείν, βαπτισμούς πο-

ς τηρίων καὶ ξεστών καὶ χαλκίων καὶ κλινών) έπειτα έπερωτώσιν αύτον οι Φαρισαίοι και οι γραμματείς, " Διατί οι μαθηταί σου ου περιπατούσι κατά την

heard that he was in the coun-

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2. ἐμέμψαντο seems to have

been interpolated.

3. Vater observes, that πάν-Tes of lovdaios is to be connected with κρατούντες την π. τών πρ. for it was not true of all the

Ibid. πυγμῆ. "Ad cubitum " usque." Theophylact, Bull. (Harm. Apost. Diss. Post. XVII. 1.) See Scaliger, Elench. Trihær. c. VII. Drusius, Præterit.

55. δπου κ.τ.λ. Wherever they Πυγμή is the arm from the elbow to the end of the hand.

4. ἀπὸ ἀγορᾶς. When they come from market. "Αν μὴ εῦρωμεν φαγείν έκ βαλανείου. Arrian. Epictet. III. 19. Ἐπεὰν ἀπὸ δείπνου γένωνται. Herodot. V. Raphel, Wolfius, Elsner, Palairet. But Krebsius interprets it, They will not eat what comes

from the market, unless &c.

Ibid. ξεστών. Erasmus derived it from ξέω, rado: but it more probably comes from the Latin Sextarius. Josephus uses it,

Antiq. VIII. 2. 9.

" παράδοσιν των πρεσβυτέρων, άλλα ανίπτοις χερ-" σὶν ἐσθίουσι τὸν ἄρτον ;" 1 O δὲ ἀποκριθεὶς εἶπεν 6 13. αύτοις, "" Ότι καλώς προεφήτευσεν 'Ησαίας περί " ύμων των ύποκριτων, ώς γέγραπται, 'Ούτος ό " λαὸς τοῖς χείλεσί με τιμᾶ, ἡ δὲ καρδία αὐτῶν πόρm Matt. 15 " ρω ἀπέχει ἀπ' ἐμοῦ. m μάτην δὲ σέβονταί με, 7 9. Coloss. " διδάσκοντες διδασκαλίας, έντάλματα άνθρώπων. 2. 18. et seqq. Tit. " 'Αφέντες γὰρ τὴν έντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν 8 1. 14. " παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς Εεστῶν καὶ " ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποι-" είτε." Καὶ έλεγεν αὐτοίς, "Καλώς άθετείτε την 9 " έντολην τοῦ Θεοῦ, ίνα την παράδοσιν ύμῶν τηρήn Exod. 20. " σητε. η Μωσης γαρ είπε, ' Τίμα τον πατέρα σου 10 12. Deut. 5. 16. " καὶ τὴν μητέρα σου, και ο κακυλυγων του τρω η Matt. 15. 4. " μητέρα, θανάτω τελευτάτω' ὑμεῖς δὲ λέγετε, 'Εὰν 11 " καὶ τὴν μητέρα σου, καὶ 'ὁ κακολογῶν πατέρα ἡ 17. Levit. " είπη άνθρωπος τῷ πατρὶ ἢ τῆ μητρὶ, Κορβάν, ὅ " έστι, δώρον, δ έαν έξ έμου ώφεληθής και ουκέτι 12 Deut. 27. 16. Prov. " άφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῆ 20. 20. ο Matt. 15. " μητρὶ αὐτοῦ, ο ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῆ 13 " παραδόσει ύμων ή παρεδώκατε καὶ παρόμοια τοι-P Matt. 15. " αῦτα πολλὰ ποιεῖτε." P Καὶ προσκαλεσάμενος 14 10, &c. πάντα τὸν ὅχλον, ἔλεγεν αὐτοῖς, " ᾿Ακούετέ μου πάν-4 Act. 10. " τες, καὶ συνίετε. 4 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώ-15 15. Rom.
14. 17, 20. " που εἰσπορευόμενον εἰς αὐτὸν, ὁ δύναται αὐτὸν
Τὶτ. 1. 15.

9. Kaλωs is here used ironically.

וו. Κορβάν. קרבן oblatio, meant an offering without sacrifice. Josephus interprets it to mean δωρον. Antiq. IV. 4. and δωρον Οεού, cont. Apion. I. He says also that persons bound

by a vow were called Koρβάν, Antiq. l. c.

12. οὐκέτι ἀφίετε αὐτὸν οὐδίν ποιῆσαι is the same as ἀφίετε αὐτὸν οὐκέτι οὐδὲν ποιῆσαι, ye suffer him to forbear doing any thing else for his father or mother. See Matt.

" κοινῶσαι άλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά 16" έστι τὰ κοινοῦντα τὸν ἄνθρωπον. ^τεἶτις ἔχει ὧτα: Matt. 11. 17 " ἀκούειν, ἀκουέτω." * Καὶ ὅτε εἰσῆλθεν εἰς οἰκον * Matt. 15. απὸ τοῦ ὅχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ 15. 18 περί της παραβολης. καὶ λέγει αὐτοῖς, "Οὕτω καὶ

" ύμεις ασύνετοι έστε; ου νοειτε ότι παν το έξωθεν

" είσπορευόμενον είς τὸν ἄνθρωπον, οὐ δύναται αὐ-

19" τὸν κοινῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν

" καρδίαν, άλλ' εἰς τὴν κοιλίαν καὶ εἰς τὸν άφε-

" δρώνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα."

20 Έλεγε δὲ, " "Οτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμε-

21 " νον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. 'ἔσωθεν γὰρ ἐκ: Matt. 15.
" τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ ξ. et 8. 21.
Prov. 6. 14. 22 " κακοὶ ἐκπορεύονται, μοιχείαι, πορνείαι, φόνοι, κλο- Jer. 17. 9.

" παὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλ-

" μὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη.

23 " πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ " κοινοί τὸν ἄνθρωπον."

24 ^α Καὶ ἐκείθεν ἀναστὰς ἀπηλθεν εἰς τὰ μεθόρια α Matt. 15. Τύρου καὶ Σιδώνος. καὶ εἰσελθών εἰς τὴν οἰκίαν, οὐ-

25 δένα ήθελε γνώναι, καὶ οὐκ ήδυνήθη λαθείν. ἀκούσασα γὰρ γυνη περὶ αὐτοῦ, ης εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς 26 τους πόδας αὐτοῦ ἡν δὲ ἡ γυνὴ Ἑλληνὶς, Συροφοί-

19. καθαρίζον. Not only is it true that οὐ δύναται κοινῶσαι, but καθαρίζει πάντα τὰ βρώματα.

22. ἀσέλγεια. "Injuria," α love of injury. Raphel. 'Οφθαλμός πονηρός is envy or jealousy. See Matt. xx. 15. 'Αφροσύνη is perhaps to be taken in opposition to σωφροσύνη.

24. The reading is probably eis oikíav.

26. Έλληνίς. This merely means an heathen, as opposed to the Jews. Hackspanius. Some have thought she was a proselyte. Heinsius, Clarke.

Ibid. Συροφοίνισσα. Matthew calls her Xavavaía. xv. 22. Juνισσα τῷ γένει καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον

* Μαϊ. 15 ἐκβάλλη ἐκ τῆς θυγατρὸς αὐτῆς. * ὁ δὲ Ἰησοῦς εἶπεν 27
αὐτῆ, " Αφες πρώτον χορτασθῆναι τὰ τέκνα οὐ

" γὰρ καλόν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ

" βαλεῖν τοῖς κυναρίοις." Ἡ δὲ ἀπεκρίθη καὶ λέγει 28
αὐτῷ, " Ναὶ, κύριε καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς

" τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων."

Καὶ εἶπεν αὐτῆ, " Διὰ τοῦτον τὸν λόγον, ὕπαγε 29

" ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρός σου."

Καὶ ἀπελθοῦσα εἰς τὸν οἰκον αὐτῆς, εδρε τὸ δαιμό-30
νιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ
τῆς κλίνης.

7 Matt. 15. 7 ΚΑΙ πάλιν έξελθων έκ των ὁρίων Τύρου καὶ 3^{19} . Σιδώνος, $\mathring{\eta}$ λθε πρὸς τ $\mathring{\eta}$ ν θάλασσαν τ $\mathring{\eta}$ ς Γαλιλαίας.

* Matt. 9. ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. * καὶ φέρουσω 3^{2} Luc.

11. 14. αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα

*8. 23. ἐπιθῆ αὐτῷ τὴν χείρα. *καὶ ἀπολαβόμενος αὐτὸν 33
ἀπὸ τοῦ ὅχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦς τὰ ἀτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσ-

b Joh. 11. σης αὐτοῦ, b καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, 34
41. et 17. 1.
καὶ λέγει αὐτῷ, " Ἐφφαθὰ," ὅ ἐστι, " διανοίχθητι."

καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί καὶ ἐλύθη 35 ο δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν ὅσον δὲ 36 αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκή-

venal uses Syrophænix, VIII. 160. The reading is probably Συραφοινίκισσα.

31. ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεωs, through the borders of Decapolis. See Matt. iv. 25. 34. 'Еффава́. **П<u>л</u>еў, ог** П<u>ле</u>д.

36. μάλλον περισσότερου. See 2 Cor. vii. 13. Herodotus has μάλλον δλβιώτερος. I. 32. See Palairet.

37 ρυσσον. καὶ ὑπερπερισσῶς έξεπλήσσοντο, λέγοντες, "Καλῶς πάντα πεποίηκε καὶ τοὺς κωφοὺς ποιεί "ἀκούειν, καὶ τοὺς ἀλάλους λαλείν."

8 ° 'EN ἐκείναις ταῖς ἡμέραις, παμπόλλου ὅχλου ° Matt. 15. ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ^{32.}

2 ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς, " Σπλαγ-

" χυίζομαι έπὶ τὸν ὅχλον ὅτι ἤδη ἡμέρας τρεῖς προσ-

3 " μένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἐὰν

" ἀπολύσω αὐτοὺς νήστεις εἰς οἰκον αὐτῶν, εκλυ-

" θήσονται έν τἢ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν

4" ήκασι." Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων

5 " ἐπ ἐρημίας;" Καὶ ἐπηρώτα αὐτοὺς, "Πόσους ἔχετε

6" άρτους;" Οι δε είπου, "Έπτά." Και παρήγγειλε

τῷ ὅχλῷ ἀναπεσεῖν ἐπὶ τῆς γῆς καὶ λαβὼν τοὺς ἐπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς

μαθηταίς αὐτοῦ, ἵνα παραθώσι· καὶ παρέθηκαν τῷ

7 ὅχλφ. καὶ εἰχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας, εἶπε 8 παραθεῖναι καὶ αὐτά. ἔφαγον δὲ καὶ ἐχορτάσθησαν·

ς παραστεύα και αυτά. Εφαγού σε και Εχορταυσήσαυ καὶ ήραν περισσεύματα κλασμάτων, έπτὰ σπυρίδας.

9 ήσαν δε οι φαγόντες ώς τετρακισχίλιοι καὶ ἀπέλυ-σεν αὐτούς.

10 d Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθη- d Matt. 15.
11 τῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. e καὶ e Matt. 12.
ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, 38. et 16.1.
ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πει
Joh. 6. 30.

CHAP. VIII.

- ἡμέραs. The true reading is probably ἡμέραι, as in Matt.
 xv. 32.
- 9. Beside women and children. Matt. xv. 38.
- 10. Δαλμανουδά. Matthew says Mayδαλά, xv. 39. Both places were at the southern end of the lake. Lightfoot.
- 11. meipa corres. Not that they really cared to see such

f Matt. 16. ράζοντες αὐτόν, fκαὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ, 12 λέγει, "Τί ή γενεα αΰτη σημείον ἐπιζητεί; άμην " λέγω ύμιν, εἰ δοθήσεται τῆ γενεὰ ταύτη σημείον." Καὶ άφεὶς αὐτοὺς, έμβὰς πάλιν είς τὸ πλοίον, ἀπηλ-13 θεν είς τὸ πέραν.

⁸ Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἔνα ἄρ- 14 5. h Matt. 16. τον οὐκ εἶχον μεθ ἐαυτῶν ἐν τῷ πλοίω. h καὶ διεσ- 15 6. Luc. 12. τέλλετο αυτοίς, λέγων, " 'Ορᾶτε, βλέπετε ἀπὸ τῆς " ζύμης των Φαρισαίων καὶ τῆς ζύμης 'Ηρώδου."

Καὶ διελογίζοντο πρὸς άλλήλους, λέγοντες, ""Οτι 16

" άρτους οὐκ ἔχομεν." 'Καὶ γνοὺς ὁ Ἰησοῦς λέγει 17 16. 52. αὐτοῖς, "Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; " οὖπω νοείτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε

" την καρδίαν ύμων; οφθαλμούς έχοντες ου βλέπετε; 18

" καὶ ὧτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; " κοτε τους πέντε άρτους έκλασα είς τους πεντακισ- 19

k6.41. Matt. 14. 16. Joh. 6. lver. 5.

34.

19. Luc. 9 " χιλίους, πόσους κοφίνους πλήρεις κλασμάτων " ήρατε ;" Λέγουσιν αὐτῷ, " Δώδεκα." 1 "Ότε δέ 20 " τους έπτὰ είς τους τετρακισχιλίους, πόσων σπυ-Matt. 15. " ρίδων πληρώματα κλασμάτων ήρατε;" Οἱ δὲ είπον, "Έπτά." καὶ έλεγεν αὐτοῖς, "Πῶς οὐ συν- 21

ίετε :"

a sign, but they wished to try his power, and to expose him if he failed.

12. el is here used for a strong negation. If the sentence were complete, it would contain some form of abjuration: e.g. peream, si &c. or as we read in 2 Sam. iii. 35. τάδε ποιήσαι μοι ό Θεύς καὶ τάδε προσθείη. See Heb. iii. 11.

13. είς τὸ πέραν. Towards

Bethsaida at the north eastern end of the lake, 22.

15. 'Ηρώδου. Matthew writes Σαδδουκαίων, xvi. 6. from which it might be inferred that Herod was a sadducee. But see Matt. xiv. 2.

16. "Ort. See note at Matt. xvi. 7.

18. ου μνημονεύετε; Hombergius would connect this with πόσους κοφίνους.

22 ΚΑΙ ἔρχεται εἰς Βηθσαϊδάν καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται.

23 ™ καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν ™7. 32, 33. αὐτὸν ἔξω τῆς κώμης καὶ πτύσας εἰς τὰ ὅμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν, εἴ τι

24 βλέπει ; Καὶ ἀναβλέψας έλεγε, " Βλέπω τοὺς ἀν-

25 " θρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας." Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι καὶ ἀποκατεστάθη,

26 καὶ ἐνέβλεψε τηλαυγῶς ἄπαντας. καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἰκον αὐτοῦ, λέγων, " Μηδὲ εἰς τὴν κώμην " εἰσέλθης, μηδὲ εἴπης τινὶ ἐν τῆ κώμη."

27 ΓΚαὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς Παιτ. 16. τὰς κώμας Καισαρείας τῆς Φιλίππου καὶ ἐν τῆ ὁδῷ 18. ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, "Τίνα 28" με λέγουσιν οἱ ἄνθρωποι εἰναι;" Οἱ δὲ ἀπεκρίθη-

σαν, "'Ιωάννην τον βαπτιστήν και άλλοι Ήλίαν

29 " ἄλλοι δὲ ἔνα τῶν προφητῶν." Καὶ αὐτὸς λέγει αὐτοῖς, " 'Υμεῖς δὲ τίνα με λέγετε εἶναι;" 'Αποκριθεῖς δὲ ὁ Πέτρος λέγει αὐτῷ, " Σὰ εἶ ὁ Χριστός."

30 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αύτοῦ.

23. κώμης. Luke calls it πόλις ix. 10.

24. The restoration of a blind man to sight would require a double miracle; the organ of vision must be made perfect, and the mind must be made capable of comprehending the ideas which external objects present. If a blind man was suddenly to recover his sight he would not know one object from another, because he had never seen them before. Our Saviour

therefore must always have given this double power: but in the present instance he chose to give it by two distinct operations.

26. This may perhaps have been on account of the want of faith in the people of Bethsaida. See Matt. xi. 21.

30. Theophylact observes that Mark omits the answer of our Saviour to Peter, (Matt. xvi. 17—9.) that he might not seem to flatter Peter.

° ΚΑΙ ήρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υίον 31 *9. 31. et 10. 33. Matt. 16. τοῦ ἀνθρώπου πολλὰ παθείν, καὶ ἀποδοκιμασθήναι 21. et 17. άπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, 22. et 20. 18. Luc. 9. καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. καὶ παρρησία τον λόγον έλάλει. Καὶ προσλαβόμενος 32 p2 Sam. 19. αὐτὸν ὁ Πέτρος ἦρξατο ἐπιτιμᾶν αὐτῷ. Pò δè ἐπι- 33 στραφείς καὶ ἰδων τους μαθητάς αὐτου, ἐπετίμησε το Πέτρω, λέγων, ""Υπαγε οπίσω μου, Σατανά: ὅτι οὐ " Φρονείς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων." ⁹Καὶ προσκαλεσάμενος τὸν ὅχλον σὺν τοῖς μαθη-34 9 Matt. 10. 38. et 16. 30. ει 10. 24. Luc. 9. ταις αὐτοῦ, εἶπεν αὐτοῖς, ""Οστις θέλει ἀπίσω μου 23. et 14. " έλθεῖν, ἀπαρνησάσθω έαυτὸν, καὶ ἀράτω τὸν στανr Matt. 10. " ρον αὐτοῦ, καὶ ἀκολουθείτω μοι. "ος γὰρ ἀν θελη 35 39. et 16. "την ψυχην αὐτοῦ σῶσαι, ἀπολέσει αὐτήν ος δ αν 9.24. et 17. απολέση τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγ-" γελίου, οδτος σώσει αὐτήν. τί γὰρ ώΦελήσει ἄν-36 " θρωπον, έὰν κερδήση τὸν κόσμον ὅλον, καὶ ζημιωθη *Psal.49.7. " την ψυχην αὐτοῦ; * η τί δώσει ἄνθρωπος ἀντάλ-37 t Matt. 10. 33. Luc. 9. " λαγμα της ψυχης αὐτοῦ; ' δς γὰρ ἀν ἐπαισχυνθης β 26. et 12. 8, 9. Rom. 1. " με καὶ τοὺς έμοὺς λόγους έν τῆ γενεὰ ταύτη τῆ 16. 2 Tim. 2.12. 1 Joh. " μοιχαλίδι καὶ άμαρτωλώ, καὶ ὁ υίὸς τοῦ ἀνθρώπου 2. 23. " έπαισχυνθήσεται αὐτὸν, ὅταν ἔλθη ἐν τῆ δόξη τοῦ

" πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἀγίων."

31. μετὰ τρεῖς ἡμέρας. Luke writes τἢ τρίτη ἡμέρα. So in Deut. xiv. 28. μετὰ τρία ἔτη answers to ἐν τῷ ἔτει τρίτῳ in xxvi. 12. Josephus uses μετ' ὀγ-δόην ἡμέραν, (Antiq. I. 12. 2.) and ὀγδόη ἡμέρα, (ib. 10.) as equivalent. Krebsius. Beza has shewn that μετὰ τρεῖς ἡμέρας means after the arrival of the

third day. See also Pearce and Newcome.

32. παρρησία. Not, publicly, in the hearing of the people: but, plainly, without disguise, so that the disciples could not misunderstand.

34. έλθεῖν. The reading is probably ἀκολουθεῖν.

9 καὶ ἔλεγεν αὐτοῖς, " 'Αμὴν λέγω ὑμῖν, ὅτι εἰσὶ τι- «Matt. 16. " νὲς τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσωνται 27.

" θανάτου, έως αν ίδωσι την βασιλείαν τοῦ Θεοῦ έλη" λυθυῖαν έν δυνάμει."

*Καὶ μεθ' ἡμέρας εξ παραλαμβάνει ὁ Ἰησοῦς τὸν * Μαιι 17. Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀνα-28. φέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ 3 μετεμορφώθη έμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ έγένετο στίλβοντα, λευκά λίαν ώς χιών, οία γναφεύς 4 έπὶ τῆς γῆς οὐ δύναται λευκάναι. καὶ ὤφθη αὐτοῖς Ήλίας σὺν Μωσεί, καὶ ἦσαν συλλαλοῦντες τῷ 5 Ίησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, " 'Ραββί, καλόν έστιν ήμας δδε είναι' καὶ ποιήσω-" μεν σκηνάς τρείς, σοί μίαν, καὶ Μωσεί μίαν, καὶ 6" Ἡλία μίαν." οὐ γὰρ ἤδει τί λαλήση. ἦσαν γὰρ 7 έκφοβοι. 7 καὶ εγένετο νεφέλη επισκιάζουσα αυτοίς τι. 11. καὶ ἢλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα, "Οὖτός Matt. 3. 17. 8 " έστιν ὁ υίος μου ὁ ἀγαπητός αὐτοῦ ἀκούετε." Καὶ Luc. 3. 22. έξάπινα περιβλεψάμενοι οὐκέτι οὐδένα είδον, άλλα 2 Pet. 1.17. 9 του Ίησοῦν μόνον μεθ ἐαυτῶν. Καταβαινόντων 19.
2 Ματι 17. δὲ αὐτῶν ἀπὸ τοῦ ὅρους, διεστείλατο αὐτοῖς ἵνα μη - 9. Luc. 9. δενὶ διηγήσωνται $\hat{\alpha}$ είδον, εἰ μὴ ὅταν ὁ υίὸς τοῦ ἀν 36 10 θρώπου έκ νεκρῶν ἀναστῆ. καὶ τὸν λόγον έκράτησαν προς έαυτους, συζητούντες, τί έστι το έκ νεκρών άνα-11 στηναι. *Καὶ ἐπηρώτων αὐτὸν, λέγοντες, " "Οτι λέ- * Malach.4.

CHAP. IX.

5. καλόν ἐστιν ἡμᾶς ὅδε εἶναι. Peter said this, as not wishing to go down, and see Jesus suffer what he had just before foretold. Theophylact.

7. λέγουσα is probably an in-

terpolation.

11. "Ort for did ri; So in ver. 28. and 1 Chron. xvii. 6. See Krebsius. Perhaps we are to understand, Is this what the scribes mean, when they say that Elias must first come? The dis-

Matt. 11.

14. et 17. 10, &c.

" γουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶ-" τον;" 'Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, " 'Ηλίας μὲν 12 b Psal. 22. " έλθων πρώτον αποκαθιστά πάντα. b καὶ πώς γέ-6. Εκι. 53. 3,&c. Dan. "γραπται έπὶ τὸν υίον τοῦ ἀνθρώπου, ΐνα πολλὰ c Luc. 1.17. " πάθη καὶ έξουδενωθῆ; c άλλα λέγω ύμιν, ὅτι καὶ 13 " Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἡθέλησαν " καθώς γέγραπται ἐπ' αὐτόν."

d Καὶ έλθων προς τους μαθητάς, είδεν όχλον πο- 14 d Matt. 17. 14. Luc. 9. λυν περι αυτούς, και γραμματείς συζητούντας αυτοίς. 37.

καὶ εὐθέως πᾶς ὁ ὄχλος ἰδων αὐτὸν ἐξεθαμβήθη, καὶ 15 προστρέχοντες ήσπάζοντο αὐτόν. καὶ ἐπηρώτησε τοὺς 16

e Matt. 17. γραμματείς, "Τί συζητείτε προς αυτούς;" • Καὶ 17 14. Luc. 9. 38. άποκριθεὶς εἷς έκ τοῦ ὄχλου εἶπε, " Διδάσκαλε, ήν-

" εγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλα-

" λον. καὶ ὅπου αν αὐτὸν καταλάβη, ρήσσει αὐτὸν, 18 " καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξη-

" ραίνεται καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ

" έκβάλωσι, καὶ οὐκ ἴσχυσαν." Ο δὲ ἀποκριθεὶς 19 αὐτῷ λέγει, " 3 Ω γενεὰ ἄπιστος, ἔως πότε πρὸς ὑμᾶς

" έσομαι; εως πότε ανέξομαι ύμων; **Φέρετε αὐτὸν**

ciples did not know what was meant by rising from the dead; and they thought our Saviour might have alluded to Elias having just appeared.

12. Our Saviour's answer is designedly obscure. He tells them that Elias was really to come; but he again returns to what he had said in v. 9. of the Son of man, and asks them to explain how it was written of the Son of man that he should suffer many things and be set at nought? If they could have understood this, they might have known that he was to die and rise again: but at present they did not; and our Saviour does not wait for their answer.

13. καθώς γέγραπται έπ' αὐτὸν refers to ἐλήλυθε. Clarke.

18. ξηραίνεται, is wasting away. Grotius, Heinsius, Olearius.

19. ἄπιστος. This shews that there was a want of faith in the parents of the child, which seems also to be implied in the words εἰ δύνασαι in v. 23. See Matt. xvii. 17.

20" πρός με." Καὶ ήνεγκαν αὐτὸν πρὸς αὐτόν καὶ 1.26. ίδων αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτὸν, καὶ 21 πεσων έπὶ της γης έκυλίετο άφρίζων. Καὶ έπηρώτησε τον πατέρα αὐτοῦ, "Πόσος χρόνος ἐστὶν ώς " τοῦτο γέγονεν αὐτῷ;" 'Ο δὲ εἶπε, "Παιδιόθεν. 22 " καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, " ΐνα ἀπολέση αὐτόν ἀλλ' εἴ τι δύνασαι, βοήθησον 23 " ήμιν, σπλαγχνισθείς έφ' ήμας." ε Ο δε Ἰησοῦς 5 Luc. 17. εἶπεν αὐτῷ, "Τὸ, Εἰ δύνασαι, πίστευσαι πάντα δυ-24" νατὰ τῷ πιστεύοντι." Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε, "Πιστεύω, κύριε, 25 " βοήθει μου τη ἀπιστία." 'Ιδών δὲ ὁ Ἰησοῦς ὅτι έπισυντρέχει όχλος, έπετίμησε τφ πνεύματι τφ άκαθάρτφ, λέγων αὐτφ, "Τὸ πνεῦμα τὸ ἄλαλον καὶ " κωφον, έγω σοι έπιτάσσω, έξελθε έξ αὐτοῦ, καὶ 26" μηκέτι εἰσέλθης εἰς αὐτόν." Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτὸν, έξηλθε καὶ έγένετο ώσεὶ νε-27 κρός, ώστε πολλούς λέγειν ὅτι ἀπέθανεν. ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν της χειρὸς ήγειρεν αὐτόν καὶ ἀνέστη.

28 h Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐ-h Matt. 17.
τοῦ ἐπηρώτων αὐτὸν κατ ἰδίαν, " "Ότι ἡμεῖς οὐκ

20. καὶ ἰδὼν αὐτόν. For the nominative absolute, see Raphel.

23. Τὸ, Εἰ δύνασαι, πίστευσαι.

These words refer to εἴ τι δύνασαι in v. 22. " Believe what " you have expressed by εἴ τι ' δύνασαι, believe the εἰ δύνασαι, believe the εἰ δύνασαι, and all things are possi" ble &c." So Plato, Οὐδὲν γὰρ δεόμαι τὸ, Εἰ βούλει τοῦτο, καὶ Εἴ σοι δοκεῖ, ἐλέγχεσθαι. Protag. p.

551. Τὸ γὰρ, Εἰ βούλει, ἡηθὲν vol. 1.

λύει πάντα φόβον. Phileb. p. 20. The article τὸ is used in the same manner in Luke i. 62. ix. 46. xxii. 2, 4, 23, 24, 37. Acts xxii. 30. Rom. viii. 26. See Krebsius.

25. ἐγὼ σοὶ ἐπιτάσσω. The word ἐγὼ is here very emphatical. You before obeyed not my disciples: now I myself command you. Clarke.

28. Ότι for διὰ τί; as in v. 11: see Raphel, who has ad24.

" ήδυνήθημεν έκβαλείν αυτό;" Καὶ εἶπεν αυτοις, 29 "Τοῦτο τὸ γένος έν οὐδενὶ δύναται έξελθείν, εἰ μη " έν προσευχή καὶ νηστεία."

i ΚΑΙ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς 30 i Matt. 16. 21. et 17. 22. Luc. 9. Γαλιλαίας, καὶ οὐκ ήθελεν ΐνα τὶς γνώ. εδίδασκε 31 22, 44. et 18. 31. et γαρ τους μαθητάς αυτού, και έλεγεν αυτοίς, ""Οτι 24. 7. " ὁ υίὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀν-" θρώπων, καὶ ἀποκτενοῦσιν αὐτόν' καὶ ἀποκτανθεὶς, " τῆ τρίτη ἡμέρα ἀναστήσεται." Οι δὲ ἡγνόουν τὸ 32

ρημα, καὶ έφοβοῦντο αὐτὸν ἐπερωτησαι. k Matt. 18. k Καὶ ἢλθεν εἰς Καπερναούμ καὶ ἐν τῆ οἰκία 33

1. Luc. 9. 46. et 20. γενόμενος έπηρώτα αὐτοὺς, "Τί ἐν τῆ ὁδῷ πρὸς

· έαυτους διελογίζεσθε; Οι δε εσιώπων προς άλ-34 λήλους γὰρ διελέχθησαν έν τῆ ὁδῷ, τίς μείζων. Ικαὶςς 1 to. 43. Matt. 20. καθίσας έφώνησε τους δώδεκα, και λέγει αυτοίς. "Εί 26.

" τις θέλει πρώτος είναι, έσται πάντων έσχατος καὶ

m 10. 16. " πάντων διάκονος." " Καὶ λαβών παιδίον, έστησεν 36 αὐτὸ ἐν μέσφ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ,

n Matt. 10 είπεν αὐτοῖς, " no Os εαν εν των τοιούτων παιδίων; 40. et 18.5. Luc. 9. 48. " δέξηται έπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ ὁς Joh. 13. 20. " έὰν έμε δέξηται, οὐκ έμε δέχεται, άλλὰ τὸν ἀπο-

" στείλαντά με."

0 Luc. 9. 49. ο 'Απεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, " Διδά-; " σκαλε, είδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα " δαιμόνια, δε οὐκ ἀκολουθεῖ ἡμῶν καὶ ἐκωλύσαμεν

> duced many instances from Herodotus.

34. This disputing is mentioned by Luke ix. 46.

37. ἐπὶ τῷ ὀνόματί μου probably means at the mention of my name, i. e. as soon as he hears that he is a Christian.

Ibid. οὐκ ἐμὲ δέχεται, receins not me only. Hackspanius.

38. 'Απεκρίθη. This is perhaps an instance, where are κρίνομαι is used, though the speech is not really an answer.

- 39" αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν." 'Ο δὲ Ἰησοῦς εἶπε,
 - " Μή κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν, ος ποιήσει
 - " δύναμιν έπὶ τῷ ὁνόματί μου, καὶ δυνήσεται ταχὺ
- 40 " κακολογήσαί με. Pôs γὰρ οὐκ ἔστι καθ' ὑμῶν, P Matt. 12.
- 41 " ὑπὲρ ὑμῶν ἐστιν. ٩ ος γὰρ ἄν ποτίση ὑμᾶς ποτή- α Matt. 10.
 - " ριον ύδατος έν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστὲ, 42.
 - " άμην λέγω ύμιν, οὐ μη άπολέση τὸν μισθὸν αὐτοῦ.
- 42 " Καὶ ος ἄν σκανδαλίση ἔνα τῶν μικρῶν τῶν πιστευ-τ Matt. 18.
 " όντων εἰς ἐμὲ, καλόν ἐστιν αὐτῷ μᾶλλον, εἰ περί- 1, 2.
 - " κειται λίθος μυλικός περί τον τράχηλον αὐτοῦ, καὶ
- 43 " βέβληται εἰς τὴν θάλασσαν. * Καὶ ἐὰν σκανδαλίζη * Matt. 5.
 - " σε ή χείρ σου, ἀπόκοψον αὐτήν καλόν σοι ἐστὶ Deut. 13. 6.
 - " κυλλον είς την ζωήν είσελθείν, ή τὰς δύο χείρας
 - " έχοντα άπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ
- 44 " ἄσβεστον, ' ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾶ, καὶ t Esa. 66.
- 45" το πύρ οὐ σβέννυται, καὶ ἐὰν ὁ πούς σου σκαν-
 - " δαλίζη σε, ἀπόκοψον αὐτόν καλόν ἐστί σοι εἰσελ-
 - " θείν είς την ζωήν χωλον, ή τους δύο πόδας έχοντα
 - " βληθήναι είς την γέενναν, είς το πύρ το ἄσβεστον,
- 46 " όπου ὁ σκώληξ αὐτῶν οὐ τελευτα, καὶ τὸ πῦρ οὐ
- 47 " σβέννυται. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζη
 - " σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον
 - " εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἡ δύο
 - " όφθαλμούς έχοντα βληθήναι είς την γέενναν τοῦ
- 48 " πυρὸς, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾶ, καὶ τὸ
- 49 " πῦρ οὐ σβέννυται. "Πᾶς γὰρ πυρὶ άλισθήσεται, «Lev. 2.13.
 - 41. This verse seems to be connected immediately with v. 37; our Saviour's discourse about the child having been interrupted by the question put by John.
- 43. καλόν ή. See Matt. xviii. 8.
- 49. It seems difficult to imagine that the πυρὶ in this verse is not connected with γέενναν τοῦ πυρὸς in v. 47: and there-

u Matt. 5. "καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται. "καλὸν τὸ ἄλας" 50 13. Luc. 14.
 " ἐὰν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρ x Rom. 12. " τύσετε; ἔχετε ἐν ἑαυτοῖς ἄλας, * καὶ εἰρηνεύετε ἐν 18. Heb.
 12. 14. " ἀλλήλοις."

γ Matt. 19. γ ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς 10
Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου. καὶ συμπορεύονται πάλιν ὅχλοι πρὸς αὐτόν καὶ ὡς εἰώθει,
πάλιν ἐδίδασκεν αὐτούς. Καὶ προσελθόντες οἱ Φα-2
ρισαῖοι ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα
ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἰπεν3

2 Deut. 24. αὐτοῖς, " Τί ὑμῖν ἐνετείλατο Μωσῆς;" 2 Οἱ δὲ εἰπον, 4
1. Jer. 3.1. Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ

" ἀπολῦσαι." Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,5

"Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῶν τὴν

* Gen. 1. " ἐντολὴν ταύτην' * ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν6 27. et 5. 2. Matt. 19. 4. " καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. ' ^b ἔνεκεν τούτου? bGen. 2. 24. " καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν Eph. ε 31. …

Ερh. 5. 31. " μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα
" αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.' ὅστεξ

c Matt. 19. " οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ. "δ οὖν ὁ Θεὸς9 6. " συνέζευξεν, ἄνθρωπος μὴ χωριζέτω." Καὶ ἐν τῆ 12

οικία πάλιν οι μαθηται αυτού περί του αυτού έπηρώ-

fore πâs means every person who is cast into hell. Our Saviour says, For every such person shall be as a sacrifice which is salted, (Lev. ii. 13.) and then consumed in the fire. Le Clerc thinks that our Saviour used the ambiguous word היבול, which signifies shall be salted, and shall be destroyed.

50. The salt, which I have mentioned as used in the sa-

crifice, is an excellent thing: and it may remind you of the doctrine, which is to keep your minds from corruption: but if either of them lose their virtue, they are good for nothing.

CHAP. X.

2. The article before φαρισαίοι is perhaps to be expunged.

Ibid. ἀπολῦσαι. Matthewadds κατὰ πᾶσαν αἰτίαν. xix. 3.

11 τησαν αὐτόν. ^d καὶ λέγει αὐτοῖς, " Os ἐὰν ἀπολύση ^d Matt 5. " τὴν γυναῖκα αὐτοῦ καὶ γαμήση ἄλλην, μοιχᾶται Luc. 16.18. 12 " ἐπ' αὐτήν' καὶ ἐὰν γυνὴ ἀπολύση τὸν ἄνδρα αὐ- 11.

" της καὶ γαμηθη άλλω, μοιχάται."

13 ^e Καὶ προσέφερον αὐτῷ παιδία, ἴνα ἄψηται αὐ- ^e Matt. 19. τῶν οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. 15.

14 ^f ἰδὼν δὲ ὁ Ἰησοῦς ἢγανάκτησε, καὶ εἶπεν αὐτοῖς, Matt. 18.
" Αφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κω- ι Cor. 14.
" λύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία 2. 2.

15 " τοῦ Θεοῦ· ἀμὴν λέγω ὑμῖν, ὁς ἐὰν μὴ δέξηται τὴν " βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθη εἰς

16" αὐτήν." ⁵ Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς ⁶ 9.36. χεῖρας ἐπ' αὐτὰ, ηὐλόγει αὐτά.

17 h Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν h Matt. 19.
εἶς καὶ γονυπετήσας αὐτὸν, ἐπηρώτα αὐτὸν, "Διδά- 18.

" σκαλε άγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονο-

18 " μήσω;" 'Ο δὲ Ἰησοῦς εἶπεν αὐτῷ, " Τί με λέγεις

19 " ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἶς ὁ Θεός. ἱ τὰς Εxod. 20.
" ἐντολὰς οἶδας, Μὴ μοιχεύσης μὴ φονεύσης μὴ 5. 16.
Rom. 13. 9.

" κλέψης μη ψευδομαρτυρήσης μη αποστερήσης

20 " τίμα τον πατέρα σου καὶ τὴν μητέρα." 'Ο δὲ ἀποκριθεὶς εἶπεν αὐτῷ, " Διδάσκαλε, ταῦτα πάντα ἐψυ-

μοιχάται ἐπ' αὐτὴν, commits adultery as far as relates to her. There is the same construction of ἐπὶ in ix. 12.

15. παιδίον is probably the accusative, (see ix. 37.) though it might be the nominative.

17. els. Luke calls him ap-

χων. xviii. 18.

19. Mark puts the seventh commandment before the sixth; as do Luke xviii. 20, and S. Paul Rom. xiii. 9. Philo Judæus names οὐ μοιχεύσεις as the first commandment of the second table. Vol. II. p. 207, (see note there,) 300. They are so arranged in the Vatican MS. See Vossius, vol. VI. p. 457. Colomesius, Obs. Sacr. p. 98.

Ibid. μη αποστερήσης. This probably alludes to the tenth

commandment.

k Matt. 6. " λαξάμην έκ νεότητός μου." k'O δè Ἰησοῦς έμ- 11 19. Luc. 12. 33. et 16.9. βλέψας αὐτῷ ἡγάπησεν αὐτὸν, καὶ εἰπεν αὐτῷ, "Εν " σοι ύστερεί " υπαγε, όσα έχεις πώλησον, καὶ δὸς " τοις πτωχοις, και έξεις θησαυρον έν ουρανώ και " δεῦρο ἀκολούθει μοι, ἄρας τὸν σταυρόν." στυγνάσας έπὶ τῷ λόγῳ ἀπηλθε λυπούμενος ήν 1306.31.24 γὰρ ἔχων κτήματα πολλά. 1 Καὶ περιβλεψάμενος 023 Psal. 62.10. , Ιησούς λέγει τοίς μαθηταίς αὐτού, "Πώς δυσκόλως Prov. 11. 28. Matt. 20. MIRIT. 19 23. Luc. " οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ 15. 24.
1Tim.6.17. " εἰσελεύσονται." Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς μ λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς. "Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας " έπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ " εἰσελθεῖν. εὐκοπώτερον ἐστι κάμηλον διὰ τῆς τρυ-κ " μαλιας της ραφίδος είσελθειν, η πλούσιον είς την " βασιλείαν τοῦ Θεοῦ εἰσελθεῖν." Οἱ δὲ περισσῶς :: έξεπλήσσοντο, λέγοντες πρὸς έαυτοὺς, " Καὶ τίς δύm Job. 42.2. " ναται σωθηναι ;" " Εμβλέψας δε αυτοίς ο Ίησοις: Jer. 32. 17. Zach. 8. 6. λέγει, " Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ Lnc. 1. 37. "τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ." n Matt. 4. n Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, " Ἰδου, ἡμες 28 20. et 19.

n Matt. 4. n Καὶ ἤρξατο ὁ Πέτρος λέγειν αύτῷ, " Ἰδοὺ, ἡμεις 18 20. et 19. 27. Luc. 5. " ἀφήκαμεν πάντα, καὶ ἡκολουθήσαμεν σοι." 'Απο- 29 11. et 18. 28. κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, " 'Αμὴν λέγω ὑμῖν, οὐδείς

20. ἐκ νεότητός μου. According to Matthew, xix. 20, he was still a young man, νεα-νίσκος.

21. γγάπησεν αὐτόν. Adblanditus est ei, laudavit eum ac studium quod legi servandæ impenderat, amicisque eum super hac re verbis compellavit. L. de Dieu. He looked kindly upon him, as in Psalm lxxviii. 36.

Ibid. Έν σοι ὑστερεί. According to Matt. xix. 20. the young man had asked, τί ἐπ ὑστερῶ;

26. Kai ris R. r. A. Kai in this place is not a Hebraism. See L. Bos, Elsner, Raphel ad l.

29. Καὶ γὰρ Λευῖται τρόπον του φυγάδες εἰσὶν ἔνεκα ἀρεσκείας Θεοῦ, γονεῖς καὶ τέκνα καὶ ἀδελφοὺς κοὶ

- " έστιν ος άφηκεν οικίαν, η άδελφους, η άδελφας, η " πατέρα, η μητέρα, η γυναίκα, η τέκνα, η άγρους,
- 30 " ένεκεν έμου και του εὐαγγελίου, έὰν μη λάβη έκα-
 - " τονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ
 - " άδελφούς καὶ άδελφας καὶ μητέρας καὶ τέκνα καὶ
 - " άγρους, μετὰ διωγμών, καὶ ἐν τῷ αἰῶνι τῷ ἐρχο-
- 31 " μένω ζωήν αἰώνιον. ο πολλοί δε εσονται πρώτοι ο Matt. 19. 30. et 20. " έσχατοι, καὶ οἱ έσχατοι πρῶτοι." 16. Luc. 13.
- 32 ^p ΉΣΑΝ δὲ ἐν τῆ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσό- μ. 8. 31. et λυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμ- 16. 21. et βούντο, καὶ ἀκολουθούντες ἐφοβούντο. καὶ παρα-17. 22. et λαβών πάλιν τοὺς δώδεκα, ήρξατο αὐτοῖς λέγειν τὰ 31. et 24 7.
- 33 μέλλοντα αυτώ συμβαίνειν "9" Οτι ίδου, άναβαίνο- 9 Joh. 18.
 - " μεν είς Ίεροσόλυμα, καὶ ὁ υίὸς τοῦ ἀνθρώπου
 - " παραδοθήσεται τοις άρχιερεύσι και τοις γραμμα-
 - " τεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτω, καὶ παρα-
- 34" δώσουσιν αυτόν τοις έθνεσι, και έμπαίξουσιν αυ-
 - " τῶ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν
 - " αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν καὶ τῆ τρίτη ἡμέρα
 - " αναστήσεται."
- 35 'Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάν- : Matt. 20. νης οι υιοί Ζεβεδαίου λέγοντες, "Διδάσκαλε, θέλο-

36" μεν ίνα δ έὰν αἰτήσωμεν, ποιήσης ἡμίν." 'Ο δέ

πάσαν την θνητήν συγγένειαν άπολελοιπότες. Philo Judæus, vol. I. p. 559. He also speaks of the Essenes καταλιπόντες άδελφούς, τέκνα, γυναίκας, γονείς, πολυανθρώπους συγγενείας, φιλικάς έταιρείας, τὰς πατρίδας. Vol. II. P. 474.

30. έκατονταπλασίονα. What is infinitely more valuable, viz.

spiritual blessings.

Ibid. Most MSS. read kai

πατέρας καὶ μητέρας.

31. In this place, πρῶτοι and ἔσχατοι seem to allude to the worldly condition, as in ix. 35: those who were accounted first in this world, will be found lastin the world to come.

35. According to Matthew, xx. 20, their mother came with them.

εἰπεν αὐτοῖς, "Τί θέλετε ποιῆσαί με ὑμῖν;" Οἱ δὲ 37 εἰπον αὐτῷ, "Δὸς ἡμῖν, ἵνα εἶς ἐκ δεξιῶν σου καὶ " εἶς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῆ δόξη σου."

* Matt. 20. * Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, " Οὐκ οἴδατε τί αἰτεῖσθε. 3^8 22. Luc. 12. " δύνασθε πιεῖν τὸ ποτήριον ὁ έγὼ πίνω, καὶ τὸ

" βάπτισμα ὁ ἐγὼ βαπτίζομαι, βαπτισθηναι;" Οἱ 39 δὲ εἶπον αὐτῷ, "Δυνάμεθα." 'Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Τὸ μὲν ποτήριον ὁ ἐγὼ πίνω, πίεσθε καὶ "τὸ βάπτισμα ὁ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε

t Matt. 25. " t τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων φ
34. " μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἶς ἡτοίμασται."

¹¹ Matt. 20. ¹¹ Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ 4¹
^{24.}
^{25.} Matt. 20. Ἰακώβου καὶ Ἰωάννου. ²⁵ δὲ Ἰησοῦς προσκαλεσά- 4²
^{25.} Luc. 22.
^{26.} μενος αὐτοὺς, λέγει αὐτοῖς, "Οἴδατε ὅτι οἱ δοκοῦντες

" ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἰ

" μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. οὐχ οὖτω 43

" δὲ ἔσται ἐν ὑμῶν· ἀλλ' δς ἐὰν θέλη γενέσθαι μέγας " ἐν ὑμῶν, ἔσται διάκονος ὑμῶν· ' καὶ δς ἀν θέλημ

9.35. " ἐν ὑμῶν, ἔσται διάκονος ὑμῶν' και ος ἀν τελημ 1 Pet. 5.3. " ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος' καὶ ἐς 14. Phil. 2. " γὰρ ὁ υίὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, Col. 1. 14. 1 Tim. 2. 6. " ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύ-Τὶτ. 2. 14. " τρον ἀντὶ πολλῶν."

* Matt. 20. * Καὶ ἔρχονται εἰς Ἱεριχώ· καὶ ἐκπορευομένου αὐ- ψ
29. Luc. 18. τοῦ ἀπὸ Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὅχλου
ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο
παρὰ τὴν ὁδὸν προσαιτῶν. καὶ ἀκούσας ὅτι Ἰησοῦς 47
ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, " Ὁ

37. ἐν τῆ δόξη. They evidently alluded to a state of earthly glory, which they expected Jesus to assume.

46. Matthew mentions two blind men, xx. 30; and Luke says that Jesus was approaching Jericho, xviii. 35.

48" υίδς Δαβίδ, Ἰησοῦ, ἐλέησόν με." Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήση: ὁ δὲ πολλῷ μᾶλλον 49 έκραζεν, "Ύιε Δαβίδ, ελέησόν με." Καὶ στὰς ὁ 'Ιησοῦς εἶπεν αὐτὸν φωνηθήναι καὶ φωνοῦσι τὸν τυφλον, λέγοντες αυτώ, "Θάρσει έγειραι, φωνεί 50 " σε." 'Ο δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς 51 ήλθε πρὸς τὸν Ἰησοῦν καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ίησοῦς, "Τί θέλεις ποιήσω σοί;" Ο δὲ τυφλὸς 52 είπεν αὐτῷ, " 'Ραββονὶ, ἵνα ἀναβλέψω." ' Ο δὲ Ἰη- \ 5.34σοῦς εἶπεν αὐτῷ, " Ύπαγε ἡ πίστις σου σέσωκέ Matt. 9. 22. " σε." Καὶ εὐθέως ἀνέβλεψε, καὶ ἡκολούθει τῷ Ἰησοῦ ἐν τῆ ὁδῶ.

c ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλημ, εἰς Βηθ- c Matt. 21. · φαγή καὶ Βηθανίαν πρὸς τὸ ὅρος τῶν Ἐλαιῶν, ἀπο-29. 2 στέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, " Υπάγετε είς την κώμην την κατέναντι ύμῶν καὶ " εὐθέως εἰσπορευόμενοι εἰς αὐτὴν, εὑρήσετε πῶλον " δεδεμένον, έφ' δν οὐδεὶς άνθρώπων κεκάθικε· λύ-3 " σαντες αὐτὸν ἀγάγετε. καὶ ἐάν τις ὑμιν εἴπη, Τί " ποιείτε τούτο; είπατε, "Οτι ὁ κύριος αὐτοῦ χρείαν 4 " έχει καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε." 'Απηλθον δέ, καὶ εξρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν 5 έξω έπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. καί τινες των έκει έστηκότων έλεγον αυτοίς, "Τί ποιείτε λύον-6" τες τὸν πῶλον;" Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετεί-

CHAP. XI.

1. πρός τὸ ὅρος τῶν Ἐλαιῶν. In the direction of, or journeying toward, the mount of Olives, for Bethany was fifteen stadia from the city, (John xi. 18.) and the mount of Olives five or six stadia. Josephus, Antiq. XX. 6. de Bel. Jud. V. 2. 3.

3. ἀποστελεί. The reading seems to be ἀποστέλλει.

4. Most MSS. read πώλον without the article.

λατο ὁ Ἰησοῦς καὶ ἀφηκαν αὐτούς. ^d καὶ ήγαγον 7 d Joh. 12. 14. 2 Reg. τον πώλον προς τον Ίησουν, και ἐπέβαλον αὐτῷ τὰ 9. 13. ίμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ. πολλοὶ δὲ τὰ 8 ίματια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν άλλοι δὲ στοιβάδας έκοπτον έκ των δένδρων, καὶ έστρώννυον είς την όδον. καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ο ePs. 118. 25, 26. Matt. 21. έκραζον λέγοντες, " 'Ωσαννά' εὐλογημένος ὁ έρχό-9. et 23.39. " μενος έν ὀνόματι Κυρίου. εὐλογημένη ἡ ἐρχομένη 10 " βασιλεία έν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δα-" βίδ' 'Ωσαννα έν τοις υψίστοις." Και εισηλθεν είς 11 'Ιεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν' καὶ περιβλεψάμενος πάντα, όψίας ήδη ούσης της ώρας, έξηλθεν είς Βηθανίαν μετά των δώδεκα.

8 Ματι. 21. 8 Καὶ τἢ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βη- 12 θανίας, ἐπείνασε· καὶ ἰδὼν συκῆν μακρόθεν, ἔχουσαν 13 φύλλα, ἢλθεν εἰ ἄρα εὐρήσει τὶ ἐν αὐτἢ· καὶ ἐλθὼν ἐπ' αὐτὴν, οὐδὲν εὖρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν και-ρὸς σύκων. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτἢ, 14 "Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι."

h Matt. 21.
12. Luc. 19. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. b Καὶ ἔρχονται εἰς 15
45. Joh. 2.

8. στοιβάδας seems to mean branches of trees thick with leaves.

10. βασιλεία and τοῦ πατρὸς ἡμῶν Δαβὶδ are connected together.

12. τῆ ἐπαυρίον. Tuesday morn-

13. μακρόθεν. He saw it at some distance off: the tree itself was by the way-side. Matt. xxi. 19.

13. οὐ γὰρ ἦν καιρὸς σύκων. Why then did he expect to find any? Καιρὸς may mean the time of gathering figs, as in xii. 2. Matt. xxi. 34. Luke xx. 10. and γàρ may connect these words, not with the last sentence, but the last but one, εἰ ἄρα εὐρήσει τὶ ἐν αὐτῆ, as in xvi. 3, 4. The meaning then would be, "Jesus thought that there " might be figs on the tree, " (though perhaps not quite " ripe,) for the time of gather—" ing them was not yet come." Kidder, Demonst. p. 100.

14. ἀποκριθείς. See Matt. iii.

'Ιεροσόλυμα' καὶ εἰσελθων ὁ Ἰησοῦς εἰς τὸ ἱερον

ήρξατο έκβάλλειν τους πωλούντας και άγοράζοντας έν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατ-16 έστρεψε καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκη σκεῦος 17 διὰ τοῦ ἱεροῦ. ἰκαὶ ἐδίδασκε, λέγων αὐτοῖς, " Οὐ γέ- 11 Reg. 8. " γραπται, "Ότι ὁ οἰκός μου, οἰκος προσευχῆς κλη- 56. 7. Jer. " θήσεται πασι τοις έθνεσιν; ύμεις δε εποιήσατε 18" αὐτὸν σπήλαιον ληστῶν." Kaì ήκουσαν οἱ γραμ- LJoh. 7.19. ματείς καὶ οἱ ἀρχιερείς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν έφοβουντο γάρ αὐτὸν, ὅτι πᾶς ὁ ὅχλος έξεπλήσσετο έπὶ τῆ διδαχῆ αὐτοῦ. Καὶ ὅτε όψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. 20 Kai πρωί παραπορευόμενοι, είδον την συκήν έξη-1 Matt 21. 21 ραμμένην έκ ριζων. καὶ άναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, " 'Ραββὶ, ἴδε, ἡ συκῆ ἡν κατηράσω ἐξήρανται." 22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, "Έχετε πίσ-23 " τιν Θ εοῦ. $^{\rm m}$ ἀμὴν γὰρ λέγω ὑμίν, ὅτι δς ᾶν εἴπη τῷ $^{\rm mMatt.}$ 17. $^{\rm 20.}$ et 21. " όρει τούτω, "Αρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, 21. Luc. " καὶ μὴ διακριθῆ ἐν τῆ καρδία αὐτοῦ, ἀλλὰ πι-" στεύση ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὁ ἐὰν εἶπη. n Matt. 7.7. 24" ηδιὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἃν προσευχό- et 21. 22. Luc. 11. 9.

" μενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται Joh. 14-13. et 15. 7.
25 " ὑμῦν. "Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε et 16. 23.
" εἴ τι ἔχετε κατά τινος " ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν 6. 1Joh. 3.
22. et 5. 1426 " τοῖς οὐρανοῖς ἀφῆ ὑμῦν τὰ παραπτώματα ὑμῶν. εἰ Matt. 6.

18. ἐφοβοῦντο γάρ. The particle γάρ conveys the reason why they found it difficult to kill him, and were obliged to consult about the means. Compare Luke xix. 48. xxii. 2.

20. πρωί, on Wednesday morning.
22. πίστιν Θεοῦ, i. e. ἐν Θεῷ.
See Luke vi. 12. Rom. iii. 22,
26. Gal. ii. 16, 20.

14. Eph. 4.

r6. 20.

21. ct 12.

10

32. Col. 3. " δε ύμεις ουκ άφιετε, ουδε ό πατηρ ύμων ό έν τοις 13. Eccl. " οὐρανοῖς ἀφήσει τὰ παραπτώματα **ὑμῶν.**" 28. 2. PKAΙ έρχονται πάλιν εἰς Ἱεροσόλυμα καὶ έν τῷ 27 P Matt. 21. 23. Luc. ίερφ περιπατούντος αὐτού, έρχονται πρὸς αὐτὸν οί 20. 1.

άρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ⁹καὶ 28 q Exod. 2. 14. Act. 4.

λέγουσιν αὐτῷ, " Ἐν ποία έξουσία ταῦτα ποιείς; " καὶ τίς σοι τὴν έξουσίαν ταύτην έδωκεν, ίνα ταῦ-

" τα ποιῆς;" Ο δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐ-29

τοις, " Επερωτήσω ύμας καγώ ένα λόγον, και απο-

" κρίθητέ μοι, καὶ έρω υμίν έν ποία έξουσία ταῦτα " ποιῶ. Τὸ βάπτισμα Ἰωάννου, ἐξ οὐρανοῦ ἢν, ἢςο

" έξ ἀνθρώπων; ἀποκρίθητέ μοι." Καὶ ἐλογίζοντο 31

προς έαυτους, λέγοντες, " Έαν εξπωμεν, Έξ ουρανού, " έρει, Διατί οὖν οὐκ ἐπιστεύσατε αὐτώ; τάλλ' ἐὰν 31

Matt. 14.5. " είπωμεν, 'Εξ ανθρώπων," εφοβοῦντο τον λαόν απαντες γαρ είχον τον 'Ιωάννην, ότι όντως προφήτης ην. καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, "Οὐκ οί-3

" δαμεν." Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς,

" Οὐδὲ έγὰ λέγω ὑμῖν, ἐν ποία ἐξουσία ταῦτα ποιῶ."

*ΚΑΙ ήρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, 'Αμ-12 * Matt. 21. 33. Luc. 20. 9. Psal. 80. " πελώνα εφύτευσεν ανθρωπος, και περιέθηκε φραγ-8. Esai. 5. " μον, καὶ ώρυξεν ύπολήνιον, καὶ φκοδόμησε πύργον. 1. Jer. 2.

" καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. καὶ ἀπ-:

" έστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἴνα

" παρὰ τῶν γεωργῶν λάβη ἀπὸ τοῦ καρποῦ τοῦ ἀμ-

" πελώνος. οι δε λαβόντες αυτον έδειραν, και απέστει-;

" λαν κενόν καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλονι

omit έὰν before εἴπωμεν. CHAP. XII.

32. Nearly all the MSS. Luke only mention one parable: Matthew adds two others. xxi. 28. xxii. 1.

1. παραβολαίς.

- " δοῦλον κακείνον λιθοβολήσαντες εκεφαλαίωσαν,
- 5 " καὶ ἀπέστειλαν ήτιμωμένον. καὶ πάλιν ἄλλον ἀπέ-
 - " στειλε κάκείνον άπέκτειναν καὶ πολλούς άλλους,
- 6" τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. ἔτι οὖν
 - " ένα υίον έχων άγαπητον αυτοῦ, ἀπέστειλε καὶ αὐ-
 - " τὸν πρὸς αὐτοὺς ἔσχατον, λέγων, Ότι ἐντραπήσον-
- 7 " ται τὸν υἱόν μου. τἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς tPsal. 2. 7. Ματτ. 26. 3. έαυτοὺς, "Οτι οὖτός ἐστιν ὁ κληρονόμος ὁεῦτε, ἀπο-Joh. 11. 53.
- 8 " κτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία, καὶ
 - " λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ
- 9" άμπελώνος. τί οὖν ποιήσει ὁ κύριος τοῦ άμπε-
 - " λώνος ; έλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ
- 10 " δῶσει τὸν ἀμπελῶνα ἄλλοις. "οὐδὲ τὴν γραφὴν ${}^{\text{u}}P_{\text{s._118}}$.
 - " ταύτην ἀνέγνωτε ; ' Λ ίθον, ον ἀπεδοκίμασαν οι οι $^{22.~Esa.}_{-28.16.}$
 - " κοδομοῦντες, οῦτος ἐγενήθη εἰς κεφαλὴν γωνίας. 42. Luc. 20.
- 11 " παρὰ Κυρίου ἐγένετο αὕτη' καὶ ἔστι θαυμαστὴ ἐν 17. Act. 4.
- 12 " ὀφθαλμοῖς ἡμῶν.'" Καὶ ἐζήτουν αὐτὸν κρατῆσαι, 33. 1 Pet. 2. καὶ ἐφοβήθησαν τὸν ὅχλον ἔγνωσαν γὰρ ὅτι πρὸς αὐτους τοὺς τὴν παραβολὴν εἶπε καὶ ἀφέντες αὐτὸν, ἀπῆλθον.
- 13 *Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρι- *Matt. 22. σαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι 20.
- 14 λόγφ. οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, "Διδάσκαλε, " οἴδαμεν ὅτι ἀληθης εἶ, καὶ οὐ μέλει σοι περὶ οὐ-
 - " δενός οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,
 - " άλλ' έπ' άληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.
 - 4. ἐκεφαλαίωσαν. It is generally translated, they wounded him in the head: but Theophylact understood it to mean, they summed up all their violence: L. de Dieu also renders it bre-

viter egerunt. Alberti thinks it may mean, they beat him with sticks.

14. ἐπ' ἀληθείας. Really, indeed. Palairet.

21. Rom.

13. 7.

" έξεστι κήνσον Καίσαρι δούναι ή ού; δώμεν, ή μή 15 " δώμεν;" 'Ο δε είδως αὐτών τὴν ὑπόκριστιν, εἶπεν αὐτοῖς, "Τί με πειράζετε; φέρετε μοι δηνάριον, ίνα " ίδω." Οι δε ήνεγκαν. και λέγει αυτοις, " Τίνος ή ιδ " εἰκὼν αῦτη καὶ ἡ ἐπιγραφή;" Οἱ δὲ εἶπον αὐτῶ, y Matt. 22. " Καίσαρος." y Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ-17 τοις, "'Απόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ " Θεοῦ τῷ Θεῷ." Καὶ ἐθαύμασαν ἔπ' αὐτῷ.

² Καὶ ἔρχονται Σαδδουκαΐοι πρὸς αὐτὸν, οίτινες 18 z Matt. 22. 23. Luc. 20. 23. Luc. 20. 27. Act. 23. λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐ-». Deut. 25. τον, λέγοντες, " » Διδάσκαλε, Μωσης έγραψεν ήμιν, 10 5, 6. " ὅτι ἐάν τινος ἀδελφὸς ἀποθάνη, καὶ καταλίπη γυ-" ναίκα, καὶ τέκνα μὴ ἀφῆ, ἵνα λάβη ὁ ἀδελφὸς αὐ-" τοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήση σπέρμα " τῷ ἀδελφῷ αὐτοῦ. ἐπτὰ ἀδελφοὶ ἦσαν καὶ ὁ 23 " πρώτος έλαβε γυναίκα, καὶ ἀποθνήσκων οὐκ ἀφηκε " σπέρμα καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, 21 " καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα καὶ ὁ τρίτος ὡσαύ-" τως καὶ ἔλαβον αὐτὴν οἱ ἐπτὰ, καὶ οὐκ ἀφῆκαν 21 " σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. ἐν 13 " τῆ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, " Οὐ διὰ 4 " τοῦτο πλανᾶσθε, μη εἰδότες τὰς γραφας, μηδε την b Matt. 22. " δύναμιν τοῦ Θεοῦ; b ὅταν γὰρ ἐκ νεκρῶν ἀναστῶ-2; 30. Luc. 20. "σιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν ε Exod. 3.6. " ώς άγγελοι οἱ ἐν τοῖς οὐρανοῖς. επερὶ δὲ τῶν νε- το

" έσται γυνή; οι γαρ έπτα έσχον αυτήν γυναικα."

Matt. 22. " κρών, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῆ βίβλω 31, 32. Heb. 11.16.

^{24.} διὰ τοῦτο perhaps refers cause of your error, that wou de to μη είδότες. Is not this the not know &c.

" Μωσέως, ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς " λέγων, ' Ἐγὼ ὁ Θεὸς ' Αβραὰμ, καὶ ὁ Θεὸς ' Ισαὰκ,

27 " καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλ" λὰ Θεὸς ζώντων ὑμεῖς οὖν πολὺ πλανᾶσθε."

28 ^d Καὶ προσελθων εἶς των γραμματέων, ἀκούσας ^d Matt. 22. 34. Luc. 10. αὐτων συζητούντων, εἰδως ὅτι καλως αὐτοῖς ἀπεκρί- 25. θη, ἐπηρώτησεν αὐτὸν, "Ποία ἐστὶ πρώτη πασων

29 " ἐντολή ;" ' C δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, " $^{\circ}$ Οτι $^{\circ}$ Deut. 6.4. " πρώτη πασῶν τῶν ἐντολῶν, ' $^{\circ}$ Ακουε, $^{\circ}$ Ἰσραήλ $^{\circ}$ Luc. 10. 27.

30" Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἶς ἐστι. καὶ ἀγαπή-

" σεις Κύριον τὸν Θεόν σου έξ ὅλης τῆς καρδίας

" σου, καὶ έξ όλης της ψυχης σου, καὶ έξ όλης της

" διανοίας σου, καὶ έξ όλης της ἰσχύος σου.' αὕτη

32 " των άλλη έντολη οὐκ έστι." Καὶ εἶπεν αὐτῷ ὁ Rom. 13.9. γραμματεὺς, "Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, Jac. 2. 8.

" ὅτι εἶς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

33 " καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ " ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ " ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς " ἐαυτὸν, πλείὸν ἐστι πάντων τῶν ὁλοκαυτωμάτων

34" καὶ τῶν θυσιῶν." Καὶ ὁ Ἰησοῦς ἰδῶν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, "Οὐ μακρὰν εἶ ἀπὸ

26. ἐπὶ τῆς βάτου. This has been thought to mean, the chapter or section of the bush. See Luke xx. 37. Rom. xi. 2. and note at Mark ii. 26. See Jablonski præf. ad Bibl. Heb. Wolfius thinks it may mean simply, cum apud rubum esset, as ἐπὶ is used in Acts xxiv. 20.

28. είς των γραμματέων. Mat-

thew calls him νομικός. xxii. 35.

Ibid. πασῶν. The true reading seems to be πάντων.

29. Κύριος κ. τ. λ. Jehovah is our God, Jehovah is one. Vitringa. Archisynag. p. 130.

32. Ocos is probably an interpolation.

34. μακράν, i. ε. κατά μακράν δδόν. Bos, de Ellips. p. 339.

47.

" της βασιλείας τοῦ Θεοῦ." Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτησαι.

κ Matt. 22. 8 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ 35 41. Luc. 20. 41. Ερῷ, "Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς h Ps. 110. 1." υἰός ἐστι Δαβίδ; h αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ 36 Act. 2. 34. 1 Cor. 15. "πνεύματι τῷ ἀγίῳ, ' Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, 25. Heb. 1. 13. et 10. " Κάθου ἐκ δεξιῶν μου, ἔως ὰν θῶ τοὺς ἐχθρούς σου " ὕποπόδιον τῶν ποδῶν σου.' Αὐτὸς οὖν Δαβὶδ λέ-37 "γει αὐτὸν κύριον' καὶ πόθεν υἰὸς αὐτοῦ ἐστι;" Καὶ ὁ πολὺς ὅχλος ἤκουεν αὐτοῦ ἡδέως.

i Matt. 23. i Καὶ ἔλεγεν αὐτοῖς ἐν τῆ διδαχῆ αὐτοῦ, " Βλέπετε; 3, &c. Luc. 11.43. " ἀπὸ τῶν γραμματεων, τῶν θελόντων ἐν στολαῖς et 20.46. " περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ 39

"πρωτοκαθεδρίας εν ταῖς συναγωγαῖς, καὶ πρωτοk Matt. 23. "κλισίας εν τοῖς δείπνοις. k οἱ κατεσθίοντες τὰς οἰ- μ
13. Luc. 20.

" κίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχό" μενοι οὖτοι λήψονται περισσότερον κρίμα."

1 Luc. 21. 1. 1 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυ-41 2Reg. 12.9. λακίου, ἐθεώρει πῶς ὁ ὅχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πυλλοὶ πλούσιοι ἔβαλλον πολλά καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ με το 2 Cor. 8. ἐστι κοδράντης. Το καὶ προσκαλεσάμενος τοὺς μαθη-45 12.

Our Saviour meant, that he was not far from that frame of mind, which fitted him to receive the gospel.

37. ὁ πολὺς ὅχλος, the greater part of the crowd.

40. οι κατεσθίοντες instead of τῶν κατεσθιόντων. So Herodotus, Λακεδαιμονίων φαμένων εἶναι ἀνάθημα οὐκ ὀρθῶς λέγοντες. See Raphel. Grotius would begin a new sentence, They that devour &c.these shall receive greater

damnation.

41. γαζοφυλακίου. There were thirteen boxes to receive this money in the court of the women. See Reland, de Spol. Templ. c. XII.

42. λεπτὰ δύο. The Talmud speaks of two prutahs, ΤΟΣΤΕ, being equal to a quadrans. The prutah was the smallest Jewish coin. Compare Matt. v. 26. Luke xii. 59.

τὰς αὐτοῦ, λέγει αὐτοῖς, " ᾿Αμὴν λέγω ὑμῖν, ὅτι ἡ " χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν 44 " βαλόντων εἰς τὸ γαζοφυλάκιον. πάντες γὰρ ἐκ τοῦ " περισσεύοντος αὐτοῖς ἔβαλον αὕτη δὲ ἐκ τῆς ὑστε-" ρήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν " βίον αὐτῆς."

I 3 ⁿ ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει ⁿ Matt. 24. αὐτῷ εἶς τῶν μαθητῶν αὐτοῦ, "Διδάσκαλε, ἴδε, πο-5.

2" ταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί." ° Καὶ ὁ Ἰη- ο 1 Reg. 9. σοῦς ἀποκριθεὶς εἶπεν αὐτῷ, " Βλέπεις ταύτας τὰς Μich. 3. 12. " μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ λίθος ἐπὶ λίθφ,

3 " δς οὐ μὴ καταλυθη." ^p Καὶ καθημένου αὐτοῦ εἰς p Matt. 24. τὸ ὅρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων 7. αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης

4 καὶ 'Ανδρέας, " ^q Εἰπὲ ἡμῦν, πότε ταῦτα ἔσται; καὶ ^q Λα. 1. 6. " τί τὸ σημεῖον, ὅταν μέλλη πάντα ταῦτα συντελέῖ-

5 " σθαι ;" τ' Ο δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἦρξατο τ Jer. 29. 8.
6 λέγειν, " Βλέπετε μή τις ὑμᾶς πλανήση. *πολλοὶ Lac. 21. 8.
Ερh. 5. 6.
" γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, "Οτι 2 Thess. 2.
7 " ἐγώ εἰμι' καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ 1.

" ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ $\theta \rho o^{-\frac{3}{2}$ et 23. 21.

CHAP. XIII.

1. Josephus speaks of stones in the building forty cubits long. De Bel. Jud. V. 5. 1. Those of the foundations were twenty-five cubits long, twelve broad, and eight high. Antiq. XV. 11. 3. Titus tried in vain for six days to batter the walls of the temple: ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ἡ ἀρμονία τῶν λίθων ἡν ἀμείνων. De Bel. Jud. VI. 4. 1. It is said, that the eastern portico to-VOL. 1.

wards the mount of Olives was part of Solomon's original building. See I Kings v. 17.

2. After this verse the Cambridge MS. reads καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν. Cyprian also has the same reading: Testim. I. 15: but it was probably inserted to account for what is said in xiv. 58. See Matt. xxvi. 61.

3. els tò opos towards or facing the mount. See xi. 1.

" εῖσθε· δεῖ γὰρ γενέσθαι. ἀλλ' οὔπω τὸ τέλος.
t Ε. 19.2." t' Έγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία 8

" ἐπὶ βασιλείαν' καὶ ἔσονται σεισμοὶ κατὰ τόπους,

" Matt. 10. " καὶ ἔσονται λιμοὶ καὶ ταραχαί. " ἀρχαὶ ἀδίνων
17, 18. et
24. 9. Luc. " ταῦτα. Βλέπετε δὲ ὑμεῖς ἐαυτούς. παραδώσουσι9
21. 12. Joh.
15. 19. et " γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρή16. 2.
Αρος. 2.10. " σεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε

* Matt. 24. " ἔνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς' * καὶ εἰς πάντα 10

" τὰ ἔθνη δεῖ πρῶτον κηρυχθηναι τὸ εὐαγγέλιον.

7 Matt. 10. " ⁷ ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμε-11 19. Luc. 12. " ριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὁ ἐὰν 14. " δοθῆ ὑμῖν ἐν ἐκείνη τῆ ὧρα, τοῦτο λαλεῖτε· οὐ

" γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ

² Ezech 38. " άγιον. ² παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνα-12 21. Mich 7. ₆, 6. " τον, καὶ πατὴρ τέκνον' καὶ ἐπανασ**τήσονται τέκνι**

a Matt. 10. " ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς· * καὶ ἔσεσθει]
22. et 24.
13. Luc. 21. " μισούμενοι ὑπὸ πάντων διὰ τὸ ὅνομά μου· ὁ δὲ

19. Apoc. 2. ΄΄ ύπομείνας εἰς τέλος, οὖτος σωθήσεται.

10.
b Matt. 24.
" b" Όταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, μ
15. Luc. 21. " τὸ ἡηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὸς ὅπου
Dan. 9. 27. " οὐ δεῖ (ὁ ἀναγινώσκων νοείτω') τότε οἱ ἐν τῆ
et 12. 11.

" Ἰουδαία φευγέτωσαν εἰς τὰ ὅρης ὁ δὲ ἐπὶ τοῦ δώ- ι: ματος, μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω

" ἀραί τι έκ της οἰκίας αὐτοῦ καὶ ὁ εἰς τον ἀγρονή

" ων, μη έπιστρεψάτω είς τὰ όπίσω, άραι τὸ ἰμάτιο

" αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσταις καὶ ταῖς τ

" θηλαζούσαις εν εκείναις ταις ημέραις. προσεύχεσθει!

" δὲ ίνα μὴ γένηται ή φυγὴ ὑμῶν χειμῶνος. ἔσονται

9. els μαρτύριον αὐτοῖς, that you may bear witness of my religion in their presence.

11. τὸ πνεῦμα τὸ ἄγιον. Luke makes our Saviour say ἐγὰ δτο σω κ.τ.λ. xxi. 15.

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" γαρ αι ημέραι έκειναι θλίψις, οία ου γέγονε τοιαύτη
   " ἀπ' ἀρχης κτίσεως ης ἔκτισεν ὁ Θεὸς, ἔως τοῦ νῦν,
 20 " καὶ οὐ μὴ γένηται. καὶ εὶ μὴ Κύριος ἐκολόβωσε
   " τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξι άλλὰ διὰ
   " τους έκλεκτους ους έξελέξατο, έκολόβωσε τας ήμέ-
 21 " ρας. c Καὶ τότε έαν τις υμιν ειπη, 100υ, ωσε σ Δρι- 23. Luc. 17.
22 " στὸς, ἡ ἰδοὺ ἐκεῖ, μὴ πιστεύσητε. d ἐγερθήσονται 23. et 21. 8.
4 Deut. 13.
 21 " ρας. 'Καὶ τότε ἐάν τις ὑμῖν εἶπη, Ἰδοὺ, ὧδε ὁ Χρι- c Matt. 14.
   " γὰρ ψευδόχριστοι καὶ ψευδοπροφηται, καὶ δώσουσι 1. 2 Thess.
   " σημεία καὶ τέρατα, πρὸς τὸ ἀποπλαυậν, εἰ δυνατὸν,
 23 " καὶ τοὺς ἐκλεκτούς. "ὑμεῖς δὲ βλέπετε" ἰδοὺ, προ- *2 Pet. 3.
 24 " είρηκα ύμιν πάντα. ''Αλλ' έν έκείναις ταις ήμέραις, ' Εδα. 13.
   " μετὰ τὴν θλίψιν ἐκείκην, ὁ ἥλιος σκοτισθήσεται, 32.7. Joel.
25 " καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀσ- et 3.15.
                                                           2. 10, 31.
                                                           Matt. 24.
   " τέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυ- Matt. 24.
26 " νάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. <sup>8</sup>καὶ 12.
   " τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν Đạn. 7. 10.
 27 " νεφέλαις μετὰ δυνάμεως πολλης καὶ δόξης. καὶ 27. et 24.
   " τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυν- 30. Luc.
   " άξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων 1.11.
                                                           16. 1 Thess.
   " ἀνέμων, ἀπ' ἄκρου γης ἔως ἄκρου οὐρανοῦ.
      " h' Απὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν . h Matt. 24.
   " ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται, καὶ ἐκ-\frac{32}{21,29}.
   " φυη τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
 29" ἐστίν οὖτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα,
 30 " γινώσκετε ότι έγγύς έστιν έπὶ θύραις. ¡ Αμὴν λέγω Matt. 24.
   " ὑμῶν, ὅτι οὐ μὴ παρέλθη ἡ γενεὰ αὕτη, μέχρις οδ 32.
31 " πάντα ταῦτα γένηται. kò οὐρανὸς καὶ ἡ γῆ παρ- kPs. 102.
                                                           26. Esa. 40.
   " ελεύσονται· οι δὲ λόγοι μου οὐ μὴ παρέλθωσι.
                                                           8. et 51. 6.
                                                           Heb. 1. 11.
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^{19.} θλίψις. Wolfius com- ἀνθρωπος συμφορή. Herodot. p. 8. pares this phrase with πᾶς ἐστι

 1 Matt. 24. " 1 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς τῷρας, οὐδεὶς 3 2 36. Act. 1. " οἰδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἰὸς, εἰ " μὴ ὁ πατήρ.

m Matt. 24. " $^{\rm m}$ Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε οὐκ οί-33 42. et $^{\rm 25}$. 13. Luc. " δατε γὰρ πότε ὁ καιρός ἐστιν. ὡς ἄνθρωπος ἀπό-34 21. 36. " δημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις $^{\rm 17}$ Τhess. 5. " αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστφ τὸ ἔργον αὐτοῦ, " καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῆ. γρηγορεῖτε $^{\rm 35}$

" οὖν οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρ-

" χεται, όψε, η μεσονυκτίου, η άλεκτοροφωνίας, η "πρωί" μη έλθων εξαίφνης εύρη ύμας καθεύδοντας. 36

" â δὲ ὑμῶν λέγω, πᾶσι λέγω, Γρηγορεῖτε."

n Matt. 26. n° HN δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας Ι.
1. Luc. 22.
1. Joh. 11. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐ-

55. et 13.1. Κων έν δόλφ κρατήσαντες αποκτείνωσιν ελεγον δέ, 2

" Μὴ ἐν τῆ ἑορτῆ, μήποτε θόρυβος ἔσται τοῦ λαοῦ."

ο Matt. 26. ο Καὶ ὅντος αὐτοῦ ἐν Βηθανία, ἐν τῆ οἰκία Σίμωνος 3 6. Joh. 11. 2. et 12. 3. τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἤλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ

32. ἐκείνης. See Matt. xxiv. 36.

34. For the construction of this sentence see Raphelius, who illustrates it from Polybius.

35. These were the hours of 9, 12, 3, and 6.

CHAP. XIV.

3. πιστικῆς. Some have derived it from πίνω, bibo, and interpreted it to mean liquid. (Casaubon, Beza, Tossanus, Maldonatus, H. Stephanus, &c.) We find liquida nardus in Ovid. (de Art. III.) and νάρδον καταπίνειν in Athenæus, VI. But

the adjective from mires is micros. (Æsch. Prom. 479.) Others have derived it from the country: (Augustin, Cyril, Camerarius:) e. g. Opis near Babvlon; (Hartungus, Schultetus:) or Pist in India. (de Dieu.) Camerarius also thought it might be a Latin term, Spicata. But the adjective mioricos is formed from mioris, or meibe. Origen uses it for calculated to persuade, vol. I. p. 492. as does Epiphanius, vol. I. p. 534. and Eusebius uses it for pure, or genuine. This is probably the true meaning; and so Syr. Arab.

συντρίψασα τὸ άλαβαστρον, κατέχεεν αὐτοῦ κατά 4 της κεφαλής. ήσαν δέ τινες άγανακτούντες προς έαυτους, και λέγοντες, "Είς τί ή άπώλεια αυτη του μύ-5 " ρου γέγονεν; ηδύνατο γὰρ τοῦτο πραθηναι ἐπάνω " τριακοσίων δηναρίων, καὶ δοθήναι τοῖς πτωχοῖς." 6 καὶ ἐνεβριμώντο αὐτῆ. 'Ο δὲ Ἰησοῦς εἶπεν, " Αφετε " αὐτήν τί αὐτῆ κόπους παρέχετε; καλὸν έργον εἰρ-7 " γάσατο εἰς ἐμέ. ^Pπάντοτε γὰρ τοὺς πτωχοὺς ἔχετε P Deut. 15. " μεθ' έαυτων, καὶ όταν θέλητε, δύνασθε αὐτοὺς εὖ 11. 8" ποιησαι έμε δε ού πάντοτε έχετε. δ είχεν αύτη, " ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ο " ένταφιασμόν. άμην λέγω ύμιν, ὅπου αν κηρυχθη " τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ δ " ἐποίησεν αΰτη, λαληθήσεται εἰς μνημόσυνον αὐ-

10 " της." 4 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἶς τῶν δώ- 4 Matt. 26. δεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν 4. 14 Luc. 22.

11 αυτοίς. Οι δε ακούσαντες εχάρησαν, και επηγγείλαντο αὐτῷ ἀργύριον δοῦναι καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.

' ΚΑΙ τῆ πρώτη ἡμέρα τῶν ἀζύμων, ὅτε τὸ πάσχα: Matt. 26. έθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Ποῦ θέλεις 7. Exod.12. " ἀπελθόντες ετοιμάσωμεν ίνα φάγης τὸ πάσχα;" 16. 5.

13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει

Theophylact, L. de Dieu, Salmasius, Scaliger, Boisius. Pliny speaks of a pseudonardus, XIII. 1. See Thes. Crit. Sacr. part. I. p. 203.

Ibid. συντρίψασα. Having shaken the cruse together. Knatchbull, Hammond.

6. els épé. All the best MSS. read èv èpoi.

8. προέλαβε μυρίσαι. Wolfius compares Alciphron Epist. p. 323. στεφάνιά μοι καὶ ρόδα ώσπερ αώρφ τάφφ πέμπει. Jesus perhaps alluded to the women wishing to embalm him after his burial, and not being able on account of his resurrection.

13. δύο. Peter and John. See Luke xxii. 8.

αὐτοῖς, " Υπάγετε εἰς τὴν πόλιν καὶ ἀπαντήσει ὑμιν " ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθή-" σατε αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθη, εἴπατε τῷ οἰκο-14 " δεσπότη, "Οτι ο διδάσκαλος λέγει, Ποῦ έστι το " κατάλυμα, όπου τὸ πάσχα μετὰ τῶν μαθητῶν μου " φάγω; καὶ αὐτὸς ὑμῶν δείξει ἀνώγεον μέγα ἐστρω-15 " μένον ετοιμον εκεί ετοιμάσατε ήμιν." Καὶ εξήλ-16 θον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εδρον καθώς είπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

• Matt. 26. t Joh. 13. 21. Psal.

*Καὶ όψίας γενομένης έρχεται μετὰ τῶν δώδεκα: 17 20. Luc.22. t καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰη-18 σούς, " 'Αμὴν λέγω ὑμίν, ὅτι εἶς έξ ὑμῶν παραδώσει 41. 9. Act. " με, ὁ ἐσθίων μετ' ἐμοῦ." Οἱ δὲ ἦρξ**αντο λυπεῖσθαι**, 19 καὶ λέγειν αὐτῷ εἶς καθ' εἶς, " Μή τι έγώ;" καὶ ἄλλος, "Μή τι έγώ;" 'Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 20 " Είς έκ των δώδεκα, ὁ έμβαπτόμενος μετ' έμοῦ είς

u Matt. 26. "τὸ τρυβλίον. το μεν υίος τοῦ ἀνθρώπου ὑπάγει, 21 24. Luc.22. 22. Joh. 13. " καθώς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπω 18. " έκείνω, δι' οδ ὁ υίὸς τοῦ ἀνθρώπου παραδίδοται.

" καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος."

*Καὶ ἐσθιόντων αὐτῶν, λαβών ὁ Ἰησοῦς ἄρτον,: x Matt. 26. 26. Luc. 22. 19. 1 Cor. εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς καὶ εἶπε. "Λά-11. 23. " βετε, φάγετε, τοῦτό έστι τὸ σῶμά μου." Καὶ λα- 3 βων το ποτήριον, εύχαριστήσας έδωκεν αυτοίς καὶ

> 19. els kab els, for els kab ενα. Beza wrote είς κάθ είς for els kai elra els. See John viii. 9. Rom. xii. 5.

> 22. ἐσθιόντων might be either while they were eating, or when they had eaten. Clarke.

> Ibid, páyere is wanting in many MSS.

23. It appears from hence, that at the passover each person had not a separate cup, but all drank out of the same cup: and it is said by R. Mordechai, that twenty-two persons might drink out of the same cup. Thes. Crit. Sacr. part. I. p. 199.

24 έπιον έξ αύτοῦ πάντες καὶ είπεν αύτοις, "Τοῦτό " έστι τὸ αξμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ 25 " πολλῶν ἐκχυνόμενον. ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι " οὐ μὴ πίω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἔως τῆς " ήμέρας έκείνης, όταν αὐτὸ πίνω καινὸν έν τῆ βασι-" λεία τοῦ Θεοῦ."

26 ΥΚαὶ ὑμνήσαντες ἐξηλθον εἰς τὸ ὅρος τῶν Ἐλαιῶν. γ Matt. 26. 27 * καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, ""Ότι πάντες σκανδα-39. Joh. " λισθήσεσθε εν εμοὶ εν τῆ νυκτὶ ταύτη· ὅτι γέγρα- 2 Matt. 26.

" πται, ' Πατάξω τον ποιμένα, καὶ διασκορπισθήσε-31. Jun. 16.

28" ται τὰ πρόβατα.' "ἀλλὰ μετὰ τὸ ἐγερθῆναί με, $^{32. \ Zach.}_{13. \ 7.}$ 29 " προάξω ύμας είς την Γαλιλαίαν." b O δε Πέτρος 16.7. Matt. 26.

έφη αὐτῷ, " Καὶ εἰ πάντες σκανδαλισθήσονται, άλλ' 32. et 28.

30 " οὐκ ἐγώ." καὶ λέγει αὐτῷ ὁ Ἰησοῦς, " Αμὴν h Matt. 26. " λέγω σοι, ὅτι σήμερον ἐν τῆ νυκτὶ ταύτη, πρὶν ἡ $^{33. \, \text{Luc.} 22.}$

31 " δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήση με." d'O δè Matt. 26. έκ περισσοῦ έλεγε, " Μαλλον έαν με δέη συναποθα-34 Joh. 13. " νειν σοι, ου μή σε ἀπαρνήσομαι." 'Ωσαύτως δὲ a Job. 13. καὶ πάντες έλεγον.

«ΚΑΙ ξρχονται είς χωρίον, οδ τὸ ὄνομα Γεθση- « Matt. 26. μανη καὶ λέγει τοις μαθηταίς αυτού, "Καθίσατε 39. Joh. 18.

33 " ὧδε, ξως προσεύξωμαι." Καὶ παραλαμβάνει τὸν 1 Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην μεθ έαυτοῦ.

34 Καὶ ἦρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. Γκαὶ λέγει 1 Ματι. 26. αὐτοῖς, " Περίλυπός ἐστιν ἡ ψυχή μου ἔως θανάτου 44. Joh. 12.

35" μείνατε ὧδε καὶ γρηγορεῖτε." 8 Καὶ προελθών μι- $^{27}_{8}$ Luc. 22. κρου, έπεσεν έπὶ τῆς γῆς, καὶ προσηύχετο, ἵνα εἰ δυ-41.

27. The words ἐν ἐμοὶ ἐν τῆ σαι. Before the second cockrunti raing are wanting in many crowing, which was said to be MSS.

at three in the morning. See xiii. 35.

30. πρὶν ή δὶς ἀλέκτορα φωνή-

1 Joh. 6.38. νατόν ἐστι, παρέλθη ἀπ' αὐτοῦ ἡ ώρα καὶ ἔλεγεν, 36

" 'Αββὰ ὁ πατὴρ, πάντα δυνατά σοι. παρένεγκε τὸ

" ποτήριον ἀπ' ἐμοῦ τοῦτο ἀλλ' οὐ τί ἐγὰ θέλω,

1 Matt. 26. " ἀλλὰ τί σύ." ¹Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς 37

40. Luc.
22. 45. καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, " Σίμων, καθεύ
1 Gal. 5. 17. " δεις ; οὐκ ἴσχυσας μίαν ώραν γρηγορῆσαι ; * γρη- 38

" γορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πει
" ρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ

" ἀσθενής." Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν 39

αὐτὸν λόγον εἰπών. καὶ ὑποστρέψας εὖρεν αὐτοὺς τὸ

πάλιν καθεύδοντας 'ἤσαν γὰρ οἱ ὀψθαλμοὶ αὐτῶν

βεβαρημένοι, καὶ οὐκ ἤδεισαν τί αὐτῷ ἀποκριθῶσι.

Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, " Καθεύ- μι " δετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἀπέχει, ἢλθεν ἡ " ὥρα· ἰδοὺ, παραδίδοται ὁ υἰὸς τοῦ ἀνθρώπου εἰς τὰς " χεῖρας τῶν ἁμαρτωλῶν. ἐγείρεσθε, ἄγωμεν· ἰδοὺ, μι " ὁ παραδιδούς με ἦγγικε."

1 Matt. 26. 1 Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται 13
47. Luc. 22.
47. Joh. 18. Ἰούδας, εἶς ὧν τῶν δώδεκα, καὶ μετ αὐτοῦ ὅχλος πο3. λὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. δεδώκει 14
δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς, λέγων, "*Ον "ἀν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπα12. Sam. "γάγετε ἀσφαλῶς." ™Καὶ ἐλθὼν, εὐθέως προσελ-15
13. Θὼν αὐτῷ λέγει, " Ῥαββὶ, ῥαββί·" καὶ κατεφίλησεν

36. 'Αββᾶ. See Gal. iv. 6.
41. ἀπέχει. Sufficit. So Anacreon, ἀπέχει: βλέπω γὰρ αὐτήν.
XXVIII. penult. Herodotus also writes καί μοι παρέχει νῦν ὑμέων ἄρχειν, III. Beza, Raphel.

44. ἀσφαλῶs. Elsner translates it without danger or fear of a rescue: but it probably means securely, in safe custody. See Acts xvi. 23.

46 αὐτόν· οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.

47 Εἶς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν
48 αὐτοῦ τὸ ἀτίον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "ʿΩς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ
49" ξύλων συλλαβεῖν με; καθ ἡμέραν ἤμην πρὸς ὑμᾶς
" ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· αἰλλ' n Psal. 22.
50" ἵνα πληρωθῶσιν αὶ γραφαί." °Καὶ ἀφέντες αὐτὸν Εsa. 53. 13.
51 πάντες ἔφυγον. καὶ εἶς τις νεανίσκος ἡκολούθει αὐτῷ, 56. Luc. 24.
περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν ο Job. 19.
52 αὐτὸν οἱ νεανίσκοι· ὁ δὲ καταλιπὼν τὴν σινδόνα γυ- 13. Psal.
μνὸς ἔφυγεν ἀπ' αὐτῶν.

53 P ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα P Matt. 26. καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρε-54 Joh. 18. 54 σβύτεροι καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μα-13. 24. κρόθεν ἡκολούθησεν αὐτῷ ἔως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, 55 καὶ θερμαινόμενος πρὸς τὸ φῶς. Φοὶ δὲ ἀρχιερεῖς καὶ Matt. 26. ὅλον τὸ συνέδριον εζήτουν κατὰ τοῦ Ἰησοῦ μαρτυ-59. Αct. 6. ρίαν, εἰς τὸ θανατῶσαι αὐτόν καὶ οὐχ εῦρισκον. 56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατὰ αὐτοῦ, καὶ ἰσαι αἱ

51. This has been said to be St. John by Ambrose, Gregory, Bede, &c. It is opposed by Tillemont, *Mémoires*, tom. I. p.1082.and Casaubon adl. Epiphanius seems to have thought it was James, the brother of our Lord. Vol. I. p. 1045. So also Theophylact: and Petrus de Natalibus said it was James, who was mistaken for our Lord

from his likeness, IV. 108.

52. γυμνός. Perhaps he had only his under garment on.

54. φωs is used for a fire in Xen. Cyrop. VII. 5. 27.

56. oir low is said to mean, not sufficient to condemn him, by Budæus, Grotius, Heupelius: but it more probably means, not consistent with each other: H. Stephens, Wolfius.

μαρτυρίαι οὐκ ἦσαν. καί τινες ἀναστάντες ἐψευδο- 57 μαρτύρουν κατ' αὐτοῦ, λέγοντες, "" Ότι ἡμεις ἡκού-58 Joh. 2. 19. " σαμεν αὐτοῦ λέγοντος, "Οτι έγω καταλύσω τὸν " ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμε-" ρῶν ἄλλον ἀχειροποίητον οἰκοδομήσω." Καὶ σύδες * Matt. 26. ούτως ἴση ἡν ἡ μαρτυρία αὐτῶν. * Καὶ ἀναστὰς ὁ 60 άρχιερεύς είς τὸ μέσον, έπηρώτησε τὸν Ἰησοῦν, λέγων, " Οὐκ ἀποκρίνη οὐδέν; τί οδτοί σου καταμαρt Esa. 53.7. " τυροῦσιν;" t'O δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. 61 Act. 8. 32. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῶ. u Dan. 7.10. "Σὺ εἶ ὁ Χριστὸς, ὁ υίὸς τοῦ εὐλογητοῦ;" "Ο δέ6: Matt. 16. 'Ιησούς είπεν, " Έγω είμι. καὶ ὅψεσθε τὸν υίον τοῦ 27. et 24. 30. et 25. " ἀνθρώπου καθήμενον έκ δεξιών της δυνάμεως, καὶ 31. et 26. 64. Luc. 21. 27. ct 22. ερχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ." Ο δεό; 69. Act. 1. 11. 1Thess άρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει, "Τί 4.10. 2 Thess. 1. " έτι χρείαν έχομεν μαρτύρων; ήκούσατε της βλα-ω 10. Apoc. " σφημίας· τί ύμιν φαίνεται;" Οι δε πάντες κατέ-1. 7. x Job. 16. κριναν αὐτὸν εἶναι ενοχον θανάτου. * Καὶ ἤρξαντό6 10. Esn. 50. 6. Matt. 26. Τίνες έμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον 67. Joh. 19. αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, " Προ-" φήτευσον" καὶ οἱ ὑπηρέται ραπίσμασιν αὐτὸν έβαλλον.

γ Matt. 26. γ Καὶ ὅντος τοῦ Πέτρου ἐν τἢ αὐλἢ κάτω, ἔρχεται 658,69. Luc.
22.55. Joh. μία τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν 6;
18. 16. Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, " Καὶ " σὰ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα." 'Ο δὲ ἠρ-68 νήσατο λέγων, " Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὰ λέ-" γεις." Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ

^{57.} See note at xiii. 2.

^{68.} Oùk olda, I know him not. See ver. 71.

69 άλέκτωρ έφώνησε. * Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν * Μαιι. 26. πάλιν, ἦρξατο λέγειν τοι̂ς παρεστηκόσιν, "Οτι οὖτος 58. Joh. 18.

70" έξ αὐτῶν έστιν." ὁ δὲ πάλιν ἡρνεῖτο. Καὶ μετὰ 25. μικρον πάλιν οἱ παρεστώτες έλεγον τῷ Πέτρω, "'Α-" ληθώς έξ αὐτών εί και γαρ Γαλιλαίος εί, και ή

7ι " λαλιά σου ὁμοιάζει." 'Ο δὲ ἦρξατο ἀναθεματίζειν καὶ ὀμνύειν, ""Οτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν

- 72 " λέγετε." * Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. καὶ * Μαιι. 26. άνεμνήσθη ὁ Πέτρος τοῦ ῥήματος, οῦ εἶπεν αὐτ $\hat{\varphi}$ ὁ $^{34,75.\,\mathrm{Luc}}_{2.61.\,\mathrm{Job}}$. Ἰησοῦς, ""Οτι πρὶν ἀλέκτορα φωνήσαι δὶς, ἀπαρ-18. 27. " νήση με τρίς." καὶ ἐπιβαλών ἔκλαιε.
- b ΚΑΙ εὐθέως ἐπὶ τὸ πρωὶ συμβούλιον ποιήσαντες b Psal. 2. 2. οί άρχιερείς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, Luc. 22. 66. καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγ- Joh. 18. 28. $_2$ καν καὶ παρέδωκαν τ $\hat{\varphi}$ Πιλάτ φ . c καὶ ἐπηρώτησεν $^{c}_{c}$ Matt. $_{27}$. αὐτὸν ὁ Πιλάτος, "Σὰ εἶ ὁ βασιλεὰς τῶν Ἰουδαίων;" 2, 11. Luc. 2 23. 3. Joh.

3 Ο δε αποκριθείς είπεν αὐτῷ, "Σὺ λέγεις." Καὶ κατ-18.33.

- 4 ηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά· δὲ Πιλάτος 4 Matt. 27. πάλιν έπηρώτησεν αὐτὸν, λέγων, "Οὐκ ἀποκρίνη οὐ-13. Joh. 19.
- 5 " δέν; ίδε, πόσα σου καταμαρτυροῦσιν." 'Ο δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ώστε θαυμάζειν τὸν Πιλάτον.

6 ° Κατὰ δὲ ἐορτὴν ἀπέλυεν αὐτοῖς ἔνα δέσμιον, ὅν-15. Luc. 23. 7 περ ἢτοῦντο. την δὲ ὁ λεγόμενος Βαραββᾶς μετὰ 39.
Το Ματτ. 27.

70. δμοιάζει, is like to their speech.

72. ἐπιβαλών. Theophylact \$875, επικαλυψάμενος την κεφαλήν, ή ἀντὶ τοῦ ἀρξάμενος μετὰ σφοδρόryros. So Salmasius, Bos, Elsnerus, Wolfius, Krebsius. Cum se foras proripuisset, Beza, L. de πρωί means six o'clock.

Dieu, Raphel. Casaubon approves of either the first, or quum hoc animadvertisset. Respiciens ipsum, Hammond, Pa-

CHAP. XV. 1. If we compare xiii. 35.

16. Luc. 23. τῶν συστασιαστῶν δεδεμένος, οἶτινες ἐν τῆ στάσει 19. Joh. 18. φόνον πεποιήκεισαν. καὶ ἀναβοήσας ὁ ὅχλος ἦρξατο 8 αἰτεῖσθαι, καθώς ἀεὶ ἐποίει αὐτοῖς. ὁ δὲ Πιλάτος ο απεκρίθη αὐτοῖς λέγων, "Θέλετε ἀπολύσω ὑμῶν τὸν " βασιλέα τῶν Ἰουδαίων;" Ἐγίνωσκε γὰρ ὅτι διὰ 10 5 Matt. 27. Φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερείς. 5 οἱ δέιι 20. Luc. 23. 18. Joh. 18. άρχιερείς ἀνέσεισαν τον ὅχλον, ἵνα μᾶλλον τον Βαρ-40. Act. 3. αββαν ἀπολύση αὐτοῖς. ὁ δὲ Πιλάτος ἀποκριθεὶς 11 πάλιν είπεν αὐτοῖς, "Τί οὖν θέλετε ποιήσω ον λέγετε " βασιλέα τῶν Ἰουδαίων;" Οἱ δὲ πάλιν ἔκραξαν, ιξ " Σταύρωσον αὐτόν." 'Ο δὲ Πιλάτος ἔλεγεν αὐτοις, 14 "Τί γὰρ κακὸν ἐποίησεν;" Οι δὲ περισσστέρως h Matt. 27. έκραξαν, "Σταύρωσον αυτόν." h'O δè Πιλάτος βαν-ι; 26. Joh. 19. λόμενος τῷ ὄχλῷ τὸ ἰκανὸν ποιῆσαι, ἀπέλυσεν αὐτοις του Βαραββάν και παρέδωκε του Ίησουν, φρα-

γελλώσας, ἵνα σταυρωθῆ.

1 Matt. 27.

1 Oi δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐ-16

27. Joh.19.
λῆς, ὅ ἐστι πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν

σπεῖραν, καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτι-17

θέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, καὶ ἤρ-16
ξαντο ἀσπάζεσθαι αὐτὸν, "Χαῖρε, βασιλεῦ τῶν Ἰον
" δαίων" καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ,19

καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Καὶ ὅτε ἐνέπαιξαν αὐτὸν τὰ ἰμάτια τὰ

τὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἰμάτια τὰ

7. ἐν τῆ στάσει. Josephus mentions two seditions at the beginning of Pilate's government, in which there was much bloodshed: and since they arose from a love of liberty, we may suppose that Barabbas was po-

pular, and his release was much desired. Antiq. XVIII. 3. 2.

14. περισσοτέρως. The true reading is probably περισσώς.

16. See note at Matt. xxvii.

ἴδια καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν.

21 k καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρη- k Matt. 27.
ναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα 'Αλεξάνδρου 26.

καὶ 'Ρούφου, ίνα ἄρη τὸν σταυρὸν αὐτοῦ.

22 ¹ΚΑΙ φέρουσιν αὐτὸν ἐπὶ Γολγοθὰ τόπον, ὅ ἐστι¹ Matt. 27. 33. Luc. 23. 23 μεθερμηνευόμενον, κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ 33. Joh. 19. 24 πιεῖν ἐσμυρνισμένον οἶνον ὁ δὲ οὐκ ἔλαβε. ™ Καὶ ™ Ps. 22. σταυρώσαντες αὐτὸν, διεμέριζον τὰ ἰμάτια αὐτοῦ, 27. 35. 25 βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρη. ⁿ ἦν δὲ ὥρα Joh. 19. 23. 26 τρίτη, καὶ ἐσταύρωσαν αὐτόν. ⁰ Καὶ ἢν ἡ ἐπιγραφὴ ¼5. Luc. 23. 34. 19. 19. 27. τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, " Ὁ βασιλεὺς τῶν ¼4. Joh. 19. 27. Ἰουδαίων." Ϸ Καὶ σὺν αὐτῷ σταυροῦσι δύο λη - ο Matt. 27. 37. Luc. 23. 28 στὰς, ἔνα ἐκ δεξιῶν καὶ ἔνα ἐξ εὐωνύμων αὐτοῦ. ٩καὶ 38. Joh. 19. ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, 'Καὶ μετὰ ἀνόμων Ϸ Matt. 27. 38. Luc. 23. 29 ' ἐλογίσθη.' ¹ Καὶ οἱ παραπορευόμενοι ἐβλασφή - 32. μουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέ - 12. Luc. 22. γοντες, "Οὐαὶ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν τραὶ. 22. 7. εί 69. 20. 30. ἡμέραις οἰκοδομῶν. σῶσον σεαυτὸν, καὶ κατάβα et 109. 25. Μatt. 27. 30. "ἡμέραις οἰκοδομῶν. σῶσον σεαυτὸν, καὶ κατάβα et 109. 25. Μatt. 27. 30. "ἡμέραις οἰκοδομῶν." Ομοίως δὲ καὶ οἱ ἀρχιερεῖς 39. Luc. 23.

21. 'Ρούφου. S. Paul salutes Rufus and his mother in Rom. xvi. 13, at which time they were living at Rome; and S. Mark's Gospel was probably published at Rome, which may account for the mention of Rufus in this place. Simon was probably a disciple of Jesus, and therefore singled out to carry his cross.

23. This was a custom observed towards criminals, and said to be founded on Prov. xxxi. 6. We find in the Talmud, "Prodeunti ad suppli"cium capitis potum dederunt,

"granum thuris in poculo vi"ni, ut turbaretur intellectus
"ejus." Lightfoot. See Matt.
xxvii. 34. Newcome observes
that this action did not contradict the declaration of Jesus in
xiv. 25, for the Jews did not
consider ofor as wine; he quotes
Spartianus, "Jussit vinum in
"expeditione neminem bibere:
"sed aceto universos esse con"tentos."

25. ἢν δὲ ἄρα τρίτη. Some have separated this from καὶ ἐσταύρωσαν αὐτὸν, and connected it with what goes before.

έμπαίζοντες πρὸς άλλήλους μετὰ τῶν γραμματέων 35. supr. 14. 58. Joh. 2. 19. ἔλεγον, " Αλλους ἔσωσεν, έαυτον ου δύναται σῶσαι.

" ὁ Χριστὸς ὁ βασιλεύς τοῦ Ἰσραὴλ καταβάτω νῦν 32 " ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν."

* Matt. 27. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ώνείδιζον αὐτόν. *Γε-33 νομένης δὲ ώρας εκτης, σκότος εγένετο εφ' όλην τὴν 44. t Psal. 22.1. γην, έως ώρας έννάτης ' καὶ τη ώρα τη έννάτη έβό-34 Matt. 27. ησεν ὁ Ἰησοῦς φωνη μεγάλη, λέγων, " Ἐλωί, Ἐλωί, 46.

" λαμμα σαβαχθανί;" δ έστι μεθερμηνευόμενον, "'0

" Θεός μου, ὁ Θεός μου, εἰς τί με έγκατέλιπες;" Καὶ; τινές των παρεστηκότων ακούσαντες, έλεγον, "'Ιδού

u Psal. 69. " Ἡλίαν φωνεί." υ Δραμών δὲ είς, καὶ γεμίσας 36 21. Joh. 19. σπόγγον όξους, περιθείς τε καλάμφ, επότιζεν αυτον, 29. λέγων, " Αφετε, ίδωμεν εί έρχεται 'Ηλίας καθελείν " αὐτόν."

* 'Ο δε 'Ιησούς άφεις φωνήν μεγάλην, εξέπνευσε. " × Matt. 27. 50. Luc. 23. 46. Joh. 19. γ καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ 3³ 30. γ 2 Par. 3. άνωθεν εως κάτω. 2 Ἰδων δε ο κεντυρίων ο παρ-39 14. Matt. εστηκώς έξ έναντίας αὐτοῦ, ὅτι οὕτω κράξας ἐξέπνευ-27. 51. Luc. 23.45. z Matt. 27. σεν, είπεν, " 'Αληθώς ὁ ἄνθρωπος οῦτος υἰὸς ἡν 54. Luc. 23. " Θεοῦ." " Ησαν δὲ καὶ γυναίκες ἀπὸ μακρόθεν κ 47. a Matt. 27. θεωρούσαι, έν αις ήν και Μαρία ή Μαγδαληνή και 55. Luc. 23. Μαρία ή τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωση μήτης b Luc. 8. 2, καὶ Σαλώμη, bαὶ καὶ ὅτε ἢν ἐν τῆ Γαλιλαία, ἡκολού-μ θουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αί συναναβασαι αὐτῷ εἰς Ἱεροσόλυμα.

· Καὶ ήδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὅς: c Matt. 27. 57. Luc. 23. 50. Joh. 19. έστι προσάββατον, ἦλθεν Ἰωσὴφ ὁ ἀπὸ ᾿Αριμαβαίας. 3 38.

> 40. τοῦ μικροῦ. S. Paul uses μείζων and ελάσσων for clder and been the wife of Zebedee. younger. Rom. ix. 12.

Ibid. Σαλώμη is said to have Compare Matt. xxvii. 56.

εὐσχήμων βουλευτης, δς καὶ αὐτὸς ἢν προσδεχόμενος την βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσηλθε πρὸς 44 Πιλάτον, καὶ ἢτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι 45 ἀπέθανε καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο 46 τὸ σῶμα τῷ Ἰωσήφ. ⁴ καὶ ἀγοράσας σινδόνα, καὶ Ματι. 27. καθελὼν αὐτὸν, ἐνείλησε τῷ σινδόνι. καὶ κατέθηκεν 53. Joh. 19. αὐτὸν ἐν μνημείῳ, ὁ ἢν λελατομημένον ἐκ πέτρας 41, 42. καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωση ἐθεωρουν ποῦ τίθεται.

6 °K AI διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγ- ° Ματι. 28. δαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἡγό- 1. Joh. 20. 2 ρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ τὸ λίαν πρωὶ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνη- 3 μεῖον, ἀνατείλαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἐαυτὰς, "Τίς ἀποκυλίσει ἡμῦν τὸν λίθον ἐκ τῆς θύρας 4 "τοῦ μνημείου;" Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι 5 ἀποκεκύλισται ὁ λίθος ἡν γὰρ μέγας σφόδρα. Γκαὶ Ματι. 28. εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθή- 12.

43. εὐσχήμων seems to mean a person of condition. See Acts xiii. 50. xvii. 12.

Ibid. βουλευτής, Decurio. Vulg. Casaub. But from Luke xxiii. 51. he would seem to have been a member of the council or sanhedrim at Jerusalem. Theophylact says that his office was to take care of the market.

44. ἐθαύμασεν ελ. Raphel gives similar instances of ελ for δτι after θαυμάζειν from Xeno-

phon and Herodotus. Krebsius does the same from Josephus.

46. ἐκ πέτρας. According to Salmasius, this does not mean cut out of a rock, but made of wrought stone. Ad Solin. p. 851.
CHAP. XVI.

4. ἢν γὰρ μέγας σφόδρα. This is to be connected with τίς ἀποκυλίσει κ.τ.λ. See xi. 13.

εἰs τὸ μνημεῖον. This seems not to agree with Matt. xxviii.
 where we read that the angel was sitting on the stone,

μενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευε Ματι. 28. κήν καὶ ἐξεθαμβήθησαν. ε ὁ δὲ λέγει αὐταῖς, "Μηδ
5. Luc. 24. " ἐκθαμβεῖσθε. 'Ιησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν
" '

" ἐσταυρωμένον ἢγέρθη, οὐκ ἔστιν ὧδε ὁ τόπος h 14. 28. "ὅπου ἔθηκαν αὐτόν. h ἀλλ' ὑπάγετε, εἴπατε τοις; h 14. 28. "μαθηταίς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς 10. Act. 1. 3. ct 13. 31. "εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἰιλαίτον τοις "πεν ὑμιν" ἡ Καὶ ἐξελθοῦσαι ταχὰ ἔφυγον ἀπὸδ h Luc. 24. 9. Joh. 20. τοῦ μνημείου εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις καὶ οὐδενὶ οὐδεν εἶπον, ἐφοβοῦντο γάρ.

k Joh. 20. k 'Αναστὰς δὲ πρωΐ πρώτη σαββάτου ἐφάνη πρῶ-9
14, 16.
Luc. 8. 2. τον Μαρία τῆ Μαγδαληνῆ, ἀφ' ἡς ἐκβεβλήκει ἐπτὰ
δαιμόνια. ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' 12
αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. κἀκείναι 11
ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν.

1 Luc. 24. 1 Μετὰ δὲ ταῦτα δυσὶν έξ αὐτῶν περιπατοῦσιν έφα-12 13. νερώθη ἐν ἐτέρα μορφῆ, πορευομένοις εἰς ἀγρόν. κά-13 κεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς οὐδὲ ἐκεί-

which he had rolled ἀπὸ τῆς θύρας. But a μνημείον consisted of two parts, the sepulchre, or inner part, where the bodies were deposited, the entrance to which was closed with a stone; and the outer approach or vestibule. The stone therefore was rolled from the mouth of the sepulchre, but was still within the vestibule, into which the women entered, and saw the angel. See John xx. 1, which reconciles Matthew and Mark. See Wolfius.

8. ταχύ is wanting in most MSS.

Ibid. οὐδὲν εἶπον. i. e. they told no one on the road.

 For the genuineness of the remaining part of this Gospel, see Mill in his edition of the New Testament.

Ibid. This appearance of Jesus to Mary Magdalene is told at length in John xx. 14, &c.

12. dvolv. Some have thought these were not the two mentioned by S. Luke xxiv. 13, who went to Emmaus; because Mark adds, that the disciples did not believe them. But perhaps some believed and some doubted, as in Matt. xxviii. 17.

13. oide exclusis exiorerom. This seems to contradict Luke xxiv. 33—36. Theophylact says

14 νοις ἐπίστευσαν. ^mΥστερον ἀνακειμένοις αὐτοῖς τοῖς m Luc. 24. ένδεκα έφανερώθη, καὶ ώνείδισε την απιστίαν αὐτῶν 19. 1 Cor. καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν έγη-15.5,7. 15 γερμένον οὐκ ἐπίστευσαν. "Καὶ εἶπεν αὐτοῖς, "Πο- n Matt. 28. " ρευθέντες εἰς τὸν κόσμον ἄπαντα, κηρύξατε τὸ εὐ- 16. 16" αγγέλιον πάση τῆ κτίσει. ο πιστεύσας καὶ βαπ-ο Joh 3.18, " τισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθή- 48. 17" σεται. ^Pσημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρα- P Luc. 10. " κολουθήσει' εν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι' 16. et 8. 7. 18 " γλώσσαις λαλήσουσι καιναίς. ⁹όφεις άροῦσι. καν 2.4. et 16. " θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει ἐπὶ 16. et 19.6. " ἀρρώστους χείρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν." 10, 28. $^{\text{r'}}$ Ο μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνε $-\frac{19.\,\text{Act.}}{3.\,\text{8}.}$ λήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ ^{r Psal. 110.} 20 Θεοῦ· ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ 50,51. Act. 1.2,3,9.

Κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ Λετ. 14.3.

that by rois λοιποίς Mark did not mean the apostles.

τῶν ἐπακολουθούντων σημείων. ᾿Αμήν.

14. τοις ένδεκα. But there were only ten, for Thomas was not there. See John xx. 24. So Xenophon calls the tyrants ol τριάκοντα, after Critias and Hippomachus had been killed. Hellen. II. 4. 24.

16. σωθήσεται, will be put in the way of salvation: he will be released from all his former sins, and at the moment of his baptism will be in a state of salvation, and reconciled with God.

Ibid. κατακριθήσεται. This does not necessarily mean that he will be punished for his unbelief as a positive and specific sin; but he was born under a sentence of condemnation, and if he does not believe in Christ, he rejects the only means of having that sentence removed. He that does not believe in Christ, will have the sentence executed which was already hanging over him. See John iii. 17, 18. 36. v. 24. viii. 24. xii. 47, &c.

17. σημεία. These miracles were very common among believers in the first century, and our Saviour's words were literally fulfilled.

20. πανταχοῦ. This seems to shew that St. Mark did not write his Gospel till many years after the ascension.

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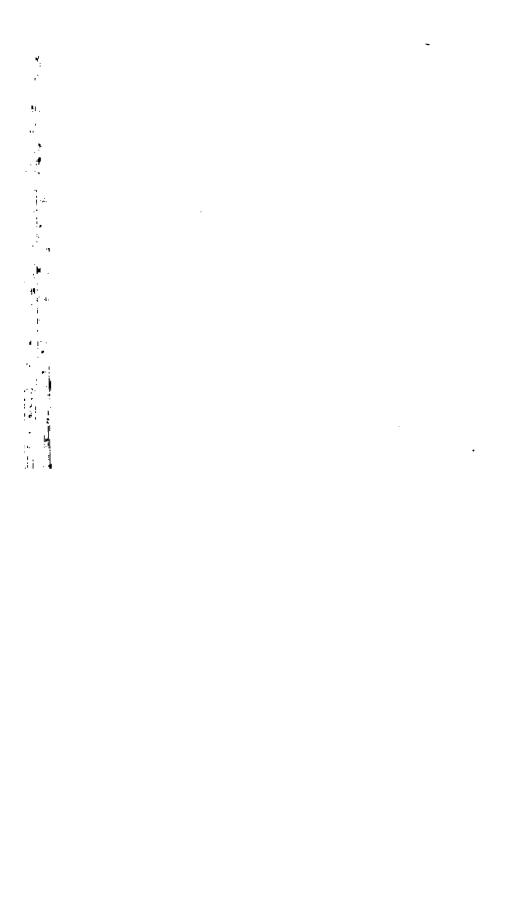
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ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. LUKE.

Luke was a physician, (Col. iv. 14.) and perhaps a proselyte of Antioch. Nothing is known as to the time of his conversion: but he accompanied S. Paul from Troas in 46, (Acts xvi. 10.) and was with him on several occasions afterwards. He probably wrote his Gospel during the imprisonment of S. Paul at Cæsarca, A. D. 53-55; and the Acts during his imprisonment at Rome, A. D. 56-58. He seems to have been particularly connected with the church at Philippi; and the earliest traditions represent him to have died in Achaia.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1 ΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῶν πραγ2 μάτων, 'καθῶς παρέδοσαν ἡμῶν οἱ ἀπ' ἀρχῆς αὐτόπται ' Heb. 2. 3.
3 καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ¹¹ ἔδοξε κάμοὶ, ¹¹ Act. 1. 1.
παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοὶ 4 γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

* ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασι- * Matt. 2.1. λέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, τέξτι Par. 24. ἐφημερίας ᾿Αβιά καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέ- 12. 4, 17.

1. ἐπεχείρησαν ἀνατάξασθαι, the same as ἀνετάξαντυ. Casaubon, Raphel, Krebsius.

Ībid. πεπληροφορημένων. Fully believed. See Rom. iv. 21. xiv. 5. 2 Tim. iv. 17.

Ibid. παρέδοσαν ήμῶν. This seems to shew that St. Luke himself was not an eyewitness.

- 2. τοῦ λόγου. Some ancient and modern commentators have understood this of the personal Logos or Christ: but probably without reason.
- 3. παρηκολουθηκότι. The meaning of this verb is shewn by Raphel to be, mente atque intelligentia consequi.

Ibid. ἄνωθεν. From the beginning. See Acts xxvi. 5.

Ibid. καθεξης might mean, after the others, or, in regular order: probably the latter.

- 3. Θεόφιλε. Theophilus is said to have been third bishop of Cæsarea. Constit. Apost. VII. 46. but this testimony is very doubtful. The epithet κράτιστος is applied to Felix in Acts xxiii. 26. xxiv. 3. and to Festus, xxvi. 25. Theophilus was perhaps a man of some rank at Antioch. Some have supposed it not to be a real name. See Lardner.
- 4. κατηχήθης. This verb, from whence comes our word cate-chism, means, literally, to instruct by word of mouth.
 - 5. ἐφημερίας ᾿Αβία. This was

P 3

2 ver. 60.

Jud. 13. 4.

ρων 'Ααρών, καὶ τὸ ὅνομα αὐτῆς 'Ελισάβετ. ἤσαν 6 δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι. καὶ οὐκ ἤν αὐτοῖς τέκνον, καθότι ἡ 'Ελι-7 σάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 'Εγένετο δὲ ἐν τῷ ἰερα-8 τεύειν αὐτὸν ἐν τῆ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι ΤΕxod. 30. τοῦ Θεοῦ, γκατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυ-9 7. Heb. 9.6. μιάσαι εἰσελθῶν εἰς τὸν ναὸν τοῦ Κυρίου καὶ πῶν 10 πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῆ ὧρα

το πληθος του λαου ην προσευχομενον εξω τη ωρα ² Exod. 30. τοῦ θυμιάματος. ²ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, 11 ἐστώς ἐκ δεξιών τοῦ θυσιαστηρίου τοῦ θυμιάματος.

καὶ ἐταράχθη Ζαχαρίας ἰδων, καὶ φόβος ἐπέπεσεν ἐπ' 12 αὐτόν. *Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, "Μὴ φο-13

" βοῦ, Ζαχαρία διότι εἰσηκούσθη ή δέησίς σου, καὶ

" ή γυνή σου 'Ελισάβετ γεννήσει υίον σοι, καὶ καλέ-

" σεις τὸ ὄνομα αὐτοῦ Ἰωάννην. καὶ ἔσται χαρά σοι 14

" καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῆ γεννήσει αὐτοῦ bNum.6.3." χαρήσονται. bἔσται γὰρ μέγας ἐνώπιον τοῦ Κυ-15

the eighth course: there were twenty-four in all. 1 Chron. xxiv. 10. and each served for one week. Joseph. Antiq. VII. 15. 7.

Ibid. Έλισάβετ. This was the name of Aaron's wife, Exod. vi. 23.

6. ἐνώπιον τοῦ Θεοῦ may be coupled with δίκαιοι οτ πορευόμενοι. In the latter case a comma would be put after πορευόμενοι. See v. 15. 19.

Ibid. Δικαίωμα means any decree, or enactment of a law. See Rom. ii. 26. Heb. ix. 1.

9. ἔλαχε. The priests cast

lots four times a day to decide what office each was to fill. Reland. Antiq. Heb. pag. 193. Having entered into the temple, he had obtained the lot of burning incense.

13. εἰσηκούσθη. It would seem from this that John had prayed to have a son. Theophylact says, that he had been praying for the sins of the people, and that the angel alluded to his son being the forerunner of him who was to take away sin.

Ibid. 'lwarms means, is fe-

" ρίου' καὶ οἶνον καὶ σίκερα οὐ μὴ πίη, καὶ πνεύμα- Jer. 1. 5. " τος άγίου πλησθήσεται έτι έκ κοιλίας μητρός αὐ- Gal. 1. 15.

16" του. ακαὶ πολλούς τῶν υίῶν Ἰσραὴλ ἐπιστρέψει α Μαί. 4. 5. 17 " έπὶ Κύριον τὸν Θεὸν αὐτῶν "καὶ αὐτὸς προελεύ- 14.

" σεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει 'H- Matt. 3. 1.

" λίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ Marc. 9.12.

" ἀπειθείς, έν φρονήσει δικαίων, έτοιμάσαι Κυρίφ

18" λαον κατεσκευασμένον." 'Καὶ εἶπε Ζαχαρίας προς (Gen. 17. τον άγγελον, " Κατὰ τί γνώσομαι τοῦτο; έγω γάρ 17.

" είμι πρεσβύτης, καὶ ή γυνή μου προβεβηκυῖα έν

19" ταις ήμέραις αὐτης." g Καὶ ἀποκριθείς ὁ ἄγγελος g Dan. 8.16. είπεν αυτώ, " Έγω είμι Γαβριηλ ὁ παρεστηκώς ένω- Matt. 18.10.

" πιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλησαι πρός σε,

20 " καὶ εὐαγγελίσασθαί σοι ταῦτα. καὶ ἰδοὺ, ἔση σιω-

"πων καὶ μη δυνάμενος λαλησαι, άχρι ης ημέρας

" γένηται ταῦτα' ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις

" μου, οίτινες πληρωθήσονται είς τον καιρον αὐτῶν."

15. God said to Aaron, olvov καὶ σίκερα οὐ πίεσθε. Levit. x. 9.

Ibid. σίκερα from TOW inebriavit. Παν τὸ μέθην ἐμποιείν δυνάμενον, οὐκ ον δὲ έξ ἀμπελου. Theophylact.

Ibid. Ere. Jam inde. Erasmus. See Raphel, ad l. and at Rom.

v. 6. Bos.

17. ἐν πνεύματι καὶ δυνάμει. i. e. έν δυνάμει πνευματική. Valcken.

in Luc. p. 29.

Ib. ἐπιστρέψαι κ.τ.λ. Valckenaer explains this to mean, Qui dissidia religiosa componat, quæ in ipsas quoque familias penetraverant. So Wolfius. Bos translates the latter part, et rebelles, suadendo justitiam, reddat Domino instructum populum. In Mal. iv. 6. the LXX read, ôs ἀποκαταστήσει καρδίαν πατρὸς πρὸς viór but in Ecclus. xlviii. 10. it is έπιστρέψαι καρδίαν π. π. υ.

18. πρεσβύτης. The commentators on the Koran say, that Zacharias was ninety-nine and Elizabeth eighty-nine years of age. c. 3.

19. Γαβριήλ means a man of God. The name occurs in Dan.

viii, 16. ix. 21.

20. ἀνθ ὧν. Because. See xii. 3. xix. 44. Acts xii. 23. 2 Thess. ii. 10. It is so used by Aristophanes, Plut. ἡ σφῶ ποιήσω τήμερον δοῦναι δίκην, Ανθ ων έμε ζητείτον ενθένδ' άφανίσαι.

Καὶ ἢν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύ- 11 μαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ἐξελθῶν δὲ 12 οὐκ ἢδύνατο λαλῆσαι αὐτοῖς καὶ ἐπέγνωσαν ὅτι ὁπτασίαν ἑώρακεν ἐν τῷ ναῷ καὶ αὐτὸς ἢν διανεύων αὐτοῖς, καὶ διέμενε κωφός. καὶ ἐγένετο ὡς ἐπλήσθη- 13 σαν αὶ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν 14 Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἐαυτὴν μῆ
¹ Ελισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἐαυτὴν μῆ23. Ενα. 4.1.

" Κύριος ἐν ἡμέραις, αἷς ἐπεῖδεν ἀφελεῦν τὸ ὅνειδός μου ἐν ἀνθρώποις."

ΈΝ δὲ τῷ μηνὶ τῷ ἔκτῷ ἀπεστάλη ὁ ἄγγελος:6
Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἡ

1 Μαιτ.1.18. ὅνομα Ναζαρὲτ, ἱπρὸς παρθένον μεμνηστευμένην ἀν-27 δρὶ ῷ ὅνομα Ἰωσὴφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὅνομα τῆς παρθένου, Μαριάμ. καὶ εἰσελθὰν ὁ ἄγγελος πρὸς μετὰ αὐτὴν εἰπε, " Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ " σοῦ, εὐλογημένη σὺ ἐν γυναιξίν." 'Η δὲ ἰδοῦσα μη διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὕτος. Καὶ εἶπεν ὁ ἄγγελος: αὐτῆ, " Μὴ φοβοῦ, Μαριάμ· εὖρες γὰρ χάριν παρὰ

 k _{2.21}. Esa. " $τ\hat{\varphi}$ $\Theta \epsilon \hat{\varphi}$. k καὶ ἰδοὺ, συλλήψη ἐν γαστρὶ, καὶ τέξηςι γ.14. Matt. " υἰὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ '**Ιησοῦν**. ¹οὖτος 1 ι Esa. 9. 6.

et 16. 5. et

21. προσδοκῶν. They were waiting for Zachariah to give them the blessing.

23. εἰς τὸν οἶκον αὐτοῦ. He is said to have lived at Hebron.

25. τὸ ὅνειδός μου. For similar expressions see Gen. xvi. 5. xxx. 23. 1 Sam. i. 6. Isaiah iv. 1. Tobit iii. 9.

26. Έκτφ. The sixth month from the conception of Eliza-

beth, v. 36.

27. εξ οίκου Δαβιδ is referred to Ἰωσηφ by Brynæus (de Nat. J. Christi, p. 35.) and Wolfius. See ii. 4. This seems to be confirmed by the repetition of τῆς παρθένου after ὅτομα.

28. κεχαριτωμένη seems to be explained by ευρες χάριν πυρε τῷ Θεῷ in v. 30.

31. Ἰησοῦν. See Matt. i. 21.

" ἔσται μέγας, καὶ υἰος ὑψίστου κληθήσεται καὶ 54.5.
25 αμ.7.12.
" δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ Psal. 132.
11.
33 " πατρὸς αὐτοῦ, " καὶ βασιλεύσει ἐπὶ τὸν οἰκον 'Ια- m Dan. 2.
" κὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ 27. Mich. 4.
7. Esa. 9.7.
34 " ἔσται τέλος." Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον, ι Par. 22.
10. Psal.
35 " Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;" Καὶ 45. 6. et 89.
ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῆ, " Πνεῦμα ἄγιον 5. ι Cor.
" ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις ὑψίστου ἐπισκι- Heb. 1. 8.
" ασει σοι διὸ καὶ τὸ γεννώμενον ἄγιον κληθήσεται
36 " Υίὸς Θεοῦ. καὶ ἰδοὺ, 'Ελισάβετ ἡ συγγενής σου,
" καὶ αὐτὴ συνειληφυῖα υἰὸν ἐν γήρα αὐτῆς καὶ

37 " " ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα." " 18. 27.
38 Εἶπε δὲ Μαριὰμ, "Ἰδοὺ, ἡ δούλη Κυρίου γένοιτό Jer. 32. 17.
Ζαch. 8. 6.
μοι κατὰ τὸ ῥῆμά σου." Καὶ ἀπῆλθεν ἀπ' αὐτῆς Μαtt. 19.

" οὖτος μὴν ἔκτος ἐστὶν αὐτῆ τῆ καλουμένη στείρα:

26.

ο άγγελος.

ø

日間日本 子田子

39 'Αναστάσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν 40 Ἰούδα, καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ

32. κληθήσεται here and in v. 35. means merely shall be. Ibid. Δαβίδ τοῦ πατρὸς αὐτοῦ. If we compare this with v. 34, 35, it proves that Mary must have been descended from David.

36. ή συγγενής σου. The commentators on the Coran say that Elizabeth was aunt to Mary, being the sister of Imram, or Amram, the father of Mary. There are other instances of the tribes of Judah and Levi intermarrying. Thus Aaron (Levi) married Elisheba (Judah), Exod. vi. 23. Numb.

ii. 3. Eleazar (Levi) married the daughter of Putiel (Judah), Exod. vi. 25. A Levite of the family of Judah is mentioned Judg. xvii. 7. Philo Judæus says, that the high priest was obliged to marry a priest's daughter, but the other priests might marry any one of the nation. Vol. II. p. 229. See Witsius, Miscell. vol. II. p. 479. 39. εἰς πόλιν Ἰούδα. Reland

understood the city called 'Io´vτα. Palæst. p. 870. Others
think it was Hebron, which
was in the hill-country of Judah, Josh. xi. 21, and was given

ησπάσατο την Έλισάβετ. καὶ έγένετο ώς ήκουσεν ή 41 Έλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας. ἐσκίρτησε τὸ βρέφος έν τη κοιλία αὐτης καὶ ἐπλήσθη πνεύματος άγίου ή Ἐλισάβετ, καὶ άνεφώνησε φωνή μεγάλη καὶ μ είπεν, "Εύλογημένη συ έν γυναιξί, και εύλογημένος " ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο, δ " ίνα έλθη ή μήτηρ τοῦ κυρίου μου πρός με; ίδού# " γὰρ, ώς έγένετο ή φωνή τοῦ ἀσπασμοῦ σου εἰς τὰ " ὧτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν " τῆ κοιλία μου. καὶ μακαρία ἡ πιστεύσασα, ὅπιξ " έσται τελείωσις τοις λελαλημένοις αυτή παρά Κυp i Sam. 1. " ρίου." 11. Gen. 30. 13. Καὶ εἶπε Μαριὰμ, "Μεγαλύνει ή ψυχή μου τὸν β q Gen. 17.7. Exod. 20. 6. " Κύριον, καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷς Psal. 103. " τῷ σωτῆρί μου ροτι ἐπέβλεψεν ἐπὶ τὴν ταπείνω- β r Esa. 29. 14. et 51. 9. " σιν της δούλης αὐτοῦ. ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μα-Ps. 33. 10. " καριοῦσί με πᾶσαι αὶ γενεαί ὅτι ἐποίησέ μοι με-η * ι Sam. 2. « γαλεία ὁ δυνατὸς, καὶ ἄγιον τὸ ὅνομα αὐτοῦ· ٩κας: et 12. 18, " αὐτόν. τέποίησε κράτος έν βραχίονι αὐτοῦ· διε-3 19, 21. t Psal. 34. " σκόρπισεν ύπερηφάνους διανοία καρδίας αυτών. 10. 1 Sam. " * καθείλε δυνάστας ἀπὸ θρόνων, καὶ τψωσε ταπα-: 2. 5. u Esa. 30.

et 54. 5. Jer. 31. 3, " τοῦντας έξαπέστειλε κενούς. " ἀντελάβετο 'Ισραίλ: x Gen. 17. " παιδος αὐτοῦ, μνησθηναι ἐλέους, (* καθως ἐλάλησε!)

> to the children of Aaron, xxi. 11. See Tillemont Mémoires, tom. I. p. 316. Beza, L. de Dicu.

et 54. 5.

45. ὅτι ἔσται, because there will be: or the construction might be, blessed is she that hath believed that there will be &c.

48. ταπείνωσιν does not men humility, but low condition.

51. ἐποίησε κράτος. Egregium, forte facinus fecit. Raphel.

Ibid. ὑπερηφάνους διασι Those that are haughty in their minds.

54, 55. There is a manifest

"πρὸς τοὺς πατέρας ἡμῶν,) τῷ ᾿Αβραὰμ καὶ τῷ 19. et 22.
56 " σπέρματι αὐτοῦ εἰς τὸν αἰῶνα." "Εμεινε δὲ Μα-11.
ριὰμ σὺν αὐτῆ ὡσεὶ μῆνας τρεῖς καὶ ὑπέστρεψεν εἰς
τὸν οἰκον αὐτῆς.

57 Τη δε Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν 58 αὐτὴν, καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ 59 έλεος αύτοῦ μετ' αὐτης, καὶ συνέχαιρον αὐτη. * Καὶ - Gen. 17. έγένετο έν τη ογδόη ημέρα, ηλθον περιτεμείν το παι- 12. 3. δίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς 60 αὐτοῦ Ζαχαρίαν. *καὶ ἀποκριθείσα ἡ μήτηρ αὐτοῦ • ver. 13. 61 είπεν, " Ούχὶ, άλλὰ κληθήσεται Ἰωάννης." Καὶ εἶπον προς αυτήν, "Οτι ούδείς έστιν έν τή συγγενεία 62 " σου, δς καλείται τφ ονόματι τούτφ." Ένενευον δε τῷ πατρὶ αὐτοῦ, τὸ τί αν θέλοι καλεῖσθαι αὐτόν. 63 καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων, "'Ιωάννης ο ver. 13. 64 " έστὶ τὸ ὄνομα αὐτοῦ." καὶ έθαύμασαν πάντες. ἀνεφχθη δε τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα 65 αύτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. καὶ ἐγένετο ἐπὶ πάντας φόβος τους περιοικούντας αὐτούς καὶ ἐν ὅλη τη όρεινη της 'Ιουδαίας διελαλείτο πάντα τὰ ρήματα 66 ταῦτα καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῆ καρδία αὐτῶν, λέγοντες, "Τί ἄρα τὸ παιδίον τοῦτο ἔσται;" 67 Καὶ χεὶρ Κυρίου ἢν μετ' αὐτοῦ. Καὶ Ζαχαρίας ὁ πατηρ αὐτοῦ ἐπλήσθη πνεύματος άγίου, καὶ προεφή-

allusion to the last verse of Micah, Δώσει εἰς ἀλήθειαν τῷ Ἰακὼβ, ἔλεον τῷ ἸΑβραὰμ, καθότι ὅμοσας τοῖς πατράσιν ἡμῶν, κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν. Perhaps also to Psalm xcviii. 3. ἐμπήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰα-

κὼβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραήλ. The last passage supports the connecting τῷ ἸΑβραὰμ with μνησθῆναι ἐλέους.

63. λέγων. His verbis. Kreb-

τευσε λέγων, " · Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσ- 68 Matt. 1.21. " ραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ d Ps. 132. " λαώ αὐτοῦ· d καὶ ἡγειρε κέρας σωτηρίας ἡμῦν, ἐνω · Psal. 72. " τῷ οἴκφ Δαβὶδ τοῦ παιδὸς αὐτοῦ· (καθὼς ἐλά-το 12. Jer. 23. " λησε διὰ στόματος τῶν ἀγίων τῶν ἀπ' αἰῶνος προ-Dan. 9. 27. " φητῶν αὐτοῦ') σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ;: " χειρὸς πάντων τῶν μισούντων ἡμᾶς ποιῆσαι ἔλεος; " μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθηναι διαθήκης " άγίας αὐτοῦ, ^fὅρκον ον ώμοσε προς Αβραὰμ του: f Gen. 22. 16. Psal. " πατέρα ήμων, του δουναι ήμιν, ε άφόβως, έκ χειρος; 105. 9. Jeř. 31. 33. Heb. 6. 13. " τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λ**ατρεύειν αὐτῷ ʰἀ**τ; g Heb. 9. " οσιότητι καὶ δικαιοσύνη ένώπιον αύτοῦ πάσας τὰς 14. h I Pet. I. " ήμέρας της ζωής ήμων. i Καὶ σὺ, παιδίον, προφή τ 15. " της ύψίστου κληθήση προπορεύση γάρ προ προσi ver. 17. Mal. 3. 1. " ώπου Κυρίου, έτοιμάσαι όδους αυτού, κ του δούναι et 4. 5. k 3. 3. " γνωσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἀμαρ-1 Mal. 4. 2. " τιῶν αὐτῶν, 1 διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐς: Zocb. 3. 8. " οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ τυνους " ἐπιφᾶνα:? m Esa. 9. 1. « τοις έν σκότει καὶ σκιᾳ θανάτου καθημένοις, τοῦ 43.8. et 49. « κατευθύναι τοὺς πόδας ήμῶν εἰς ὁδὸν εἰρήνης." Matt. 4.16. n Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύμαπ & καὶ ἦν ἐν ταῖς ἐρήμοις, ἔως ἡμέρας ἀναδείξεως αὐτοῦ προς τον Ισραήλ.

73. ὅρκον is in the accusative instead of the genitive on account of δν which follows it, as in Mark vi. 16, Ἰωάννην for Ἰωάννης. Elsner. See Matt. xxi. 42.

75. της ζωης. These words are wanting in several MSS.

77. ἐν ἀφέσει άμαρτιῶν αὐτῶν

is to be coupled with ourspies. John was to tell the people that one was coming who would give salvation by the remission of sins. See iii. 3.

80. ἐν ταῖς ἐρήμοις. Lightfoot understands this merely to mean in the country, as opposed to cities. Ad Matt. iii. 1.

- 2 ΈΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι 2 πᾶσαν τὴν οἰκουμένην. αὕτη ἡ ἀπογραφὴ πρώτη 3 ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν 4 ἰδίαν πόλιν. ο ᾿Ανέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλι-ο Μίch. 5. 8. λαίας, ἐκ πόλεως Ναζαρὲτ, εἰς τὴν Ἰουδαίαν, εἰς πό-1 Sam. 16. λιν Δαβὶδ, ἤτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν 1. et seqq. 5 ἐξ οἴκου καὶ πατριᾶς Δαβὶδ, ἀπογράψασθαι σὺν Μαριὰμ τῆ μεμνηστευμένη αὐτῷ γυναικὶ, οὕσῃ ἐγκύῳ. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἰ 7 ἡμέραι τοῦ τεκεῖν αὐτήν. ρ καὶ ἔτεκε τὸν υἰον αὐτῆς ρ Μatt. 1. τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνεξείνεν αὐτὸν ἐν τῆ φάτνη. διότι οὐκ ἦν αὐτοῖς τό-
 - 8 Καὶ ποιμένες ήσαν έν τῆ χώρα τῆ αὐτῆ, άγραυ-

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πος έν τῷ καταλύματι.

1, 2. The best solution of this difficult passage seems to be, that the names were enrolled several years before the tax was made. Augustus ordered a general census three years before the birth of Christ, when Sentius Saturninus was president of Syria, but no money was paid till twelve years afterwards, when P. Sulp. Quirinius (Κυρήνιος) was president. See Josephus, vol. I. p. 867. II. p. 194. 422. Justin Martyr refers to the tax-roll as existing in his day, p. 65. So does Tertullian, p. 417. 433. These two verses may be paraphrased, Augustus issued a decree, that the inhabitants of the whole Roman empire should have their names enrolled; which enrolment was first completed when P. S. Quirinius was procurator of Judæa.

4. πόλω. John calls it κώμη. vii. 42.

7. ἐν τῷ φάτνη. Justin Martyr says it was in a sort of cave near the village, p. 175. Athanasius also speaks of it as a cave in a field, p. 1227. Origen says that the cave and the manger were to be seen in his time, vol. I. p. 367, as does Eusebius, Dem. Evang. p. 97.

Ibid. κατάλυμα seems to have been an apartment allotted to strangers, not always in an inn, but in a private house. See Mark xiv. 14. Luke xxii.

11.

9 Dan. 7. 10. Apoc.

r 19. 38.

5. 11.

λούντες καὶ φυλάσσοντες φυλακάς της νυκτός έπὶ την ποίμνην αὐτῶν. καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη ο αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς καὶ έφοβήθησαν φόβον μέγαν. καὶ εἶπεν αὐτοῖς ὁ ἄγγε-10 λος, "Μη φοβείσθε ιδού γάρ, εὐαγγελίζομαι ύμιν " χαρὰν μεγάλην, ήτις έσται παντί τῷ λαῷ· ὅτι 11 " έτέχθη ύμιν σήμερον σωτήρ, δε έστι Χριστός Κύ-" ριος, έν πόλει Δαβίδ. καὶ τοῦτο ὑμῶν τὸ σημεῖον 12 " ευρήσετε βρέφος έσπαργανωμένον, κείμενον έν τῆ " φάτνη." ⁹ Καὶ έξαίφνης έγένετο σύν τῷ ἀγγέλφ 13 πλήθος στρατιάς ουρανίου, αινούντων τον Θεον και λεγόντων, "τΔόξα έν ύψίστοις Θεφ, καὶ έπὶ γης 14 Esa. 57. 19. " εἰρήνη· ἐν ἀνθρώποις εὐδοκία." Καὶ ἐγένετο, ὡς 15 Eph. 2. 17. Rom. 5. 1. άπηλθον άπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, "Δι-" έλθωμεν δη έως Βηθλεέμ, καὶ ἴδωμεν τὸ ρημα " τοῦτο τὸ γεγονὸς, δ ὁ Κύριος έγνώρισεν ήμιν." Καὶ ηλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριάμ 16 καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῆ φάτνη. ιδόντες δε διεγνώρισαν περί τοῦ ρήματος τοῦ λαλη- 17 θέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες 18 οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. ἡ δὲ Μαριὰμ πάντα 19 συνετήρει τὰ ἡήματα ταῦτα συμβάλλουσα ἐν τῆ καρ-

^{8.} φυλάσσοντες φυλακάς may be a similar expression to ipoβήθησαν φόβον in v. 9, and many others: but φυλακή is also used for a division of the night. See Matt. xiv. 25.

^{9.} ἐπέστη does not necessarily mean stood above. See iv. 39.

^{14.} ἐν ἀνθρώποις εὐδοκία seems to be the same with εὐδοκεῖ κύριος έν λαφ αὐτοῦ, Psalm exlix. 4. The cause of there being glory in heaven and peace on earth was, that God was reconciled to man. See Alberti.

^{10.} συμβάλλουσα. Sensum et vim horum verborum mente probe

- 20 δία αὐτης. καὶ ἐπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἱς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.
- 21 *ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτε- * Gen. 17.
 μεῖν τὸ παιδίον, †καὶ ἐκλήθη τὸ ὅνομα αὐτοῦ Ἰησοῦς, 3. Joh. 7.
 τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι † 1. 31.
 Μαϊ. 1. 21.
- 22 ^αΚΑΙ ὅτε ἐπλήσθησαν αὶ ἡμέραι τοῦ καθαρισμοῦ ^αLev. 12. 2. αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς
- 23 'Ιεροσόλυμα, παραστήσαι τῷ Κυρίῳ, * καθὼς γέγρα- * Exod. 13.
 πται ἐν νόμῷ Κυρίου, ' Οτι πᾶν ἄρσεν διανοῖγον et 34. 19.
 24 ' μήτραν ἄγιον τῷ Κυρίῳ κληθήσεται' γ καὶ τοῦ et 8. 16, 17.
 δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῷ Κυρίου, 6, 8.

' Ζεῦγος τρυγόνων ἡ δύο νεοσσούς περιστερών.

25 Καὶ ἰδοὺ, ἢν ἄνθρωπος ἐν Ἱερουσαλημ, ῷ ὅνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὕτος δίκαιος καὶ εὐλαβης, προσδεχόμενος παράκλησιν τοῦ Ἰσραηλ, καὶ πνεῦμα 26 ἄγιον ἢν ἐπ' αὐτόν· καὶ ἢν αὐτῷ κεχρηματισμένον

assecuta, or conjiciens, conjectura assecuta. Elsner, Alberti, Krebsius. The words & τῆ καρδία αὐτῆς are to be coupled with συνετήρει. See ii. 51. Palairet. Theophylact takes ρήματα for πράγματα, as in ver. 15.

21. πρό τοῦ συλληφθήναι. See

i. 31. Matt. i. 21.

22. The days of purification were forty. Lev. xii. 2, 4. Κατὰ τὸν νόμον M. may refer either to καθαρισμοῦ or to ἀνήγαγον.

24. The proper offering was a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering: and if she be not able to bring a lamb, then

she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for the sin-offering. Lev. xii. 6—8.

25. Συμεών. The Talmud mentions a Simeon, who was son of Rabbi Hillel the elder. Some have supposed this to be the person here mentioned. See Wolfius, Bibl. Heb. part. II. p. 862. He is said also to have been the father of Gamaliel, mentioned in Acts v. 34.

Ibid. πνεῦμα ἄy. ἦν ἐπ' αὐτόν. This perhaps means, that occasionally he received the gift

of prophecy.

ύπὸ τοῦ πνεύματος τοῦ ἀγίου, μὴ ἰδεῖν θάνατον πρὰ ἡ ἴδη τὸν Χριστὸν Κυρίου. Καὶ ἡλθεν ἐν τῷ πνεύ- : ματι εἰς τὸ ἱερόν καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιήσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἔδεξατο: ἀντὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε, " Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα; ;

" κατὰ τὸ ρημά σου, ἐν εἰρήνη: "ὅτι εἰδον οἱ ὀφθαλ-3 **z** 3. 6. Psal. 98. 2. rsal. 98. 2. 10. " μοί μου τὸ σωτήριόν σου, δ ήτοίμασας κατὰ πρόσ-31 " ωπον πάντων τῶν λαῶν. " Φῶς εἰς ἀποκάλινου: a 1. 68. Esa. 42. 6. « ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ." Kai hr Act. 13.47. Ιωσηφ καὶ ή μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαb Esa. 8. 14. λουμένοις περί αυτού. b καὶ ευλόγησεν αυτούς Συ-4 44. Rom. 9. μεών, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ. 32, 33. 1 Pet. 2. 8. " 'Ιδού, οὖτος κείται είς πτῶσιν καὶ ἀνάστασιν πολ-1 Cor. 1.23, 24.et 2 Cor. " λων έν τῷ 'Ισραὴλ, καὶ εἰς σημείον ἀντιλεγόμενον' 2. 16: Act. (c καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ρομ-:: c Joh. 19. " φαία·) ὅπως αν ἀποκαλυφθώσιν ἐκ πολλών καρ-25. " διῶν διαλογισμοί."

Καὶ ἦν Ἦννα προφητις, θυγάτηρ Φανουηλ, ἐκξ φυλης ᾿Ασήρ· αὐτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἐπτὰ ἀπὸ τῆς παρθε-^{d 1 Sam. 1.} νίας αὐτης· ^d καὶ αῦτη χήρα ὡς ἐτῶν ὀγδοηκοντα-ς: τεσσάρων, ἡ οὐκ ἀφίστατο ἀπὸ τοῦ ἰεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν· καὶ αἴτης:

27. ἐν τῷ πνεύματι. This was one of the occasions when he was inspired.

29. Νιν ἀπολύεις. Nicephorus says that Simeon died as soon as he had finished these words.

Ibid. κατὰ τὸ μῆμά σου. See

v. 26.

34. κείται, destinatus est. See Phil. i. 17. 1 Thess. iii. 3. Ibid. ἀντιλεγόμενον. See Heb. xii. 3.

35. ἐρομφαία. This seems to allude to the death of Jesus.
 37. λατρεύουσα. This merely

αὐτῆ τῆ ὤρα ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύ-39 τρωσιν ἐν Ἱερουσαλήμ. Καὶ ὡς ἐτέλεσαν ἄπαντα

τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γα-

4° λιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. ° Τὸ δὲ ° rer. 52. παιδίον ηὕξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρού-μενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

41 [†]ΚΑΙ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς † Dent. 16. 16. 42 Ἱερουσαλημ τῆ ἐορτῆ τοῦ πάσχα. καὶ ὅτε ἐγένετο 23. 15, 17. ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ Lev. 23. 5.

43 τὸ ἔθος τῆς ἐορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐ-44 τοῦ. νομίσαντες δὲ αὐτὸν ἐν τῆ συνοδία εἶναι, ἦλθον

ημέρας όδον, καὶ ἀνεζήτουν αὐτον ἐν τοῖς συγγενέσι 45 καὶ ἐν τοῖς γνωστοῖς καὶ μὴ εὐρόντες αὐτον, ὑπ-

means, that she was constant in attending in the temple. See xxiv. 53. Acts xxvi. 7. 1 Tim.

38. ἀνθωμολογείτο. This verb is not used elsewhere in N. T. In Psalm lxxix. 13. it signifies laudare; and in Esdr. iii. 11. ἀνθομολόγησις is laudatio. We find ἐξομολογείσθαι in Matt. xi. 25. and ὁμολογείν in Heb. xiii. 15. in the same sense.

39. It seems certain that Joseph and Mary went to Jerusalem at the expiration of forty days from the birth of Jesus, ver. 22; and it appears equally plain from this place, that they went straight from Jerusalem to Nazareth. The flight into Egypt must therefore have happened afterwards;

and Epiphanius is probably right, who says that the magi came when Mary was at Bethlehem in the following year, p. 48. 154. 430. She went to Jerusalem every year, ver. 41.

44. They went a day's journey from Jerusalem without missing him; and when they halted at night, they expected to find him among his relations. The Jews, in returning from the festivals, travelled in large companies, and those of the same town or district kept together. Heinsius and others understood συνοδία to mean relations, persons of the same family; but Krebsius observes, that it may mean merely companions of a journey.

26.

έστρεψαν εἰς Ἱερουσαλημ, ζητοῦντες αὐτόν. Καὶ ψ ἐγένετο μεθ ἡμέρας τρεῖς, εδρον αὐτὸν ἐν τῷ ἰερῷ, καθεζόμενον ἐν μέσφ τῶν διδασκάλων, καὶ ἀκούοντα

ε 4. 22, 32. αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. Ε ἐξίσταντο δὲ πάν-4; Matt. 7. 28. Marc. 1. 22. τες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῆ συνέσει καὶ ταῖς ἀπο-Joh. 7. 15, κρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν ἐ

> καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, " Τέκνον, τί " ἐποίησας ἡμιν οὕτως; ἰδοὺ, ὁ πατήρ σου κάγὰ " ὀδυνώμενοι ἐζητοῦμέν σε." Καὶ εἶπε πρὸς αὐτοὺς, 4 " Τί ὅτι ἐζητεῖτέ με; οὐκ ἥδειτε ὅτι ἐν τοῖς τοῦ πα-

καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ρήματα ταῦτι

1.80. et ἐν τῆ καρδία αὐτῆς. ἰκαὶ Ἰησοῦς προέκοπτε σοφίας:
1.8am. 2. καὶ ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

ΈΝ έτει δὲ πεντεκαιδεκάτφ τῆς ἡγεμονίας Τιβε-3 ρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς

49. ἐν τοῖς τοῦ πατρός μου. This probably means "in my "Father's ħouse," as it was understood by all the early writers; and by Capellus, Krebsius, L. de Dieu. It is so in the Syriac version. See Fulleri Miscell. Sacr. IV. 17. Palairet. Our Saviour probably used this expression, because Mary had called Joseph his father.

51. See note at Mark vi. 3. 52. ἡλικία. Some say in age, some in stature, as in Matt. vi.

27. See Wolfius.

CHAP. III.

1. πεντεκαιδεκάτφ. Some have dated this from A. U. C. 767,

when Augustus died; other from 765, when he admitted Tiberius to a partnership of the empire. Augustus died on the 19th of August.

Ibid. Eusebius says it was the fourth year of Pilate's government. (Hist. Eccles. I. 10.) Pilate was appointed in U.C. 779. According to Josephs. Herod Antipas was tetrarch of Galilee and Persea; Philip, of Batanæa, Trachon, and Ausnitis. Vol. II. p. 157. These two tetrarchies formed half of the kingdom of Herod the Great: the other half, upon the death of Archelaus, wi

6' εἰς εὐθεῖαν, καὶ αὶ τραχεῖαι εἰς ὁδοὺς λείας. ⁿ καὶ ⁿ 2. 30.

7' ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. ^o Ελε- Esa. 52. 10.

γεν οὖν τοῖς ἐκπορευομένοις ὅχλοις βαπτισθῆναι ὑπ' et 23. 33.

αὐτοῦ, " Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῦν φυ-

5' τοῦ. πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὅρος 'καὶ βουνὸς ταπεινωθήσεται' καὶ ἔσται τὰ σκολιὰ

made a Roman province, of which Pilate was now the procurator. See Krebsius. For Lysanias, see Tillemont, Mémoires, tom. I. p. 213. and Krebsius.

Ibid. 'Irovpaias. Reland says that Ituræa is the country called Auranitis by Josephus.

2. It is difficult to explain why Luke mentions two high priests. Annas was father-in-law of Caiaphas, John xviii. 13. and in Acts iv. 6. Annas is called high priest, though Caiaphas was certainly in office; so that the difficulty is not removed by reading ἀρχιερέως. Some have thought that the high priest had a deputy, whose

office may be indicated in 2 Kings xxv. 18. Jer. lii. 24. and Annas may have been this deputy. But it seems most probable that Annas still retained all the authority, though his son-in-law was nominally high priest; and therefore Annas is mentioned first. Caiaphas was appointed in U. C. 779, and held the office seven years.

Ibid. ρῆμα. Part of this revelation is mentioned in John i. 33.

Ibid. τῆ ἐρήμω, the wilderness of Judea. Matt. iii. t.

ness of Judæa. Matt. iii. 1.
7. ὅχλοις. They were the Pharisees and Sadducees. Matt. iii. 7.

μ Matt. 3.8. " γείν ἀπὸ τῆς μελλούσης ὀργῆς; μποιήσατε οὖν καρ-8
 Joh. 8. 39.
 Λct. 13. 26. " ποὺς ἀξίους τῆς μετανοίας" καὶ μὴ ἄρξησθε λέγευ

" έν έαυτοις, Πατέρα έχομεν τον 'Αβραάμ' λέγω γὰρ

" ύμιν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων

9 Matt. 3. " έγειραι τέκνα τῷ `Αβραάμ. ⁹ἤδη δὲ καὶ ἡ ἀξίνη9
10. et 7.19. " πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται πᾶν οὖν δέν-

" δρον μη ποιούν καρπον καλον εκκόπτεται και els

" πῦρ βάλλεται."

τ Act. 2.37. ΓΚαὶ ἐπηρώτων αὐτὸν οἱ ὅχλοι λέγοντες, "Τί οὖν ιο διλοι λίγοντες, "Τί οὖν ιο διλοι λ. Αίγοι τοῦς, "Ο ιο εἰ 4. 20. Δαc. 2. 15, "ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι καὶ ὁ

" έχων βρώματα, όμοίως ποιείτω." Ήλθον δε κάι τελώναι βαπτισθήναι, καὶ εἶπον πρὸς αὐτὸν, "Διδά- "σκαλε, τί ποιήσομεν;" Ο δε εἶπε πρὸς αὐτὸν, "Μηδεν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσ- "σετε." Ἐπηρώτων δε αὐτὸν καὶ στρατευόμενοι λέ- γοντες, "Καὶ ἡμεῖς τί ποιήσομεν;" Καὶ εἶπε πρὸς αὐτοὺς, "Μηδένα διασείσητε, μηδε συκοφαντήσητε

" καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμών."

Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων καντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννος τ. Ματα.1.7,8. ἄπασι λέγων, "Ἐγὰ μὲν ὕδατι βαπτίζω ὑμᾶς ἐρλα.1.5. ετ χεται δὲ ὁ ἰσχυρότερός μου, οὖ οὐκ εἰμὶ ἰκανὸς λῦ-25. et 19.4.

13. πράσσειν, when applied to money, is to exact. See xix. 23. and πράκτωρ xii. 58. Beza, Raphel, Elsner, &c.

14. στρατευόμενοι, men who were marching. Josephus tells us that at this time an army of Herod was marching against his father-in-law Aretas, which must have passed through the country where John was baptizing. Antiq. XVIII. 5. (Michaelis, Introd. vol. I, p. 51.)

Ibid. Suareless seems to mean to extort any thing from a prson by threats or violence. See 3 Macc. vii. 20.

" σαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· ^u αὐτὸς ^u Esa. 44. 3. 17 " ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίφ καὶ πυρί: τον τὸ Act. 2. 4. et " πτύον έν τῆ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα ν Matt. 3.

" αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην 12.

" αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστφ."

18 Πολλά μεν οὖν καὶ ετερα παρακαλών εὐηγγελίζετο

19 τον λαόν· το δε Ἡρώδης ο τετράρχης, έλεγχόμενος × Matt. 14. ύπ' αὐτοῦ περὶ 'Ηρωδιάδος τῆς γυναικὸς Φιλίππου 17. τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πο-

20 νηρών ὁ Ἡρώδης, προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην έν τῆ φυλακῆ.

γ' Εγένετο δὲ έν τῷ βαπτισθηναι απαντα τὸν λαὸν, γ Matt. 3. καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεφ-13. Marc. 22 χθηναι τὸν οὐρανὸν, 2 καὶ καταβηναι τὸ 2 πνεῦμα τὸ 32 . 2 . άγιον σωματικῷ εἶδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, καὶ 3.17.ct.7.5. φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, " Σὰ εἶ ὁ υίός Marc. 9.7. 2.11.17. 23 " μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα." ^a Καὶ αὐτὸς a Matt. 13. ην ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς δ.3. Joh. 6.

24 ένομίζετο, υίὸς Ἰωσὴφ, τοῦ Ἡλὶ, ^bτοῦ Ματθὰτ, τοῦ ^{42.}_{b Matt. 1.1.} et seqq.

18. εὐηγγελίζετο, he prepared the people for the gospel.

19. Φιλίππου is probably an

interpolation.

22. The words ώσεὶ περιστεράν are perhaps not to be coupled with σωματικώ είδει, but with καταβήναι. They may mean, that there was some visible appearance, which hovered and descended like a dove. Alberti. See Matt. iii. 16.

23. Justin Martyr understood this to mean thirty years, more or less. p. 186. Josephus uses ἀρχόμενος in the same

sense, οίον είκὸς έπ' ἀρχομένφ βασιλεί. Vol. I. p. 414. The phrase probably means, that our Saviour wanted a little of being full thirty years of age.

Ibid. υίὸς Ἰωσὴφ τοῦ Ἡλί. Matthew says that Jacob begat Joseph. Some have coupled ων with του 'Hal, and put ws ενομίζετο υίδε Ἰωσήφ in a parenthesis, so that Jesus, and not Joseph, would be called the son of Heli. See Wolfius Cur. Philol. p. 604. But it is plain that the article roo in every instance does not belong to Λευί, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ, τοῦ Ματ- 25

12. 12.

18. 1 Par.

&c. et 11.

10, &c.

ταθίου, τοῦ ᾿Αμῶς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ, τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰω-26 σὴφ, τοῦ Ἰούδα, τοῦ Ἰωαννᾶ, τοῦ Ἡησὰ, τοῦ Ζορο-27 βάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρὶ, τοῦ Μελχὶ, τοῦ 28 'Αδδὶ, τοῦ Κωσὰμ, τοῦ 'Ελμωδὰμ, τοῦ 'Ηρ, τοῦ 29 Ίωση, τοῦ Ἐλιέζερ, τοῦ Ἰωρείμ, τοῦ Ματθάτ, τοῦ Λευί, τοῦ Συμεών, τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ Ἰω- 30 ναν, τοῦ Ἐλιακείμ, τοῦ Μελεα, τοῦ Μαϊναν, τοῦ 31 c 2 Sam. 5. Ματταθά, τοῦ c Ναθάν, τοῦ Δαβίδ, dτοῦ 'Ιεσσαί, τοῦ 32 3. 5. Zach. 'Ωβὴδ, τοῦ Βοὸζ τοῦ Σαλμών, τοῦ Ναασσών, τοῦ 33 d Ruth. 4. 'Αμιναδάβ, τοῦ 'Αράμ, τοῦ 'Εσρώμ, τοῦ Φαρές, τοῦ 'Ιούδα, τοῦ 'Ιακὼβ, τοῦ 'Ισαὰκ, τοῦ ε' Αβραὰμ, τοῦ 34 e Gen. 11. 24, 25, 26. Θάρα, τοῦ Ναχὼρ, τοῦ Σαροὺχ, τοῦ 'Ραγαῦ, τοῦ Φά- 35 f Gen. 5. 6, λεκ, τοῦ Εβερ, τοῦ Σαλὰ, τοῦ Καϊνὰν, τοῦ ᾿Αρφα- 36 ξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ, τοῦ Μαθουσάλα, 37

> the name which follows it, but to that which precedes, and means, the son of; otherwise we should find υίδε τοῦ Ἰωσήφ. Joseph therefore is certainly called the son of Heli. See Raphel, Palairet. Africanus conceived that Jacob was the natural, and Heli the legal, father of Joseph; for that Jacob married the widow of his halfbrother Heli. (apud Eus. H. E. I. 7.) Some have thought that Heli was the father of Mary; so it is said in the Talmud: but this seems irreconcileable with S. Luke.

> 24. It will be observed that τοῦ Ματθὰτ, τοῦ Λευί, occur again in ver. 29. They seem to have been omitted in ver. 24. by

Africanus (l. c.) Greg. Naz. (Carm. 38. de Christi Geneal.) et Ambros. (Com. in Luc. 1. 3.) Perhaps also by Irenæus, for he says that Luke mentioned seventy-two generations (p. 219.) Our present copies have seventy-seven, i. e. from Christ to God inclusive: if we omit these two, and Matthat and Levi in ver. 24. and Cainan in ver. 36. (see note ad l.) we have seventy-two generations.

35. Σαρούχ. Nearly all the

MSS. read Σερούχ. 36. τοῦ Καϊνάν. There is no mention of Cainan in the Hebrew at Gen. xi. 12. The LXX mention him. See Thes. Crit. Sacr. part. II. p. 87. Gomarus, de Genealogia Christi.

τοῦ Ἐνὼχ, τοῦ Ἱαρὲδ, τοῦ Μαλελεὴλ, τοῦ Καϊνὰν, 38 τοῦ Ἐνὼς, τοῦ π Σὴθ, τοῦ ᾿Αδὰμ, τοῦ Θεοῦ. 66.5.3.

4 ^h ΙΗΣΟΥΣ δὲ πνεύματος ἀγίου πλήρης ὑπέστρε - h Matt. 4.1. ψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἤγετο ἐν τῷ πνεύματι Marc. 1.12.

2 εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα, πειραζόμενος: Exod. 34. ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέ-19.8. ραις ἐκείναις: καὶ συντελεσθεισῶν αὐτῶν, ὕστερον

3 ἐπείνασε, καὶ εἶπεν αὐτῷ ὁ διάβολος, "Εἰ υἰὸς εἶ "τοῦ Θεοῦ, εἰπὲ τῷ λίθω τούτω ἴνα γένηται ἄρτος."

4 καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων, "Γέγρα- » Deut.8.3. "πται, 'Οτι οὐκ ἐπ' ἄρτφ μόνφ ζήσεται ὁ ἄνθρω-

5" πος, άλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.'" 'Καὶ ἀναγα-1 Ματτ. 4.8.
γῶν αὐτὸν ὁ διάβολος εἰς ὅρος ὑψηλὸν, ἔδειξεν αὐτῷ
πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῆ χρό6 νου καὶ εἶπεν αὐτῷ ὁ διάβολος, "Σοὶ δώσω τὴν
" ἐξουσίαν ταύτην ἄπασαν καὶ τὴν δόξαν αὐτῶν ὅτι

CHAP. IV.

1. ἐν τῷ πνεύματι. In Matt. iv. 1. it is ὑπὸ τοῦ πνεύματος.

2. The Syriac and Vulgate connect ἡμέρας τεσσαράκοντα with what goes before, and not with πειραζόμενος. The temptation appears to have begun on the fortieth day: compare Matt. iv. 1. 2. 3.

5. τῆς οἰκουμένης. Ἡ οἰκουμένη is used in different senses by Josephus. τ. literally the inhabited part of the world: τίνας οὖν ἐπὶ τὸν πόλεμον ἐκ τῆς ἀοικήτου παραλήψεσθε συμμάχους; οἱ μὲν γὰρ ἐπὶ τῆς οἰκουμένης πάντες εἰσὶ Ῥωμαίοι. Vol. II. p. 190.
2. the Roman empire, Vol. II. p. 98. 222, καὶ ὁ τῆς οἰκουμένης προστάτης Καΐσαρ. p. 137. Απ-

bassadors came to Vespasian έκ πάσης της ίδίας οἰκουμένης. 3. Judæa. He speaks of the Britons της καθ ήμας οἰκουμένης ούκ έλασσόνα νήσον οἰκοῦντας. p. 189. Philo Judæus opposes οἰκουμένη to κόσμος in vol. II. p. 98. and he says still more distinctly, των πλείστων και αναγκαιστάτων μερών της οἰκουμένης, ά δή καὶ κυρίως αν τις οἰκουμένην είποι, δυσὶ ποτάμοις ὁριζομένην, Εὐφράτη τε καὶ 'Ρήνω. p. 547. We may therefore understand that the Devil pointed out the direction of all the different parts of the Roman empire. See note at Matt. iv. 8. and Krebsius ad Luc. ii. 1.

Ibid. ἐν στιγμῆ χρόνου. So Lucretius, Temporis in puncto.

" έμοι παραδέδοται, και & έαν θέλω δίδωμι αυτήν " σὺ οὖν ἐὰν προσκυνήσης ἐνώπιον μου, ἔσται σου] m Deut. 6. " πάντα." "Καὶ ἀποκριθείς αὐτῷ εἶπεν ὁ Ἰησούς, 8 13.et 10.20. "Υπαγε οπίσω μου, Σατανά γέγραπται γάρ, 'Προσ-" κυνήσεις Κύριον τον Θεόν σου, καὶ αὐτῷ μόνο n Matt. 4.5. " λατρεύσεις.'" "Καὶ ήγαγεν αυτον είς Ίερουσα-9 λημ, καὶ έστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῶ, " Εἰ ὁ νίὸς εἶ τοῦ Θεοῦ, βάλε σεανο Psal. 91. " τον έντεῦθεν κάτω "γέγραπται γάρ, "Ότι τοις 10 " άγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυ-" λάξαι σε καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτειι p Deut. 6. "προσκόψης προς λίθον τον πόδα σου." P Kain 16. άποκριθείς είπεν αὐτῷ ὁ Ἰησοῦς, ""Ότι εἴρηται, 'Οὐκ " έκπειράσεις Κύριον τον Θεόν σου." Καὶ συντε-11 λέσας πάντα πειρασμον ο διάβολος, ἀπέστη ἀπ' αὐ-

q Matt. 4. 12. Marc. 10. 37.

4ΚΑΙ υπέστρεψεν ὁ Ἰησοῦς έν τῆ δυνάμει τοῦ 14 1. 14. Joh. πνεύματος εἰς τὴν Γαλιλαίαν καὶ φήμη εξηλθε καθ όλης της περιχώρου περί αὐτοῦ. καὶ αὐτὸς ἐδίδασκενις έν ταις συναγωγαίς αὐτών, δοξαζόμενος ὑπὸ πάντων.

r Matt. 2. rκαὶ ἢλθεν εἰς τὴν Ναζαρέτ, οδ ἢν τεθραμμένος καὶδ 23. et13.54. εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῆ ἡμέρα τῶν σαβ-Joh. 4. 43. βάτων, είς την συναγωγην, καὶ ἀνέστη ἀναγνώναι. καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου ι καὶ ἀναπτύξας τὸ βιβλίον, εδρε τὸν τόπον οδ ἢν γε-

> 7. πάντα. Nearly all the MSS. read πâσα.

τοῦ ἄχρι καιροῦ.

13. πάντα πειρασμόν. Hombergius infers from this, that there were other temptations, which are not mentioned.

14. See note at Matt. iv. 12.

17. αναπτύξας το βιβλίον. Ηεrodotus has this expression, l. 125. An ancient MS. was literally unrolled. This seems to shew that our Saviour made his own selection of the passage. Ibid. Seven persons were 18 γραμμένου, ' * Πνεῦμα Κυρίου ἐπ' ἐμέ· οὖ ἔνεκεν * Matt. 11. 5. Esa. 42. έχρισέ με εὐαγγελίζεσθαι πτωχοῖς, ἀπέσταλκέ με 7. et61. 1,2.

' ιάσασθαι τους συντετριμμένους την καρδίαν' κηρύ-

έξαι αίχμαλώτοις άφεσιν, και τυφλοίς άνάβλεψιν

19 άποστείλαι τεθραυσμένους έν άφέσει τηρύξαι Lev. 25.

20 ένιαυτον Κυρίου δεκτόν. καὶ πτύξας το βιβλίον, 10. ἀποδους τῷ ὑπηρέτη, ἐκάθισε· καὶ πάντων ἐν τῆ

21 συναγωγή οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. Ἡρξατο δὲ λέγειν πρὸς αὐτοὺς, "Ότι σήμερον πεπλή-

22" ρωται ή γραφή αὕτη ἐν τοῖς ἀσὶν ὑμῶν." ^u Καὶ ^u 2. 47.
πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λό- Matt. 13.
γοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόμα-², 3. Joh.
τος αὐτοῦ, καὶ ἔλεγον, "Οὐχ οὕτός ἐστιν ὁ υίὸς Ἰω-

23 " σήφ;" *Καὶ εἶπε πρὸς αὐτοὺς, "Πάντως ἐρεῖτέ × Μαιι. 4. " μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σε - 54.

" αυτόν "όσα ἡκούσαμεν γενόμενα έν τῆ Καπερνα-

" ουμ, ποίησον καὶ ώδε έν τῆ πατρίδι σου."

called out to read in the synagogues: 1. a priest; 2. a Levite, and then five Israelites. Our Saviour was one of the latter. Lightfoot ad Matt. iv. 23. Others have thought that he read this passage, not in the regular order, but as a teacher or expounder. See Wolfius.

18. Prideaux thought that these words must have been taken from some Chaldee Targum: (Connex. part. II. b. 8.) but they agree with the LXX, except that ἀποστείλαι—ἀφέσει are neither in Heb. nor LXX. What the LXX render τυφλοῖς ἀνάβλεψω is in the Hebrew vinctis apertionem ergastuli. See

Is. xlii. 7. lviii. 6. It has been thought, from this passage, that our Saviour began his ministry in a year of jubilee. See Beza ad l.

21. "Ηρξατο. See note at Mark ii. 23.

Ibid. The Syriac renders it, To-day is completed this scripture which is in your ears, i. e. which you have just heard.

23. ἐν τῆ Καπερναούμ. This residence of Jesus in Capernaum is not mentioned by Luke: but it is in Matt. iv. 13. See also John iv. 46—53. This latter miracle may be the one intended.

γ Είπε δὲ, " 'Αμὴν λέγω ὑμῶν, ὅτι οὐδεὶς προφήτης μ y Matt. 13. 57. Marc. 6.4. Joh. " δεκτός έστιν έν τῆ πατρίδι αὐτοῦ. " ἐπ' ἀληθείας 15 ^{4.44.} ² 1 Reg. 17. " δὲ λέγω ὑμῦν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέρας 7. Jac. 5. " Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ " έτη τρία καὶ μῆνας εξ, ώς έγένετο λιμὸς μέγας ἐπὶ " πᾶσαν τὴν γῆν· καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη κ " 'Ηλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδώνος πρὸς γυ-* 2 Reg. 5. " ναίκα χήραν. * καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισ-: " σαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ καὶ οὐδείς " αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος." Καὶ: έπλήσθησαν πάντες θυμοῦ έν τῆ συναγωγῆ, ἀκούοντες ταῦτα. καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξοκ της πόλεως, καὶ ήγαγον αὐτὸν έως της όφρύος τοῦ όρους, έφ' οδ ή πόλις αυτών φκοδόμητο, είς το κατακρημνίσαι αὐτόν αὐτὸς δὲ διελθών διὰ μέσου τώ-; τῶν ἐπορεύετο.

b Matt. 4.
13. Marc.
1. 21. λαίας καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι.
c Matt. 7. c καὶ ἐξεπλήσσοντο ἐπὶ τῆ διδαχῆ αὐτοῦ, ὅτι ἐν ἐξαν.;
28, 29.
Marc. 1. 22. σίᾳ ἦν ὁ λόγος αὐτοῦ. d Καὶ ἐν τῆ συναγωγῆ ἦν;
d Marc. 1.
23. ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ
ἀνέκραξε φωνῆ μεγάλη, λέγων, "Εα, τί ἡμῖν καὶ;
" σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἰδὶ
" σε τίς εἶ, ὁ ἄγιος τοῦ Θεοῦ." Καὶ ἐπετίμησεν κὰς:
τῷ ὁ Ἰησοῦς λέγων, "Φιμώθητι, καὶ ἔξελθε ἐξ κὸν
" τοῦ." Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον,

25. ἔτη τρία καὶ μῆνας ἔξ. The same is said in James v. 17, which seems to differ from 1 Kings xviii. 1: but see Grotius.

26. εὶ μη is used for but in article της.

Matt. xii. 4. q.v.

29. ὀφρύος. Not the summit of the hill; but a projecting eminence on the side of it. Elsner. Most MSS. omit the article τῆς.

- 36 έξηλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, "Τίς ὁ λόγος οὕτος, ὅτι ἐν ἐξουσία καὶ δυνάμει ἐπιτάσσει τοῦς ἀκαθάρτοις πνεύμασι,
- 37 " καὶ ἐξέρχονται;" Καὶ ἐξεπορεύετο ἢχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
- 38 ε' Αναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τῆν ε Matt. 8.
 οἰκίαν Σίμωνος ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συν- 1. 29, 30.
 εχομένη πυρετῷ μεγάλῳ καὶ ἡρώτησαν αὐτὸν περὶ
- 39 αὐτῆς. καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.
- 40 ^f Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθε- ¹ Matt. 8. νοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν ¹. 32.
 - ο δε ενὶ εκάστω αυτών τὰς χείρας επιθείς, εθεράπευ-
- 41 σεν αὐτούς. ⁶ εξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, ⁶ Marc. 1. κράζοντα καὶ λέγοντα, " Ότι σὰ εἶ ὁ Χριστὸς ὁ τίὸς τοῦ Θεοῦ." Καὶ ἐπιτιμῶν οἰκ εἴα αὐτὰ λαλεῖν, ὅτι
- 42 ήδεισαν τὸν Χριστὸν αὐτὸν εἶναι. ^h Γενομένης δὲ h Marc. 1. ἡμέρας εξελθών ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ³⁵. ὅχλοι ἐζήτουν αὐτὸν, καὶ ἦλθον ἔως αὐτοῦ, καὶ κατ-
- 43 είχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ εἶπε πρὸς αὐτοὺς, ""Ότι καὶ ταῖς ἐτέραις πόλεσιν εὐαγ- "γελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ." ὅτι
- 44 " είς τοῦτο ἀπέσταλμαι." Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

35. μηδέν βλάψαν αὐτόν. See note at Mark i. 26.

36. The Syriac refers ἐπιτάσσει, not to Jesus, but to ὁ λόγος.

42. έζήτουν. The reading seems to be ἐπεζήτουν.

43. πρὸς αὐτούς. This seems to mean the disciples. See Mark i. 36—38.

44. A considerable time was taken up in this preaching: see Matt. iv. 23—25.

i Matt. 13. i ΈΓΕΝΕΤΟ δε έν τω τον σχλον επικείσθαι αὐ-5 2. Marc. 4. τῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἡν k Matt. 4. έστως παρά την λίμνην Γεννησαρέτ· k καὶ είδε δύοι πλοία έστώτα παρά την λίμνην οι δε άλιεις άπο-1. 16. βάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα. ἐμβὰς δέ είς εν των πλοίων, ο ην του Σίμωνος, ηρώτησεν αίτον από της γης επαναγαγείν ολίγον και καθίσας 1 Joh. 21.6. εδίδασκεν έκ τοῦ πλοίου τοὺς όχλους. 1 'Ως δε επαί-4 σατο λαλών, εἶπε πρὸς τὸν Σίμωνα, " Ἐπανάγαγε " είς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα υμών είς " άγραν." Καὶ ἀποκριθείς ὁ Σίμων εἶπεν αὐτῶς " Έπιστάτα, δι όλης της νυκτός κοπιάσαντες, οὐδε " ἐλάβομεν' ἐπὶ δὲ τῷ ρήματί σου χαλάσω τὸ δί-" κτυον." Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ίχθυων πλήθος πολύ διερρήγνυτο δε το δίκτυον αυτών. καὶ κατένευσαν τοις μετόχοις τοις έν τῷ ἐτέρφ πλοίως τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς καὶ ἦλθον, καὶ έπλησαν αμφότερα τὰ πλοῖα, ώστε βυθίζεσθαι αίτά. ίδων δε Σίμων Πέτρος, προσέπεσε τοις γόνασι του Ίησοῦ λέγων, ""Εξελθε ἀπ' έμοῦ, ὅτι ἀνὴρ άμαρ-" τωλός είμι, κύριε." Θάμβος γαρ περιέσχεν αίτοιο καὶ πάντας τους σύν αὐτῷ, ἐπὶ τῆ ἄγρα τῶν ἰχθύων m Jer. 16. ή συνέλαβον· m ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην:

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1—11. This seems to be a different circumstance from that mentioned in Matt. iv. 18—22. and Mark i. 16—20. That Jesus was acquainted with Simon before the miraculous draught, is shewn also by S. Luke iv. 38. Greswell.

1. Γεννησαρέτ. Josephus says that the lake was called Γεννησάρ

by the natives. Vol. II. p. 254

διεμρήγηνοτο, was breaking.
 ωστε βυθίζεσθαι αίτα, si
that they were sinking, i.e. beginning to sink. There is so
need of παρά τι, which Ben
has inserted.

9. η συνελαβον. Hombergus would render it, in which they had assisted; but he is refuted by Wolfius.

υίους Ζεβεδαίου, οὶ ήσαν κοινωνοὶ τῷ Σίμωνι. Καὶ 47.9. Matt. είπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, " Μὴ φοβοῦ ἀπὸ 1. 17.

11" τοῦ νῦν ἀνθρώπους ἔση ζωγρών." η Καὶ καταγα- η 18. 28. γόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἄπαντα, ήκο- et 19. 27. Marc. 10. λούθησαν αὐτῶ.

12 ° ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾳ τῶν πό- º Matt. 8.2. λεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας καὶ ἰδών τὸν Ιησούν, πεσών έπὶ πρόσωπον, έδεήθη αὐτοῦ λέγων,

13 " Κύριε, έὰν θέλης, δύνασαί με καθαρίσαι." Καὶ έκτείνας την χείρα, ήψατο αὐτοῦ εἰπων, " Θέλω, καθ-" αρίσθητι." Καὶ εὐθέως ή λέπρα ἀπηλθεν ἀπ' αὐ-

14 του. P καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν PLev. 13.2. " άλλα άπελθων δείξον σεαυτον τῷ ίερεί, καὶ προσ-22. Matt. " ένεγκε περί τοῦ καθαρισμοῦ σου, καθώς προσέταξε

15 " Μωσης, είς μαρτύριον αὐτοῖς." Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν 16 ασθενειών αὐτών αὐτὸς δὲ ἢν ὑποχωρών ἐν ταῖς

έρημοις, και προσευχόμενος.

17 Καὶ έγένετο έν μιὰ των ήμερων, καὶ αυτος ήν διδάσκων καὶ ήσαν καθήμενοι Φαρισαΐοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ καὶ δύνα-

18 μις Κύριου ήν είς το ίᾶσθαι αὐτούς. ⁴καὶ ίδου, ἄνδρες 4 Matt. 9.2. φέροντες έπὶ κλίνης ἄνθρωπον ος ην παραλελυμένος, Act. 9. 33.

12. This city appears to have been Capernaum, Matt. viii. 5. and Luke probably meant the suburbs; for lepers were not allowed to enter the towns. Lev. xiii. 46.

15. Διήρχετο κ. τ. λ. The le-

per had spread the fame of Jesus. Mark i. 45.

17. This was in Capernaum.

Mark ii. 1.

Ibid. νομοδιδάσκαλοι. In ver. 21. they are called ypappareis. See Matt. v. 20.

καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ καὶ μὴ εύρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν 19 διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίω εἰς τὸ μέσον έμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδών τὴν πίστιν αὐτών, : είπεν αὐτῷ, " Ανθρωπε, ἀφέωνταί στοι αὶ άμαρτίαι r Psal. 32.5. " σου." ΓΚαὶ ήρξαντο διαλογίζεσθαι οι γραμματείς: Esa. 43. 25. καὶ οἱ Φαρισαῖοι, λέγοντες, " Τίς έστιν ούτος ός " λαλεί βλασφημίας; τίς δύναται ἀφιέναι άμαρτίας, " εἰ μὴ μόνος ὁ Θεός;" Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τος: διαλογισμούς αὐτῶν, ἀποκριθείς εἶπε πρὸς αὐτος, * Matt. 9.5. " Τί διαλογίζεσθε έν ταις καρδίαις ύμων; * τί έστυ: " εὐκοπώτερον, εἰπεῖν, 'Αφέωνταί σοι αὶ αμασία " σου ἡ εἰπεῖν, Εγειραι καὶ περιπάτει; "να δι " είδητε ὅτι ἐξουσίαν ἔχει ὁ υίος τοῦ ἀνθρώπου ἐπὶ " της γης αφιέναι άμαρτίας," είπε τῷ παραλελυμέν. " Σοὶ λέγω, έγειραι, καὶ ἄρας τὸ κλινίδιών σου, πο " ρεύου είς τον οἰκόν σου." Καὶ παραχρημα αναστάς: ένωπιον αὐτῶν, ἄρας ἐφ' φ κατέκειτο, ἀπηλθεν είς τον οἰκον αὐτοῦ, δοξάζων τον Θεόν. καὶ ἔκστασε: έλαβεν απαντας, καὶ εδόξαζον τὸν Θεὸν, καὶ ἐπλήσθησαν φόβου, λέγοντες, ""Οτι είδομεν παράδοξε " σήμερον."

19. διὰ ποίας, sc. όδοῦ, by what means. Διὰ is wanting in all the old MSS.

Ibid. διὰ τῶν κεράμων. See note at Mark ii. 4. These words do not necessarily imply, that they broke through the tiles: they may mean, by, or along the tiling. Thus Jupiter is said se in hominem convertisse, atque per alienas tegulas venisse

clanculum per impluvium: Ter Eunuch. III. 5. 37: and a state is said per impluvium decidint de tegulis. Phorm. IV. 4.47. do in Acts ix. 25. we find his roû reixous. Els rò piero ma mean the impluvium, or court.

21. Tis — βλασφημίας. & narius.

26. απαντας, the multitude. Matt. ix. 8.

- 36 έξηλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλόνος λέγοντες, "Τίς ὁ λόγος οὖτος, ὅτι ἐν ἐξουσία, "καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, 37 "καὶ ἐξέρχονται;" Καὶ ἐξεπορεύετο ἢχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
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- 40 ¹ Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθε-1 Matt. 8.
 16. Marc νοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν. 1. 32.
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- 41 σεν αὐτούς. ε έξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, ε Marc. 1. κράζοντα καὶ λέγοντα, " Ότι σὰ εἰ ὁ Χριστὸς ὁ υίὸς

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- 42 ήδεισαν του Χριστον αὐτον εἶναι. ^h Γενομένης δὲ h Marc. 1. ήμέρας έξελθων ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ^{35.} ὅχλοι ἐξήτουν αὐτον, καὶ ἦλθον εως αὐτοῦ, καὶ κατ-
- 43 είχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ εἶπε πρὸς αὐτοὺς, "'Ότι καὶ ταῖς ἐτέραις πόλεσιν εὐαγ- " γελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι 44" εἰς τοῦτο ἀπέσταλμαι." Καὶ ἢν κηρύσσων ἐν ταῖς
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 [†]
 [†]

υἰοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ 47.9. Matt. 4.19. Marc. εἰπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, " Μὴ φοβοῦ· ἀπὸ τ. 17.

- 1 1 " τοῦ νῦν ἀνθρώπους ἔση ζωγρῶν." ⁿ Καὶ καταγα- ⁿ 18. 28. Ματτ. 4. 20. γόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἄπαντα, ἡκο- et 19. 27. Ματτ. 10. Ματτ. 10. 28.
- 12 ° ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾳ τῶν πό- ° Matt. 8. 2.

 λεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας καὶ ἰδὼν τὸν

 Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ λέγων,

 13 " Κύριε, ἐὰν θέλης, δύνασαί με καθαρίσαι." Καὶ
 ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ εἰπὼν, " Θέλω, καθ
 " αρίσθητι." Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ αὐ-
- 14 τοῦ. p καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν p Lev. 13.2. et άλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσ-22. Matt. 8 4.

" ένεγκε περὶ τοῦ καθαρισμοῦ σου, καθώς προσέταξε^δ

- 15 " Μωσης, εἰς μαρτύριον αὐτοῖς." Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὅχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν 16 ἀσθενειῶν αὐτῶν αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.
- 17 Καὶ ἐγένετο ἐν μιὰ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οὶ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύνα-
- 18 μις Κύριου ἢν εἰς τὸ ἰᾶσθαι αὐτούς. ٩καὶ ἰδοὺ, ἄνδρες 9 Matt. 9. 2. Φέροντες ἐπὶ κλίνης ἄνθρωπον ος ἢν παραλελυμένος, Act. 9. 33.

12. This city appears to have been Capernaum, Matt. viii. 5. and Luke probably meant the suburbs; for lepers were not allowed to enter the towns. Lev. xiii. 46.

15. Διήρχετο κ.τ.λ. The le-

per had spread the fame of Jesus. Mark i. 45.

17. This was in Capernaum. Mark ii. 1.

Ibid. νομοδιδάσκαλοι. In ver. 21. they are called γραμματεῖς. See Matt. v. 20. 25. Marc.

3.7.

τὸ όρος προσεύξασθαι καὶ ἢν διανυκτερεύων ἐν τή προσευχή του Θεού. Ικαί ότε έγένετο ήμέρα, προσ-1 1 g. 1. Matt. 10. 1. Marc. 3. 13. εφώνησε τους μαθητάς αυτου και έκλεξάμενος απ et 6. 7. αυτών δώδεκα, ούς καὶ ἀποστόλους ώνόμασε, "Σί-4 m Joh. 1. 42. μωνα ον καὶ ωνόμασε Πέτρον, καὶ 'Ανδρέαν τον

άδελφον αυτού, Ίάκωβον καὶ Ίωάννην, Φίλεππον καὶ Βαρθολομαίον, Ματθαίον και Θωμάν, Ίακωβον τον ι τοῦ 'Αλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτήν. 'Ιούδαν 'Ιακώβου, καὶ 'Ιούδαν 'Ισκαριώτην, ος καὶ τ n Matt. 4. έγένετο προδότης "καὶ καταβάς μετ' αυτών, έστη: έπὶ τόπου πεδινού, καὶ όχλος μαθητών αὐτού, καὶ πλήθος πολύ τοῦ λαοῦ ἀπὸ πάσης της Ἰουδαίας και Ίερουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ Σιδώνος. οἱ ἡλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθήναι ἀπὸ τῶν νόσων

αὐτῶν, καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων,

12. προσευχη. Some interpret this of a place of prayer, as in Acts xvi. 13. Olearius. But προσευχή τοῦ Θεοῦ is prayer to God, as πίστιν Θεοῦ in Mark xi. 22.

13. ἐκλεξάμενος. It will be observed, that he selected them afterpassing the night in prayer, and in John xvii. 6, 9, 12. God is said to have given them to him. S. Peter says they were chosen by God. Acts x. 41.

Ibid. ἀποστόλους. Eusebius writes, 'Αποστόλους δὲ εἰσέτι καὶ νῦν ἔθος ἐστὶν Ἰουδαίοις ὁνομάζειν τούς έγκύκλια γράμματα παρά τῶν αρχόντων αὐτῶν ἐπικομιζομένους. In Esaiam. Moses and Aaron are called שלודוי, or apostles, in the Chaldee Paraphrase. Lightfoot ad Matt. x. 1. The word TND also answers to

άπόστολος. See Hag. i. 13. Mal. ii. 7. Spanheim, de Apostolets et Apostolis. Wolfius ad l.

15. Ζηλωτήν. See note # Matt. x. 4. The zealots were well known during the Jewish war. See Josephus, de Ed. Jud. IV. 6. 3. VI. 8. 1. 16. Ἰούδαν Ἰακώβον. Μοδ

persons have proposed to substitute brother : but the Syring and Arabic versions supply I should prefer the former; and I cannot conceive this James to be the son of Alphæus who had just been mentioned. Luke would then have written, Jum and Judas sons of Alphaus. The brother of Judas was probably bishop of Jerusalem: and 3 was on that account that Luke thus distinguished Judas. See note at Matt. xiii. 55.

18. οχλούμενοι. So Herodia

- 19 καὶ ἐθεραπεύοντο. °καὶ πᾶς ὁ ὅχλος ἐζήτει ἄπτεσθαι ο Matt. 14. αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο 5. 30. πάντας.
- 20 PKai αὐτὸς ἐπάρας τοὺς ὁφθαλμοὺς αὐτοῦ εἰς τοὺς P Matt. 5. μαθητὰς αὐτοῦ, ἔλεγε, " Μακάριοι οἱ πτωχοὶ, ὅτι 2, &c.

21 " ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ٩μακάριοι οἱ 9 Esa. 55.1.
" πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ 65. 13. et

22 " κλαίοντες νῦν, ὅτι γελάσετε. ' μακάριοί ἐστε, ὅταν r Matt. 5.

" μισήσωσιν ύμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν 11. 1 Pet. " ύμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν 14. et 4. 14.

23 " ώς πονηρον, ἔνεκα τοῦ νἰοῦ τοῦ ἀνθρώπου. εχαίρετε * Act. 5. 41. " ἐν ἐκείνη τῆ ἡμέρα καὶ σκιρτήσατε: ἰδοὺ γὰρ, ὁ μι-

" σθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ

- 24 " ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [†]Πλὴν [†] Amos. 6.
 " οὐαὶ ὑμῶν τοῖς πλουσίοις" ὅτι ἀπέχετε τὴν παρά-31. 8.
- 25 " κλησιν ύμῶν. "οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι" ὅτι Œ Esn. 65. " πεινάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν" ὅτι πενθή- 9. et 5. 1.
- 26" σετε καὶ κλαύσετε. οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἴ-

" πωσι πάντες οἱ ἄνθρωποι' κατὰ ταῦτα γὰρ ἐποίουν

" τοις ψευδοπροφήταις οι πατέρες αὐτῶν.

27 " * 'Αλλ' ὑμιν λέγω τοις ἀκούουσιν, 'Αγαπᾶτε τους 4. Prov. 25. " έχθρους ὑμῶν, καλῶς ποιείτε τοις μισοῦσιν ὑμᾶς, 44. Rom. " ἐχθρους ὑμῶν, καλῶς ποιείτε τοις μισοῦσιν ὑμᾶς, 12. 14, 20.

28 " Γεύλογεῖτε τοὺς καταρωμένους ὑμῖν, καὶ προσεύ - ¹Cor. 4.12. Υ 23. 34. Αct. 7. 60.

ἐνοχλεῖσθαι ὑπὸ νόσου. III. 11. All the oldest MSS. read ἀπό.

22. ἐκβάλωσι. Dodwell understood this of their names being erased from the list of the synagogue: but it probably alludes to the putting forth of a false report.

24. ἀπέχετε. "Quoniam re-"cepistis advocationem ves" tram, utique ex divitiis, de " gloria earum et secularibus

"fructibus." Tertull, p. 427. 26. οὐαὶ ὑμῶν. 'Υμῶν is probably an interpolation.

Ib. ψενδοπροφήταις. The Jews only spoke well of false prophets, who flattered them. Our Saviour cautions the apostles against praise of this kind.

z Matt. 5. " χεσθε ύπερ των επηρεαζόντων ύμας. * τῷ τύπτοντί» 39. 1 Cor. 6. 7. " σε έπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην καὶ " άπο του αίροντός σου το ιμάτιον, και τον χιτώνα a Deut. 15. " μη κωλύσης. "παντί δε τῷ αἰτοῦντί σε, δίδου" καὶ! 7. Matt. 5. " ἀπὸ τοῦ αίροντος τὰ σὰ, μὴ ἀπαίτει. καὶ καθώς 3 b Matt. 7. " θέλετε ΐνα ποιῶσιν ὑμῖν οι ἄνθρωποι, καὶ ὑμεῖς 12. Τοb. 4. " 16. " ποιείτε αυτοίς όμοίως. εκαὶ εἰ άγαπᾶτε τους άγα-31 c Matt. 5. 46. " πώντας ύμας, ποία ύμιν χάρις έστί; και γάρ οί " άμαρτωλοί τους άγαπώντας αυτούς άγαπώσι. και " έὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία " ύμιν χάρις έστί; και γαρ οι άμαρτωλοί το αυτό " ποιούσι. ακαὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀποd Matt. 5. 42. Deut. 15. 8. " λαβείν, ποία ύμιν χάρις έστί; καὶ γὰρ οἱ άμαρτω-" λοὶ άμαρτωλοῖς δανείζουσιν, ίνα ἀπολάβωσι το " ίσα. επλην άγαπατε τους έχθρους υμών, και άχι- " e Matt. 5. 44. " θοποιείτε, καὶ δανείζετε μηδέν άπελπίζοντες καὶ " έσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε νίοὶ τοῦ " ύψίστου. ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀγαρίf Matt. 5. " στους καὶ πονηρούς. Γγίνεσθε οδν οἰκτίρμονες, κακ Matt. 7.1. "θως καὶ ὁ πατήρ ύμων οἰκτίρμων ἐστί. εκαὶ μής Rom. 2. 1. " κρίνετε, καὶ οὐ μὴ κριθητε. μὴ καταδικάζετε, και

> 29. Ιμάτιον, χιτώνα. See note whom L. de Dieu agrees: bat at Matt. v. 40.

32. ποία ύμιν χάρις έστί; Hombergius interprets it, what sort of kindness is this of yours? but xápis is more properly rendered thanks or return. Matthew has μισθόν. v. 46. as Luke in ver. 35.

35. μηδεν ἀπελπίζοντες. Knatchto despair; and says that the Syriac, Arabic, and Persian versions so render it; with

the usual reading and interpretation, expecting to recent nothing, (see v. 34. παρ' in in-πίζετε ἀπολαβείν) is approved by Beza, Erasmus, Casaubon, Salmasius, Glassius, Abreschius, Krebsius, Hackspanius. This interpretation is better than that of Elsner, nihil desperants; bull reads under', causing no man i. e. not despairing of bem rewarded: it is confirmed also by the word axapiarous in v. is

" οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσε-

38 " σθε " δίδοτε, καὶ δοθήσεται ύμιν μέτρον καλὸν, " Prov. 10.

" πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον Matt. 7. 2.

" δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέ- Marc. 4. 24.

" τρφ & μετρείτε, αντιμετρηθήσεται ύμιν."

39 Εἶπε δὲ παραβολὴν αὐτοῖς, " Μήτι δύναται τυ- 1 Esa. 42.
" φλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον 15. 14.

40 " πεσοῦνται ; κοὐκ ἔστι μαθητής ὑπὲρ τὸν διδάσκα- k Matt. 10. 24. Joh. 13. κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ δι- 16.et 15.20.

41 " δάσκαλος αὐτοῦ. Ιτί δὲ βλέπεις τὸ κάρφος τὸ ἐν 1 Matt. 7.3.

" τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν

42 " ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς ; "ἣ πῶς δύνα- m Prov. 18.

" σαι λέγειν τῷ ἀδελφῷ σου, 'Αδελφὲ, ἄφες ἐκβάλω

" τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ

" ὀφθαλμῷ σου δοκὸν οὐ βλέπων ; ὑποκριτὰ, ἔκβαλε

" πρώτον την δοκον έκ τοῦ ὀφθαλμοῦ σου, καὶ τότε

" διαβλέψεις έκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ

43 " τοῦ ἀδελφοῦ σου. "οὐ γάρ ἐστι δένδρον καλὸν, η Matt. 7.

" ποιούν καρπον σαπρόν ουδέ δένδρον σαπρον, ποι-33.

44" οῦν καρπὸν καλόν. ° ἔκαστον γὰρ δένδρον ἐκ τοῦ ο Μαιι. 7.

" ἰδίου καρποῦ γινώσκεται' οὐ γὰρ ἐξ ἀκανθῶν συλ-16.

who has been instructed will copy his master, whether in his good or bad points. Elsner. L. de Dieu. But if we compare Matt. x. 24. John xv. 20. the whole passage seems to mean, that the disciples were to expect to be treated as their Master. In v. 39. he tells them, that before they attempted to teach others they must teach themselves. In v. 40.

40. he adds, that even when they were thus qualified to teach, they must be prepared to be treated as their Master was.

43. Our version is not correct; it should be, For that is not a good tree which brings forth bad fruit: and so that is not a good man who, although he reproves others for their faults, does bad actions himself.

44. οῦτε γὰρ ἐκ σκίλλης ῥόδα

" λέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν.
P Matt. 12, " Pổ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς 45
34, 35.

" καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ πονηρὸς

" ἄνθρωπος έκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας

" αὐτοῦ προφέρει τὸ πονηρόν ἐκ γὰρ τοῦ περισσεύ-

" ματος της καρδίας λαλεί τὸ στόμα αὐτοῦ.

9 Matt. 7. " 9 Τί δέ με καλείτε, Κύριε, κύριε, καὶ οὐ ποιείτε ἱ‡
21. et 25.
11. Rom. 2. " λέγω; "πᾶς ὁ ἐρχόμενος πρός με, καὶ ἀκούων μως
13. Jac. 1. " τῶν λόγων, καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τὸν
τ Matt. 7. " ἐστὶν ὅμοιος. ὅμοιός ἐστιν ἀνθρώπω οἰκοδομοῦνη‡
24.

" οικίαν, δε έσκαψε καὶ εβάθυνε, καὶ εθηκε θεμέλω

" έπὶ τὴν πέτραν πλημμύρας δὲ γενομένης, προσέρ-

" ρηξεν ο ποταμός τη οἰκία ἐκείνη, καὶ οὐκ ἴσχυσε

" σαλεύσαι αὐτήν τεθεμελίωτο γὰρ έπὶ τὴν πέτρω.

" ὁ δὲ ἀκούσας, καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώποι

" οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίω

" ή προσέρρηξεν ο ποταμός, καὶ εὐθέως έπεσε, κο

" έγένετο τὸ ρηγμα της οικίας έκείνης μέγα."

* Matt. 8.5. * ΈΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ ἐδ]
τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. ἐκιτοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλε τελειτᾶν, ὸς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ περὶ τοῦ Ἰησοῖς
ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίω,
ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώση τὸν δοῦλον αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκίλουν αὐτὸν σπουδαίως, λέγοντες, " ΤΟτι ἄξιὸς ἐστο

φύεται, οὐδ' ὑάκινθος. Theogn. V. 537.

45. περισσεύματος. Qui loquitur, de iis libenter loquitur, quæ vehementer amat. Morus. 49. ἐπὶ τὴν γῆν. Matthewrites, ἐπὶ τὴν ἄμμον. vii. 26. CHAP. VII.

2. κακῶς ἔχων. Paralytic. Mat. viii, 6.

5" ὁ παρέξει τοῦτο ἀγαπα γάρ τὸ ἔθνος ἡμῶν, καὶ 6" την συναγωγήν αύτος ώκοδόμησεν ήμιν." 'Ο δέ Ίησοῦς ἐπορεύετο σὺν αὐτοῖς. ήδη δὲ αὐτοῦ οὐ μακραν απέχοντος από της οικίας, έπεμψε προς αυτον ό έκατόνταρχος φίλους, λέγων αὐτῶ, "Κύριε, μὴ σκύλ-" λου οὐ γάρ εἰμι ἰκανὸς ἵνα ὑπὸ τὴν στέγην μου 7" εἰσέλθης. διὸ οὐδὲ έμαυτὸν ἡξίωσα πρός σε έλθεῖν. 8" άλλα είπε λόγω, και ιαθήσεται ο παις μου. και " γαρ έγω ἄνθρωπός είμι ύπο έξουσίαν τασσόμενος, " έχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτω, " Πορεύθητι, καὶ πορεύεται' καὶ άλλω, "Ερχου, καὶ " έρχεται καὶ τῷ δούλφ μου, Ποίησον τοῦτο, καὶ 9" ποιεί." 'Ακούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὅχλῳ είπε, " Λέγω ύμιν, ούδὲ έν τῷ Ίσραὴλ τοσαύτην πί-10" στιν εδρον." Καὶ ὑποστρέψαντες οἱ πεμφθέντες είς τον οίκον, εδρον τον άσθενούντα δούλον ύγιαίνοντα.

11 ΚΑΙ ἐγένετο ἐν τῆ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναίν· καὶ συνεπορεύοντο αὐτῷ οἰ μαθηταὶ 12 αὐτοῦ ἰκανοὶ, καὶ ὅχλος πολύς. ὡς δὲ ἤγγισε τῆ πύλη τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκὼς, υἰὸς μονογενὴς τῆ μητρὶ αὐτοῦ, καὶ αὐτῆ χήρᾳ· καὶ ὅχλος 13 τῆς πόλεως ἰκανὸς ἦν σὺν αὐτῆ. καὶ ἰδὼν αὐτὴν ὁ

5. aðròs, himself, at his own charge.

εἰπὲ λόγφ, say it by a word.
 Ibid. παῖs. In v. 3. he is called δοῦλος. Mœris says that the Athenians called a slave παῖs even when he was old.

11. Naw. Origen says it was

on mount Hermon. Vol. II. p. 775. In Josephus, Antiq. XX. 6. some MSS. read Naîs as a village through which persons passed who went from Galilee to Jerusalem. Havercamp reads Γωαίαs. See Reland. Palestin. p. 905.

κύριος ἐσπλαγχνίσθη ἐπ' αὐτῆ, καὶ εἶπεν αὐτῆ, " Μὴ t Act. 9. 40. " κλαῖε." t Καὶ προσελθών ήψατο τῆς σοροῦ οἱ δὲ 14 βαστάζοντες ἔστησαν καὶ εἶπε, " Νεανίσκε, σοὶ " λέγω, ἐγέρθητι." Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ 15 ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτὸν τῆ μητρὶ αὐτοῦ.

υ 1. 68. et υξλαβε δὲ φόβος ἄπαντας, καὶ ἐδόξαζον τὸν Θεὰν 15
24. 19.
Ματε. γ. λέγοντες, " "Οτι προφήτης μέγας ἐγήγερται ἐν ἡμῶν 37. Joh. 4. " καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ." Καὶ ις et 9. 17.
ἐξῆλθεν ὁ λόγος οὖτος ἐν ὅλη τῆ Ἰουδαία περὶ αὐτοῦ, καὶ ἐν πάση τῆ περιχώρω.

* Matt. 11. * ΚΑΙ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ! πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν λέγων, " Σὰ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;" Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, " Ἰω : " άννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων, " Σὰ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;" Ἐν : αὐτῆ δὲ τῆ ῶρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων κὰ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολ
γΕνα. 29. λοῖς ἐχαρίσατο τὸ βλέπειν. γκαὶ ἀποκριθεὶς ὁ Ἰησοῦς::

ετόι. τ. είπεν αὐτοῖς, "Πορευθέντες ἀπαγγείλατε Ἰωάννη ἀ

- " είδετε καὶ ἠκούσατε. ὅτι τυφλοὶ ἀναβλέπουσι, " χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ
- " ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται
- " καὶ μακάριος έστιν ος έὰν μὴ σκανδαλισθη έν έμοί." : *Μαιι. 11. * Απελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατομ
 - λέγειν προς τους όχλους περι 'Ιωάννου, " Τί έξελη-" λύθατε είς την έρημον θεάσασθαι; κάλαμον υπο
 - " ἀνέμου σαλευόμενον; άλλὰ τί ἐξεληλύθατε ἰδεῦν; κ
 - " ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεστμένον; ίδος

- " οὐ μὴ καταδικασθητε. ἀπολύετε, καὶ ἀπολυθήσε-
- - " πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον Matt. 7. 2.
 - " δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέ- Marc.4.24.
 - " τρφ φ μετρείτε, άντιμετρηθήσεται ύμιν."
- 39 ¹Είπε δε παραβολην αυτοίς, " Μήτι δύναται τυ- 1 Esa. 42. " φλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον 15. 14.
- φλος τυφλον σσηγείν; συχί αμφοτεροί είς ροσυνον 15. 14. 40 " πεσοῦνται; "κούκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκα- "Matt. 10.
- " λον αὐτοῦ' κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ δι- 16.et 15.20.
- 41 " δάσκαλος αὐτοῦ. ¹τί δὲ βλέπεις τὸ κάρφος τὸ ἐν¹ Matt. 7. 3.
 - " τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν
- 42 " ἐν τῷ ἰδίφ ὀφθαλμῷ οὐ κατανοεῖς ; "ἢ πῶς δύνα- " Prov. 18.
 - " σαι λέγειν τῷ ἀδελφῷ σου, ᾿Αδελφὲ, ἄφες ἐκβάλω ^{¹7}.
 - " τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
 - " όφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἔκβαλε
 - " πρώτον την δοκον έκ τοῦ όφθαλμοῦ σου, καὶ τότε
 - " διαβλέψεις έκβαλεῖν τὸ κάρφος τὸ έν τῷ ὀφθαλμῷ
- 43 " τοῦ ἀδελφοῦ σου. οὐ γάρ ἐστι δένδρον καλὸν, n Matt. 7.
 - " ποιοῦν καρπὸν σαπρόν οὐδε δενδρον σαπρον, ποι- 33."
- 44" οῦν καρπὸν καλόν. °ἔκαστον γὰρ δένδρον ἐκ τοῦ \circ Μαιι. γ . " ἰδίου καρποῦ γινώσκεται" οὐ γὰρ έξ ἀκανθῶν συλ- 16 .
 - 40. κατηρτισμένος. Every one who has been instructed will copy his master, whether in his good or bad points. Elsner. L. de Dieu. But if we compare Matt. x. 24. John xv. 20. the whole passage seems to mean, that the disciples were to expect to be treated as their Master. In v. 39. he tells them, that before they attempted to teach others they must teach themselves. In v.
- 40. he adds, that even when they were thus qualified to teach, they must be prepared to be treated as their Master was.
- 43. Our version is not correct: it should be, For that is not a good tree which brings forth bad fruit: and so that is not a good man who, although he reproves others for their faults, does bad actions himself.
 - 44. ούτε γάρ έκ σκίλλης ρόδα

e 15. 2.

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Crit. Sacr. part. L. p. 201. Neither is there any reason to suppose that this woman was Mary Magdalen. See Lardso, Deylingius Obs. Sacr. part. Ill. p. 227.

Ibid. ev Ty molec. Nain. L

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" τοῦ καὶ ἐν τῷ σπείρειν αὐτὸν, ὁ μὲν ἔπεσε παρὰ " την όδον, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐ-" ρανοῦ κατέφαγεν αὐτό. καὶ ἔτερον ἔπεσεν ἐπὶ τὴνο " πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα. " καὶ ἔτερον ἔπεσεν ἐν μέσφ τῶν ἀκανθῶν, καὶ συμ-7 " Φυείσαι αι ἄκανθαι ἀπέπνιξαν αὐτό. καὶ ἔτερονδ " έπεσεν έπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε " καρπον έκατονταπλασίονα." Ταῦτα λέγων έφώνει, 1 Matt. 13. " Ο έγων ώτα ακούειν, ακουέτω." 1 Επηρώτων δές 10. Marc. αύτον οι μαθηταί αύτοῦ λέγοντες, τίς είη ή παρα-4. 10. m Matt. 11. βολή αυτη ο δε είπεν, "Υμίν δεδοται γνώναι τὰ 10 25, 26. et " μυστήρια της βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς 13. 14. 2 Cor. 3. 5, 14. Ess. 6. " έν παραβολαίς, ΐνα βλέποντες μη βλέπωσι, και 9. Ezech. " ακούοντες μη συνιώσιν. " Εστι δε αύτη ή παρα-11 12. 2. Marc. 4. 12. Joh. 12. 40. " βολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· οἱ δειι Act. 28. 26. Rom. 11.8. " παρὰ την όδον, είσιν οι ακούοντες, είτα εργεται ο n Matt. 13. " διάβολος καὶ αίρει τὸν λόγον ἀπὸ τῆς καρδίας αὐ-4. 13. ο Matt. 13. " τῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. ° οἰ δὲ ἐπὶ τῆς 13 4. 13. 20. Marc. " πέτρας, οὶ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχοντα " τον λόγον, καὶ οὖτοι ρίζαν οὐκ ἔχουσιν, οι προς " καιρον πιστεύουσι, καὶ έν καιρφ πειρασμου άφί-" στανται. ^Pτὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὐτοί εἰσυ μ P 18. 24. Matt. 19. 23. Marc. " οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ 10. 23. ι Tim. 6.9. " ήδονων του βίου πορευόμενοι συμπνίγονται, καὶ οὐ " τελεσφορούσι. τὸ δὲ ἐν τῆ καλῆ γῆ, οῦτοί εἰσιν: " οίτινες έν καρδία καλή καὶ άγαθή, άκούσαντες, τὸν " λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῆ.

^{6.} λκμάδα. Matthew and Mark write βάθος γης.

^{12.} οί παρὰ τὴν ὁδὸν, i. e. οί δεχόμενοι τὸν σπόρον παρὰ τὴν ὁδόν.

^{14.} πορευόμενοι, going away from hearing the word. Elsner, Wolfius. Or it may merely mean, as they go along in life.

45 " κεφαλής αὐτής εξέμαξε. φίλημά μοι οὐκ εδωκας " αύτη δε άφ' ης εισηλθον, ου διέλιπε καταφιλουσά 46 " μου τοὺς πόδας. ἐλαίφ τὴν κεφαλήν μου οὐκ ἦλει-47 " ψας αυτη δε μύρω ήλειψε μου τους πόδας. ου " γάριν, λέγω σοι, άφεωνται αι άμαρτίαι αὐτης αί " πολλαὶ, ὅτι ἡγάπησε πολύ· ῷ δὲ ὀλίγον ἀφίεται, 48" ολίγον ἀγαπα." Εἶπε δε αὐτῆ, "'Αφέωνταί σου ! Matt. 9. 2. 49" αὶ ἀμαρτίαι." ⁸Καὶ ἦρξαντο οἱ συνανακείμενοι λέ- 8 Matt. 9.3. γειν έν έαυτοις, "Τίς οδτός έστιν δς και άμαρτίας 50" ἀφίησιν;" h Είπε δὲ πρὸς τὴν γυναίκα, "'Η πί- h 8. 48. " στις σου σέσωκέ σε πορεύου είς εἰρήνην." Matt. 9. 22. Marc. 5.34. ΚΑΙ έγένετο έν τῷ καθεξης, καὶ αὐτὸς διώδευε et 10. 52. κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος την βασιλείαν τοῦ Θεοῦ καὶ οἱ δώδεκα σὺν 2 αὐτῷ, i καὶ γυναῖκές τινες αι ἦσαν τεθεραπευμέναι ! Matt. 27. άπὸ πνευμάτων πονηρών καὶ ἀσθενειών, Μαρία ή Marc. 16.9. καλουμένη Μαγδαληνη, ἀφ' ης δαιμόνια έπτὰ έξελη-

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CHAP. VIII.

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read autois.

4. Evilorios relates to the whole sentence: When the multitude, and they who had come to him from every city, were assembled together. L. de Dieu. Jesus addressed them from a boat. Matt. xiii. 2. Mark iv. 1.

Ibid. των κατά πόλιν. The persons from different cities.

τοῦ ὕδατος καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

y Job. 26. y εἶπε δὲ αὐτοῖς, "Ποῦ ἐστιν ἡ πίστις ὑμῶν;" Φο-25

12. Psal.

107. 25. βηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους,

"Τίς ἄρα οὕτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσ
" σει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;"

z Matt. 8. 28. Marc. 5. 1.

* ΚΑΙ κατέπλευσαν είς την χώραν των Γαδαρη- έ νών, ήτις έστιν άντιπέραν της Γαλιλαίας. έξελθόντη δε αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ της πόλεως, δς είχε δαιμόνια έκ χρόνων ίκανων, και ιμάτιον ούκ ένεδιδύσκετο, καὶ έν οἰκία ούκ έμενεν. άλλ' έν τοις μνήμασιν. ίδων δέ τον Ίησουν, και άνα- ! κράξας, προσέπεσεν αυτώ, και φωνή μεγάλη είπε " Τί έμοι και σοι, Ίησου, νίε του Θεού του υψίστου: " δέομαί σου, μή με βασανίσης." Παρήγγειλε γάρει τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου πολλοίς γάρ χρόνοις συνηρπάκει αυτόν, και έδεσμείτο άλύσεσι και πέδαις φυλασσόμενος, και διαρρήσσων τὰ δεσμὰ ήλαύνετο ὑπὸ τοῦ δαίμονος είς τὰς ἐρήμους. ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέ !! γων, "Τί σοι έστιν όνομα;" 'Ο δε είπε, " Λεγεών" ότι δαιμόνια πολλά εἰσηλθεν εἰς αὐτόν. καὶ παρεκάλει αύτον ίνα μη έπιτάξη αύτοις είς την άβυσσα

26. Γαδαρηνῶν. See note at Matt. viii. 28.

27. ἀνήρ τις. Matthew says there were two men. He had not the habit of wearing clothes, or of living in a house, but among the tombs. Ἐκ τῆς πόλεως means a native of the city, or belonging to the city. Grotius, Wetstein, Newcome. See John i. 45. Ἱμάτιον is perhaps to be taken

literally, and means only the upper garment, or cloak. See Matt. v. 40.

 πολλοῖς χρόνοις. Best renders it long ago: but Ersmus and L. de Dieu, frequently.

31. els τὴν ἄβυσσον. Mark writes ἔξω τῆς χώρας. v. 12. "Αβυσσον probably means the place of torment. See Rev. 1. 1. 2. 11. xi. 7. xvii. 8. Clarke. 16 " ^q Οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεύει, ^q 11. 33. " ἢ ὑποκάτω κλίνης τίθησιν ἀλλ' ἐπὶ λυχνίας ἐπι- Marc. 4.21. " τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.

17 " του γάρ ἐστι κρυπτον, ο οὐ φανερον γενήσεται τι 2. 2.
 " οὐδὲ ἀπόκρυφον, ο οὐ γνωσθήσεται, καὶ εἰς φανερον 26. Marc.
18 " ἔλθη. * βλέπετε οὖν πῶς ἀκούετε· ος γὰρ ἂν ἔχη, 12. 22.

" δοθήσεται αὐτῷ· καὶ ος αν μὴ ἔχῃ, καὶ ο δοκεί Matt. 13.
" ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ."

12. et 25.
29. Marc.

19 t Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελ $-{}^{4.25.}_{t \text{ Matt. 12.}}$ φοὶ αὐτοῦ, καὶ οὐκ ἡδύναντο συντυχεῖν αὐτῷ διὰ τὸν ${}^{46. \text{ et } 13.}_{55. \text{ Marc.}}$

20 ὅχλον. καὶ ἀπηγγέλη αὐτῷ, λεγόντων, " Ἡ μήτηρ $^{3.31}$."

" σου καὶ οἱ ἀδελφοί σου έστήκασιν έξω, ἰδεῖν σε

21 " θέλοντες." " Ο δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, ^u Joh. 15. " Μήτηρ μου καὶ ἀδελφοί μου οῦτοί εἰσιν, οἱ τὸν 5. 16.

" λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν."

22 * Καὶ ἐγένετο ἐν μιᾳ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη * Matt. 8. εἰς πλοῦον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐ- 4. 35, 36. τοὺς, " Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης·" καὶ 23 ἀνήχθησαν. πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατ- έβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπλη- 24 ροῦντο, καὶ ἐκινδύνευον. προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, "Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα." Ο δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμω καὶ τῶ κλύδωνι

16—18. Having spoken of the effect of the word upon the hearers, he now tells his disciples what they must do as teachers of the word. They must not keep it to themselves; for it cannot be concealed; and if they do not preach what they have learnt, they will themselves receive no more in-

struction.

20. ἀπηγγέλη αὐτῷ, λεγόντων.
There is a similar construction
in Herodotus, τῷ χρυσέῳ ἐπιγέγραπται, Λακεδαιμονίων φαμένων
εἶναι ἀνάθημα. I. See Wolfius,
Alberti, Raphel.

23. καὶ συνεπληροῦντο, and they were filling with water, i. e. the ship was filling.

35.

πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οίκον αὐτοῦ. ὅτι θυγάτηρ μονογενης ην αὐτῷ ὡς μ έτων δώδεκα, καὶ αύτη ἀπέθνησκεν. έν δὲ τῷ ὑπάd Matt. 9. γειν αύτον, οί όχλοι συνέπνιγον αύτον. d Kai γυή! 20. Marc. 5. 25. Lev. οὐσα ἐν ρύσει αϊματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς 15. 25. ιατρούς προσαναλώσασα όλον τον βίον, ούκ ίσχυσο ύπ' ούδενὸς θεραπευθήναι, προσελθοῦσα ὅπισθεν, ή-μ ψατο τοῦ κρασπέδου τοῦ ιματίου αὐτοῦ καὶ παριχρημα έστη ή ρύσις τοῦ αίματος αὐτης. καὶ εἰπεν ὁξ 'Ιησοῦς, "Τίς ὁ ἀψάμενός μου;" 'Αρνουμένων δέ πάντων, είπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, "'Επ-" στάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ " λέγεις, Τίς ὁ άψάμενός μου;" 'Ο δὲ Ἰησοῦς εἰπει, έ " Ήψατό μου τίς έγω γαρ έγνων δύναμιν έξελθο " σαν ἀπ' ἐμοῦ." Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθες τρέμουσα ήλθε, καὶ προσπεσούσα αὐτῷ, δι' ἡν απίσ ήψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρημα. ὁ δὲ εἔπεν αὐημέ " Θάρσει, θύγατερ, ή πίστις σου σέσωκέ σε· πο-« Marc. 5. " ρεύου είς εἰρήνην." « Ετι αὐτοῦ λαλοῦντος, έρχε-» ταί τις παρά τοῦ ἀρχισυναγώγου, λέγων αὐτῷ, "Οπ " τέθνηκεν ή θυγάτηρ σου μή σκύλλε τὸν διδάσκα-" λου." 'Ο δε Ίησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέ-; γων, " Μη φοβού μόνον πίστευε, καὶ σωθήσεται." Είσελθων δε είς την οικίαν, ούκ ἀφηκεν είσελθεν; ούδένα, εί μη Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τον πατέρα της παιδος και την μητέρα. ἔκλαιον δε

^{42.} ἀπέθνησκεν, was dying, or, on the point of death. See ver. 49. Mark says ἐσχάτως ἔχει.

^{43.} els larpous. Nearly all

the best MSS. read larpois. 49. παρά τοῦ ἀρχισυναγύγα. belonging to the ruler, as the my αὐτῶν in x. 7. οἱ παρ' αὐτοῦ is Mark iii, 21

πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, " Μὴ κλαί-53" ετε ούκ ἀπέθανεν, άλλὰ καθεύδει." Καὶ κατεγέ-54 λων αυτού, είδοτες ότι απέθανεν. αυτός δε έκβαλων έξω πάντας, καὶ κρατήσας της χειρος αυτής, έφων-55 ησε λέγων, " 'Η παις, έγείρου." ' Καὶ ἐπέστρεψε τὸ ι Joh. 11. πνεύμα αύτης, καὶ ἀνέστη παραχρημα καὶ διέταξεν 56 αὐτη δοθηναι φαγείν. καὶ έξέστησαν οἱ γονείς αὐτης. ο δε παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν το γεγονός.

9 ΕΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δέ τους δώδεκα μαθη- ε 6.13. τὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἔξουσίαν ἐπὶ Matt. 10. 1. 2 πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν. h καὶ ἀπέ-h Matt. 10. στειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ,7.

3 καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. 1 καὶ εἶπε πρὸς αὐτοὺς, 1 22. 35. " Μηδέν αίρετε είς την όδον μήτε ράβδους, μήτε Marc. 6. 8.

" πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο

4" χιτώνας έχειν. *καὶ εἰς ἡν ἀν οἰκίαν εἰσέλθητε, * 10. 5, 6. 5" ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. ¹καὶ ὅσοι ἀν μὴ 1 10. 10, 11.

" δέξωνται ύμας, έξερχόμενοι ἀπὸ τῆς πόλεως ἐκεί- Matt. 10.

" νης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀπο- 6.11. Act. 6" τινάξατε, είς μαρτύριον επ' αυτούς." Έξερχόμενοι 18.6.

δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχού.

7 "Ηκουσε δέ Ἡρώδης ὁ τετράρχης τὰ γινόμενα m Matt. 14. ύπ' αὐτοῦ πάντα' καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό 14. Marc. 6. 8 τινων, ""Οτι 'Ιωάννης έγήγερται έκ νεκρών" ύπό

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but two and two. Mark vi. 7. 3. μήτε ράβδους. This seems VOL. I.

54. πάντας, except the father to mean that they were only and mother and the three dis-ciples. Mark v. 40. to carry one staff. See Mark vi. 8. Perhaps in every instance the meaning is that 2. ἀπέστειλεν. Not in a body, they were to take nothing purposely for the journey, but to go just as they were.

Kεφ. 9.

τινων δὲ, " "Οτι 'Ηλίας ἐφάνη·" ἄλλων δὲ, " "Οτι "προφήτης εἶς τῶν ἀρχαίων ἀνέστη." Καὶ εἶπεν ὁς 'Ηρώδης, " Ἰωάννην ἐγὰ ἀπεκεφάλισα· τίς δέ ἐστυ " οὖτος, περὶ οὖ ἐγὰ ἀκούω τοιαῦτα;" Καὶ ἐζήτα ἰδεῦν αὐτόν.

EYALLEVION

n Καὶ ύποστρέψαντες οἱ ἀπόστολοι διηγήσανου: n Matt. 14. 13. Marc.6. 30, 31, 32. αὐτῷ ὅσα ἐποίησαν καὶ παραλαβῶν αὐτοὺς, ὑπεχώρησε κατ' ιδίαν είς τόπον έρημον πόλεως καλουμένης Βηθσαϊδά. οἱ δὲ ὅχλοι γνόντες ἡκολούθησαν αὐτῷ τ καὶ δεξάμενος αὐτοὺς, έλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν έχοντας θεραπείας " Η δε ημέρα ήρξατο κλίνειν προσελθόντι: o Matt. 14. ἰᾶτο. 15. Marc. 6. 35. Ιολ. δε οι δώδεκα είπον αὐτῷ, " Απόλυσον τὸν ὅχλον, ὑκ " ἀπελθόντες εἰς τὰς κύκλφ κώμας καὶ τοὺς ἀγροκ " καταλύσωσι, καὶ εῦρωσιν ἐπισιτισμόν· ὅτι ώδε ἀ " έρήμφ τόπφ έσμέν." Εἰπε δὲ πρὸς αὐτοὺς, " Δόπι " αὐτοῖς ὑμεῖς φαγεῖν." Οἱ δὲ εἶπον, "Οὐκ εἰσὺ " ἡμῶν πλεῖον ἡ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήπ " πορευθέντες ήμεις άγοράσωμεν είς πάντα τον λών " τοῦτον βρώματα." ἦσαν γὰρ ώσεὶ ἄνδρες πεντι: κισχίλιοι. Είπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, " Κε-" τακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα:" κά έποίησαν ούτω, καὶ ἀνέκλιναν ἄπαντας. λαβὸν δε τους πέντε άρτους και τους δύο ιχθύας, αναβλέψε

9. εζήτει. See xxiii. 8.
12. κλίνειν is used for ad finem vergere, without any reference to the going down of the sun: for Polybius writes, αμα δὲ τῷ κλίναι τὸ τρίτον μέρος τῆς νύκτος. III. 9. 3. Raphel. ad l. Ibid. ἀγροὺς seems to answer

to our word farms. For καταλιμε ii. 7.

13. ol δὲ εἶπον. This το Andrew. See John vi. 8.
14. πεντακισχίλιοι, beside we men and children. Matt. ri.
21.

είς τον ούρανον, ευλόγησεν αυτούς, καὶ κατέκλασε, 17 καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὅχλω. καὶ έφαγον καὶ έχορτάσθησαν πάντες καὶ ήρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

18 PKAΙ έγένετο έν τῷ εἶναι αὐτὸν προσευχόμενον P Matt. 16. καταμόνας, συνήσαν αυτώ οι μαθηταί, καὶ έπηρώτη-8. 27. σεν αὐτοὺς λέγων, "Τίνα με λέγουσιν οἱ ὅχλοι εἶ-

19" ναι;" 4 Οἱ δὲ ἀποκριθέντες εἶπον, " Ἰωάννην τὸν 9 Μαιι. 14. " βαπτιστήν άλλοι δὲ 'Ηλίαν. άλλοι δὲ, ὅτι προ- 14.

20 " φήτης τις των άρχαίων ανέστη." Είπε δε αυ-τ Joh. 6.60. τοίς, "Ύμεις δὲ τίνα με λέγετε είναι;" 'Αποκριθείς

21 δε ὁ Πέτρος εἶπε, "Τὸν Χριστὸν τοῦ Θεοῦ." 'Ο δε έπιτιμήσας αὐτοῖς, παρήγγειλε μηδενὶ εἰπεῖν τοῦτο,

22 είπων, ""Οτι δεί τον υίον του άνθρώπου πολλά πα- 118. 31. et " θείν, καὶ ἀποδοκιμασθήναι ἀπὸ τῶν πρεσβυτέρων 16. 21. et

" καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθήναι, Marc. 8.31. et 9. 31. et " καὶ τῆ τρίτη ἡμέρα ἐγερθῆναι."

"Ελεγε δὲ πρὸς πάντας, "Εἴ τις θέλει ὁπίσω μου 14. 27. " έλθεῖν, ἀπαρνησάσθω έαυτον, καὶ ἀράτω τον σταυ-38. et 16.

24 " ρον αὐτοῦ καθ ἡμέραν, καὶ ἀκολουθείτω μοι. xôs 8.34. " γαρ αν θέλη την ψυχην αυτού σωσαι, απολέσει Matt. 10.

" αὐτήν" ος δ' αν ἀπολέση την ψυχην αὐτοῦ ἔνεκεν 39. ct 16.

25 " έμοῦ, οὖτος σώσει αὐτήν. τί γὰρ ώφελεῖται ἄν-8.35. Joh.

" θρωπος, κερδήσας τον κόσμον όλον, έαυτον δὲ άπο-

26" λέσας η ζημιωθείς; γος γαρ αν επαισχυνθή με καίν 12.9.

21. ἐπιτιμήσας. This perhaps alludes to the rebuke given to Peter, which is mentioned by Matt. xvi. 22. 23. and which makes this passage of S. Luke more intelligible.

22. If these were the words

alluded to in xxiv. 7, 8. they were spoken in the presence of other persons beside the disciples. See xviii. 32.

23. πάντας, the multitude as well as his disciples. Mark viii. 34.

33. Marc. " τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἰὸς τοῦ ἀνθρώπου 8. 38.
2 Tim. 2. 12. " ἐπαισχυνθήσεται, ὅταν ἔλθη ἐν τῆ δόξη αὐτοῦ καὶ 1 Joh. 2. 23. " τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. ² Λέγω δὲ: 28. Marc. " ὑμῦν ἀληθῶς, εἰσί τινες τῶν ὧδε ἐστηκότων, οἱ οἰ " μὴ γεύσονται θανάτου, ἔως ᾶν ἴδωσι τὴν βασιλείων " τοῦ Θεοῦ."

"Έγένετο δὲ μετὰ τοὺς λόγους τούτους ώσεὶ ἡμέ: 5 a Matt. 17. r. Marc. q. ραι όκτω, καὶ παραλαβών τὸν Πέτρον καὶ Ἰωάννη καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. κὰς έγενετο έν τῷ προσεύχεσθαι αὐτὸν τὸ εἰδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς έξαστράπτων. Καὶ ἰδού, ἄνδρες δύο συνελάλου: αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας οἱ ὀφθέντες: έν δόξη έλεγον την έξοδον αὐτοῦ, ην έμελλε πληροίτ έν Ἱερουσαλήμ. δό δὲ Πέτρος καὶ οἱ συν αυτώ ἡσω! b Dan. 8. 18. et 10. 9. βεβαρημένοι υπνώ διαγρηγορήσαντες δε είδον τη δόξαν αύτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστώπες αύτφ. καὶ ἐγένετο ἐν τφ διαχωρίζεσθαι αὐτοὺς ἀκ Ε αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, "Ἐπιστάια, " καλόν έστιν ήμας ώδε είναι καὶ ποιήσωμεν σκηνάς " τρείς, μίαν σοὶ, καὶ Μωσεί μίαν, καὶ μίαν 'Ηλία' μη είδως ο λέγει. ταῦτα δε αὐτοῦ λέγοντος, εγένετο: νεφέλη καὶ ἐπεσκίασεν αὐτούς ἐφοβήθησαν δὲ ἐν τὰ έκείνους είσελθειν είς την νεφέλην. και φωνή εχέ. c 3. 22. et 17. 5. νετο έκ της νεφέλης, λέγουσα, " Οδτός έστω ὁ νώς Marc. 1.11.

27. ἀληθῶς might perhaps be coupled with εἰσί τινες. Our Saviour means to say, But though the time which I have just mentioned is far distant, when Christ's heavenly kingdom will begin, I tell you that his earthly kingdom will begin very

soon.

28. See note at Matt. xvii.1. and for the construction of ἡμέραι see note at Matt. xv. 32. Kaì before παραλαβών is perhap an interpolation.

31. την ἔξοδον αὐτοῦ, με death, as in 2 Pet. i. 15.

36" μου ὁ ἀγαπητὸς, αὐτοῦ ἀκούετε." Καὶ ἐν τῷ γεν- et 9.7. έσθαι την φωνην, εύρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ Col. 1. 13. εσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταις Deut. 18. 19. Act. 3. ημέραις οὐδεν ὧν εωράκασιν.

37 δ'Εγένετο δε έν τη έξης ημέρα, κατελθόντων αὐ- d Matt. 17. τῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὅχλος πολύς. 9. 14.

38 Καὶ ίδου, άνηρ ἀπὸ τοῦ ὅχλου ἀνεβόησε, λέγων, " Διδάσκαλε, δέομαί σου, ἐπίβλεψον ἐπὶ τὸν υίον

39" μου, ὅτι μονογενής ἐστί μοι καὶ ἰδοὺ, πνεῦμα λαμ-" βάνει αὐτον, καὶ έξαίφνης κράζει, καὶ σπαράσσει " αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ,

40 " συντρίβον αὐτόν. καὶ έδεήθην τῶν μαθητῶν σου,

41 " Ίνα ἐκβάλλωσιν αὐτὸ, καὶ οὐκ ἡδυνήθησαν." 'Αποκριθείς δε ο Ίησους είπεν, " Ω γενεά άπιστος καὶ " διεστραμμένη, έως πότε έσομαι προς ύμας, καὶ " ἀνέξομαι ύμων; προσάγαγε ώδε τον υίον σου."

42 Ετι δέ προσερχομένου αυτού, έρρηξεν αυτόν το δαιμόνιον καὶ συνεσπάραξεν ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παίδα,

43 καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῆ μεγαλειότητι τοῦ Θεοῦ. Πάντων δε θαυμαζόντων επὶ πᾶσιν οίς εποίησεν ὁ Ἰησοῦς,

44 εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, " · Θέσθε ὑμεῖς εἰς · 18. 32. " τὰ ὧτα ὑμῶν τοὺς λόγους τούτους ὁ γὰρ υἰὸς τοῦ 21. et 17.
" ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώ- 9. 31.

45 " πων." Oi δε ήγνόουν το ρημα τούτο, καὶ ήν πα-1 18. 34. ρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό. Marc.9.32.

44. Θέσθε ὑμεῖς. There is an the people expressing astonishment at my miracles: but they little think what I now announce

to you, that he who has worked emphasis in vueis. Ye hear all these miracles is to be delivered up &c.

45. ίνα μή. See note at

Matt. i. 22.

33. Marc. " τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἰὸς τοῦ ἀνθρώπου 8. 38.
2 Tim. 2.12. " ἐπαισχυνθήσεται, ὅταν ἔλθη ἐν τῆ δόξη αὐτοῦ καὶ 1 Joh. 2. 23. " τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων. ² Λέγω δὲ 2; 28. Marc. " ὑμῦν ἀληθῶς, εἰσί τινες τῶν ὧδε ἐστηκότων, οἱ οὐ " μὴ γεύσονται θανάτου, ἔως ἃν ἴδωσι τὴν βασιλείαν " τοῦ Θεοῦ."

Matt. 17. ^a Έγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέ- 28 1. Marc. 9.
ραι ὀκτὰ, καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. καὶ 29 ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἰματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν 32 αὐτῷ, οἴτινες ἦσαν Μωσῆς καὶ Ἡλίας οἱ ὀφθέντες 31 ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ῆν ἔμελλε πληροῦν
Þ Dan. 8. ἐν Ἱερουσαλήμ. ὁ ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν 32

Dan. 8. ἐν Ἱερουσαλήμ. ὁ ὁ δὲ Πέτρος καὶ οἱ σὰν αὐτῷ ἡσως: 18. et 10. 9. βεβαρημένοι ὕπνῳ, διαγρηγορήσαντες δὲ εἰδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ΄ δὰ αὐτοῦ, εἰπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, "Ἐπιστάτα, "καλόν ἐστιν ἡμᾶς ὧδε εἰναι καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ Μωσεῖ μίαν, καὶ μίαν 'Ηλίᾳ' μὴ εἰδὼς ὁ λέγει. ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο κεφέλη καὶ ἐπεσκίασεν αὐτούς ἐφοβήθησαν δὲ ἐν τῷ

e 3. 22. ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. καὶ φωνὴ ἐγέ- 55
Matt. 3.17.
et 17. 5. νετο ἐκ τῆς νεφέλης, λέγουσα, " Οὖτός ἐστιν ὁ νἰος
Marc. 1.11.

27. ἀληθῶs might perhaps be coupled with εἰσί τινες. Our Saviour means to say, But though the time which I have just mentioned is far distant, when Christ's heavenly kingdom will begin, I tell you that his earthly kingdom will begin very

soon.

28. See note at Matt. xvii.1. and for the construction of ἡμέρω see note at Matt. xv. 32. Kai before παραλαβών is perhaps an interpolation.

31. τὴν ἔξοδον αὐτοῦ, kis death, as in 2 Pet. i. 15.

36" μου ὁ ἀγαπητὸς, αὐτοῦ ἀκούετε." Καὶ ἐν τῷ γεν- et 9.7. έσθαι την φωνην, ευρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ Col. 1. 13. ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς Deut. 18. 19. Act. 3. ημέραις ούδεν ων εωράκασιν.

37 d'Εγένετο δε εν τη έξης ημέρα, κατελθόντων αὐ- d Matt. 17. τῶν ἀπὸ τοῦ ὅρους, συνήντησεν αὐτῷ ὅχλος πολύς. 9. 14.

38 Καὶ ἰδού, ἀνὴρ ἀπὸ τοῦ ὅχλου ἀνεβόησε, λέγων,

" Διδάσκαλε, δέομαί σου, επίβλεψον επί τον υίον 39" μου, ὅτι μονογενής ἐστί μοι καὶ ἰδοὺ, πνεῦμα λαμ-

" βάνει αὐτὸν, καὶ εξαίφνης κράζει, καὶ σπαράσσει

" αὐτον μετὰ άφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ,

40 " συντρίβον αὐτόν. καὶ ἐδεήθην τῶν μαθητῶν σου,

41 " ίνα ἐκβάλλωσιν αὐτὸ, καὶ οὐκ ἡδυνήθησαν." 'Αποκριθείς δε ό Ίησους είπεν, " Ω γενεά ἄπιστος καὶ " διεστραμμένη, έως πότε έσομαι προς ύμας, καὶ

" ἀνέξομαι ύμων; προσάγαγε ώδε τον υίον σου."

42 Ετι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτω, καὶ ἰάσατο τὸν παίδα,

43 καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῆ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς.

44 εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, " · Θέσθε ὑμεῖς εἰς · 18. 32. " τὰ ὧτα ὑμῶν τοὺς λόγους τούτους ὁ γὰρ υίος τοῦ 21. et 17. " ἀνθρώπου μέλλει παραδίδοσθαι είς χείρας ἀνθρώ- 9.31.

45 " πων." Οι δε ήγνόουν το ρημα τούτο, καὶ ην πα-1 18. 34. ρακεκαλυμμένον ἀπ' αὐτῶν, ἴνα μὴ αἴσθωνται αὐτό. Marc.9.32.

the people expressing astonish- up &c. ment at my miracles: but they little think what I now announce

44. Θέσθε ύμεις. There is an to you, that he who has worked emphasis in vueis. Ye hear all these miracles is to be delivered

45. ΐνα μή. See note at Matt. i. 22.

20.

i 14. 11.

καὶ έφοβούντο έρωτησαι αὐτὸν περὶ τοῦ ρήματος τού- 8 22. 24. του. 8 Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἀν 46 Matt. 18. 1. Marc. 9.33. είη μείζων αὐτῶν. ὁ δὲ Ἰησοῦς ἰδῶν τὸν διαλογισ- 47

μον της καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστηh Matt. 18. σεν αυτό παρ' έαυτφ, h καὶ εἶπεν αυτοῖς, " Os έὰν 48 5. Marc. 9. 37. Ιου. 13. " δέξηται τουτο το παιδίον έπι τῷ ὀνόματί μου, έμὲ

> " δέχεται καὶ δς έὰν ἐμὲ δέξηται, δέχεται τὸν ἀπο-" στείλαντά με. Ιό γὰρ μικρότερος έν πασιν ύμιν

et 18. 14. " ὑπάρχων, οὖτος ἔσται μέγας." Matt. 23.

^k Αποκριθείς δε ό Ἰωάννης είπεν, " Ἐπιστάτα, 49 k Marc. 9. 38. " εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ

" δαιμόνια καὶ ἐκωλύσαμεν αὐτον, ὅτι οὐκ ἀκολου-

" θεί μεθ' ήμων." 'Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, 50 1 11. 23. Matt. 12. " Μη κωλύετε δς γαρ οὐκ ἔστι καθ ήμῶν, ὑπὲρ 30. Marc. 9. 40. " ήμῶν ἐστιν."

ΈΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμε-51 ρας της αναλήψεως αύτοῦ, καὶ αύτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. καὶς m Joh. 4. 4. απέστειλεν αγγέλους προ προσώπου αυτοῦ· m καὶ πορευθέντες είσηλθον είς κώμην Σαμαρειτών, ώστε έτοιμάσαι αὐτῷ. καὶ οὐκ έδέξαντο αὐτὸν, ὅτι τὸς; πρόσωπον αὐτοῦ ἢν πορευόμενον εἰς Ἱερουσαλήμ.

> 46. διαλογισμός here may mean merely a thought, and not a conversation: but see Mark ix. 34, where it appears that Jesus noticed this dispute, not at the time, but afterwards in the house.

48. τοῦτο τὸ παίδιον. Matthew writes τοιοῦτον. xviii. 5.

51. τὸ πρόσωπον αὐτοῦ ἐστήριξε, Firmiter animo destinavit. Valcken, ad l. The phrase is used by the LXX in Jerem. xxi. 10. Ezech. vi. 2. xiv. 8. See also 2 Kings xii. 17. Jerem. xlii. 15.

Ibid. είς Ίερουσαλήμ. This can hardly be his last journey to Jerusalem at the passover. It may have been to the feast of tabernacles, as in John vii. 2, 10, or to the feast of the dedication, x. 22, 23. See Luke x. 38-42.

54 ⁿ ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης ⁿ ² Reg. 1. εἶπον, " Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ " τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ 'Ηλίας

55" ἐποίησε;" Στραφείς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶ-

56 πεν, "Οὐκ οἴδατε οἴου πνεύματός ἐστε ὑμεῖς; ο ὁ ο Job. 3.17. " γὰρ υἰὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων " ἀπολέσαι, ἀλλὰ σῶσαι." Καὶ ἐπορεύθησαν εἰς

έτέραν κώμην.

57 Ρ' Εγένετο δὲ πορευομένων αὐτῶν ἐν τῆ ὁδῷ, εἶπέ ρ Matt. 8.
τις πρὸς αὐτὸν, "' Ακολουθήσω σοι ὅπου αν ἀπέρχη,

58" κύριε." Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, "Αὶ ἀλώπεκες " φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-

" σκηνώσεις" ὁ δὲ υίὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ

59" την κεφαλην κλίνη." ⁴Εἰπε δὲ πρὸς ἔτερον, "'A- 4 Matt. 8. "κολούθει μοι." 'Ο δὲ εἶπε, "Κύριε, ἐπίτρεψόν μοι

60 " ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου." Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, ""Αφες τοὺς νεκροὺς θάψαι τοὺς " ἐαυτῶν νεκρούς" σὰ δὲ ἀπελθὼν διάγγελλε τὴν

61" βασιλείαν τοῦ Θεοῦ." Εἶπε δὲ καὶ ἔτερος, "'A-1 Reg. 19.

" κολουθήσω σοι, κύριε πρώτον δὲ ἐπίτρεψόν μοι

62" ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου." Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, "Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα " αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔ-

" θετός έστιν είς την βασιλείαν τοῦ Θεοῦ."

55. Οὐκ σίδατε κ.τ.λ.; Some read this without an interrogation. Ye are not aware whence this hasty disposition and desire of revenge in you proceeds. Clarke. With the interrogation it means, Do ye not know of what disposition ye ought to be? The whole

passage καὶ εἶπεν —— ἀλλὰ σῶσαι is omitted in the best MSS.
57. τις. One of the Scribes.
Matt. viii. 19.

Chap. X.

1. This was after the sending of the twelve, mentioned by Matt. x. 5. Eus. H. E. I. 10.

ΜΕΤΑ δε ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἐτέρους ΙΟ έβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αυτού, είς πάσαν πόλιν και τόπον οδ * Matt. 9. εμελλεν αύτος ερχεσθαι. * Έλεγεν ούν προς αύτους, 2 35. 2 Them. " Ο μεν θερισμός πολύς, οι δε εργάται ολίγοι δεή-3. 1. " θητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλη * Man. 10. " έργάτας είς τον θερισμον αύτοῦ. * Υπάγετε ' ίδου, 3 " έγω αποστέλλω ύμας ως αρνας έν μέσφ λύκων. " μη βαστάζετε βαλάντιον, μη πήραν, μηδε ύπο-4 **= 9. 3.** et 22.35. Matt. 10.9, "δήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. 10. Marc. " Εἰς ἡν δ' ἀν οἰκίαν εἰσερχησθε, πρώτον λέγετε, 5 * Μαι. 10. "Εἰρήνη τῷ οἴκφ τούτφ. καὶ ἐὰν μὲν ἢ ἐκεῖ ὁ υίος 6 12. Marc. " εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν τ Let. 19. " εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. Τέν αὐτῆ δὲ τῆ 7 13. Deut. " οἰκία μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐ-τ Cor. 9-4, μη μεταβαίνετε έξ οἰκίας εἰς οἰκίαν. καὶ εἰς ἡν δ 8 ¹Tim.5.18. " αν πόλιν εἰσερχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε * Matt.3.2. " τὰ παρατιθέμενα ὑμῖν, * καὶ θεραπεύετε τοὺς ἐνο et 4. 17. " αὐτη ἀσθενείς, καὶ λέγετε αὐτοίς, "Ηγγικεν έφ' " ύμας ή βασιλεία τοῦ Θεοῦ. *εἰς ἡν δ αν πόλιν 10 Natt 10. 14 Marc. 6. εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, έξελθόντες εἰς 11. Αct. 13. " τὰς πλατείας αντής, είπατε, Καὶ τὸν κονιορτὸν τὸν 11

He says that there was no ac- gelü, Townsend's Harmony. count of the names of these seventy, (ib. 12.) Other writers have mentioned several, but they seem only to have taken the names which occur in the New Testament: e.g. the seven deacons, Mark, Luke, Matthias, Barnabas, Sosthenes, Barsabas, &c. &c. Lists may be seen in Fabricius, Lur Even-

4. μηδένα κατά την όδον άσπάσησθε. Do not stop to use the common and tedious forms of sahetation. See 2 Kings iv. 29. Hackspanius.

6. viòs εἰρήνης. See note at 2Thess. ii. 3. Many MSS. omit the article before viós.

7. μη μεταβαίνετε, i. e. in the same town.

" κολληθέντα ήμιν έκ της πόλεως ύμων απομασσόμεθα " ὑμῶν πλην τοῦτο γινώσκετε, ὅτι ήγγικεν ἐφ' ὑμᾶς 12 " ή βασιλεία τοῦ Θεοῦ. λέγω δὲ ὑμῶν, ὅτι Σοδόμοις " έν τῆ ἡμέρα ἐκείνη ἀνεκτότερον ἔσται, ἢ τῆ πόλει 13 " έκείνη. Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά " Ματι. 11. " ότι εἰ ἐν Τύρω καὶ Σιδωνι ἐγένοντο αὶ δυνάμεις αἰ " γενόμεναι έν ύμιν, πάλαι αν έν σάκκω και σποδώ 14" καθήμεναι μετενόησαν. πλην Τύρω καὶ Σιδωνι 15 " ἀνεκτότερον έσται εν τῆ κρίσει, ἡ ὑμίν. καὶ σὺ, " Καπερναούμ, ή εως τοῦ οὐρανοῦ ὑψωθεῖσα, εως. 16 " ἄδου καταβιβασθήση. "Ο ἀκούων ύμῶν, ἐμοῦ Matt. 10. " ἀκούει" καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ ὁ δὲ ἐμὲ 9.37. Joh. 13. 20. 1 Thess. 4. " άθετων, άθετει τον άποστείλαντά με." 17 Υπέστρεψαν δε οι εβδομήκοντα μετά χαρας, λέγοντες, "Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμιν ἐν 18 " τῷ ὀνόματί σου." Εἶπε δὲ αὐτοῖς, "Ἐθεώρουν τὸν Δ Αρος. 12. 18 " τῷ ὀνόματί σου." "Είπε δε αυτοις, " Εισεωρουν τον 8, 9.
19 " Σατανᾶν ὡς ἀστραπην ἐκ τοῦ οὐρανοῦ πεσόντα. εἰδοὺ, e Marc. 16.
18. Act. 28. " δίδωμι υμίν την έξουσίαν του πατείν επάνω όφεων 5 " καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ 20 " έχθροῦ καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήση. 'πλὴν ἐν ! Exod. 32. " έχθροῦ· καὶ ούδὲν υμας ου μη αοικηση. "Τοιγν εποτάσ-32. Esa. 4. " τοῦτφ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῦν ὑποτάσ-3. Dan. 12. 1. Phil. 4. " σεται· χαίρετε δὲ μᾶλλον ὅτι τὰ ὀνόματα ὑμῶν χ. Αρος. ἰχ. 21 " έγράφη έν τοις ούρανοις." Εν αὐτη τη ωρά και Μαιτ. 11. ηγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, "Έξο- 14.1 Cor.1. " μολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς 2. 6, 7. " γης, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, " καὶ ἀπεκάλυψας αὐτὰ νηπίοις ναὶ, ὁ πατήρ, ὅτι 22 " οῦτως ἐγένετο εὐδοκία ἔμπροσθέν σου." Καὶ στρα-

^{17.} A considerable time must 20. $\mu \hat{a} \lambda \lambda o \nu$ appears to be an have elapsed between v. 16. interpolation. and 17.

h Psal. 8.6. φεὶς πρὸς τοὺς μαθητὰς εἶπε, "h Παντα παρεδόθη Heb. 2.8. Matt. 11. "μοι ὑπὸ τοῦ πατρός μου' καὶ σύδεὶς γινώσκει 27. et 28. [8. Joh. 3. "τίς ἐστιν ὁ υἰὸς, εἰ μὴ ὁ πατὴρ, καὶ τίς ἐστιν ὁ πατὴρ, 35. et 17. [2. I Cor. "εἰ μὴ ὁ υἰὸς, καὶ ῷ ἐὰν βούληται ὁ υἰὸς ἀποκα-15. 27. [8. λύψαι." i Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ 23 22. Phil. 2. [8] δίαν εἶπε, "Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ 18. et 6. 46. [8] βλέπετε. λέγω γὰρ ὑμῦν, ὅτι πολλοὶ προφῆται καὶ 24 i Matt. 13. [6] Ι Pet. "βασιλεῖς ἡθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ πουσαν."

k Matt. 22. 35. Marc. 12. 28.

1 Deut. 6.

καὶ ὶδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, 15 καὶ λέγων, " Διδάσκαλε, τί ποιήσας ζωὴν αἰώνων " κληρονομήσω ;" 'Ο δὲ εἶπε πρὸς αὐτὸν, " Ἐν τῷ 26

" νόμω τί γέγραπται ; πως ἀναγινώσκεις ;" 'Ο δέ 27 ἀποκοιθείε είπευ " Αναπήσειε Κύοιου του Θεόυ σαν

s et 10. 12. ἀποκριθεὶς εἶπεν, " 'Αγαπήσεις Κύριον τὸν Θεόν σου, Lev. 19.18. « ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς Gal. 5. 14. " σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς

" διανοίας σου καὶ τὸν πλησίον σου ώς σεαυτόν."

m Lev. 18. m Eiπε δὲ αὐτῷ, "'Ορθῶς ἀπεκρίθης' τοῦτο ποίει, 18
 5. Ezech.
 20. 11, 13. "καὶ ζήση." 'Ο δὲ θέλων δικαιοῦν ἐαυτὸν, εἰπε 19 πρὸς τὸν Ἰησοῦν, "Καὶ τίς ἐστί μου πλησίον;" 'Υπολαβὼν δὲ ὁ Ἰησοῦς εἰπεν, "'Ανθρωπός τις 10 κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λη- "σταῖς περιέπεσεν, οὶ καὶ ἐκδύσαντες αὐτὸν, καὶ "πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυν-

26. πῶς ἀναγινώσκεις; Our Saviour alluded to the Schema, which was read every morning and evening, and which contained this precept. Vitringa, de Vet. Synag. p. 1060.

29. θέλων δικαιοῦν. He wished to prove himself rightcous by shewing that he had always

acted in this way to persons of his own country.

30. Jerom says, that the road between Jerusalem and Jericho was so infested with robbers, as to be called the bloody way. Josephus calls it έρημον και πετρώδες. Vol. II. p. 299.

31" χάνοντα. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν " έν τῆ ὁδῷ ἐκεῖνη, καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν. 32 " ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον, 33 " έλθων καὶ ἰδων ἀντιπαρηλθεν. Σαμαρείτης δέ τις " όδεύων ήλθε κατ' αὐτὸν, καὶ ἰδων αὐτὸν, ἐσπλαγ-34" χνίσθη καὶ προσελθων κατέδησε τὰ τραύματα " αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον ἐπιβιβάσας δὲ " αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς παν-35 " δοχείον, καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὖριον " έξελθων, έκβαλων δύο δηνάρια έδωκε τῷ πανδοχεί, " καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι αν " προσδαπανήσης, έγω έν τῷ ἐπανέρχεσθαί με ἀπο-36" δώσω σοι. Τίς οθν τούτων τῶν τριῶν δοκεῖ σοι " πλησίον γεγονέναι τοῦ έμπεσόντος εἰς τοὺς λησ-37 " τάς;" 'Ο δὲ εἶπεν, " 'Ο ποιήσας τὸ ἔλεος μετ' αὐ-" τοῦ." Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, " Πορεύου, καὶ " σὺ ποίει ὁμοίως."

38 "ΕΓΕΝΕΤΟ δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ " Joh. 11.1. αὐτὸς εἰσῆλθεν εἰς κώμην τινά γυνὴ δέ τις ὀνό- ματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἰκον αὐτῆς. 39 καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαρία, ἡ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἦκουε τὸν

37. By this answer the lawyer was made to confess that a Samaritan was the neighbour of a Jew. "Look not upon those "only to be your neighbours "who dwell near you, or are "of the same nation, religion, "or sect: but think every one "such, who stands in any need "of your relief or assistance, "however otherwise he may be "a stranger to you." Clarke. 38, 39. Martha and Mary

were sisters of Lazarus. John xi. 2. The village would seem to be Bethany: (John xi. 1, 18. xii. 1.) and if so, Jesus must have been going to Jerusalem for some festival: perhaps the feast of tabernacles, mentioned in John vii. 10; or according to Newcome, the feast of the dedication, x. 22: but Greswell supposes that this village was in Galilee. Vol. II. Diss. 17.

λόγον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλην 40 διακονίαν επιστάσα δε είπε, "Κύριε, ου μέλει σοι " ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονείν; " είπε οὖν αὐτῆ ἵνα μοι συναντιλάβηται." 'Αποκρι-41 θεὶς δὲ εἶπεν αὐτῆ ὁ Ἰησοῦς, " Μάρθα, Μάρθα, με-" ριμνᾶς καὶ τυρβάζη περὶ πολλά ένὸς δέ έστι χρεία. 42 " Μαρία δε την άγαθην μερίδα έξελέξατο, ήτις ούκ " ἀφαιρεθήσεται ἀπ' αὐτῆς."

ΚΑΙ εγένετο εν τῷ είναι αὐτὸν εν τόπω τινὶ προσ-11 ευχόμενον, ως έπαύσατο, είπε τις των μαθητών αύτοῦ πρὸς αὐτὸν, "Κύριε, δίδαξον ήμας προσεύχεσθαι, " καθώς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητας αὐτοῦ."

4 Matt. 6.9. PΕίπε δὲ αὐτοῖς, ""Όταν προσεύχησθε, λέγετε, Πάτερ 2

" ήμων ὁ ἐν τοις οὐρανοις, ἀγιασθήτω τὸ ὅνομά σου

" έλθέτω ή βασιλεία σου γενηθήτω το θέλημά σου,

" ώς έν οὐρανῷ, καὶ έπὶ τῆς γῆς. τὸν ἄρτον ἡμῶνς

" τον έπιούσιον δίδου ήμιν το καθ ήμέραν και άφες +

" ήμιν τὰς άμαρτίας ήμων, καὶ γὰρ αὐτοὶ ἀφίεμεν

" παντὶ ὀφείλοντι ἡμίν καὶ μὴ εἰσενέγκης ἡμας εἰς

" πειρασμον, άλλα ρυσαι ήμας από του πονηρου."

1 18. 1, &c. Kai είπε προς αυτούς, "Τίς έξ υμών εξει φίλον, καὶς " πορεύσεται προς αυτον μεσονυκτίου, καὶ είπη αυτώ.

" Φίλε, χρησόν μοι τρεῖς ἄρτους, ἐπειδη φίλος μουδ

" παρεγένετο έξ όδοῦ πρός με, καὶ οὐκ ἔχω ο παρα-

" θήσω αὐτῷ· κάκεῖνος ἔσωθεν ἀποκριθεὶς εἴπη, Μή,

" μοι κόπους πάρεχε· ήδη ή θύρα κέκλεισται, καὶ τὰ

in John xi. 20. xii. 2, 3.

CHAP. XI.

2. Origen says that the prayer reported by Matt. vi. 9.

42. The different conduct of is not the same with this. Martha and Mary is also shewn though there are similar clauses in both. The time and place appear to have been different. Vol. I. p. 226.

" παιδία μου μετ' έμοῦ εἰς τὴν κοίτην εἰσίν οὐ δύνα-8" μαι άναστας δοῦναί σοι. Λέγω ὑμῦν, εἰ καὶ οὐ δώ-" σει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διά " γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων ο χρήζει. τκάγω ύμιν λέγω, Αιτείτε, και δοθήσεται Matt. 7.7. " ὑμῖν' ζητεῖτε, καὶ εὑρήσετε' κρούετε, καὶ ἀνοιγή- Marc. 11. 24. Joh. 14. 10 " σεται ύμιν. πας γαρ ὁ αἰτων λαμβάνει καὶ ὁ ζη-13. et 15.7. 11 " τῶν εὐρίσκει' καὶ τῷ κρούοντι ἀνοιγήσεται. "τίνα 24. Jac. 1. " δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υίος ἄρτον, μὴ λίθον 3. 22. " ἐπιδώσει αὐτ $\hat{\varphi}$; εἰ καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος ὄφιν $^{\text{s-Matt. 7.9.}}$ 12" ἐπιδώσει αὐτῷ; ἡ καὶ ἐὰν αἰτήση ώὸν, μὴ ἐπιδώ-13 " σει αὐτῷ σκορπίον; εὶ οὖν ὑμεῖς πονηροὶ ὑπάρ-" χοντες οἴδατε άγαθὰ δόματα διδόναι τοὶς τέκνοις " ύμῶν, πόσφ μᾶλλον ὁ πατὴρ ὁ έξ οὐρανοῦ δώσει " πνεθμα άγιον τοις αιτοθσιν αὐτόν;" 14 ^t Καὶ ἢν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἢν κωφόν · t Matt. 9. έγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κω $^{32. \text{ et } 12.}$ 15 φός καὶ ἐθαύμασαν οἱ ὅχλοι. "τινὲς δὲ ἐξ αὐτῶν " Μαιι. 9. είπον, " Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκ- 24. Marc. 16" βάλλει τὰ δαιμόνια." * Ετεροι δὲ πειράζοντες ση- x Matt. 12. 17 μεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. J Αὐτὸς δὲ εἰ $^{-38.}$ et $^{16.1.}$ δως αυτων τὰ διανοήματα, εἶπεν αυτοῖς, "Πᾶσα βα-25. Marc. " σιλεία έφ' έαυτην διαμερισθείσα έρημοῦται καὶ οἶ-18" κος έπὶ οἰκον, πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐψ' ἐαυ-" τὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; " ὅτι λέγετε, ἐν Βεελ(εβουλ ἐκβάλλειν με τὰ δαιμό-19" νια. εὶ δὲ έγὼ έν Βεελζεβοὺλ έκβάλλω τὰ δαιμό-

14. κωφόν. Blind as well as Scribes and Pharisees. Matt. dumb. Matt. xii. 22. xii. 38.

15. The best MSS. read τῷ 17. οἰκος ἐπὶ οἰκον, sc. διαἄρχοντι. μερισθείς. Theophylact. Gro-16. Ἔτεροι. Some of the tius. " νια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι ; διὰ τοῦτο

" κριταὶ ὑμῶν αὐτοὶ ἔσονται. εἰ δὲ ἐν δακτύλφ Θεοῦ 20

" έκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βα-

z Matt. 12. " σιλεία τοῦ Θεοῦ. "ὅταν ὁ ἰσχυρὸς καθωπλισμένος 21

" φυλάσση την έαυτοῦ αὐλην, έν εἰρήνη έστι τὰ

" ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ 22

" ἐπελθών νικήση αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἰρει,

" έφ' ἢ ἐπεποίθει, καὶ τὰ σκύλα αὐτοῦ διαδίδωσυ.

b Matt. 12. " b ὁ μὴ ὧν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι' καὶ ὁ μὴ συν- 23
30.
c Matt. 12. " άγων μετ' ἐμοῦ, σκορπίζει. ⁶Όταν τὸ ἀκάθαρτον 24
43·

" πνεῦμα ἐξέλθη ἀπὸ τοῦ ἀνθρώπου, διέρχεται δί

" ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν' καὶ μὴ εὐρί-

" σκου, λέγει, Ύποστρέψω εἰς τὸν οἰκόν μου ὅθεν

" έξηλθον' καὶ έλθον ευρίσκει σεσαρωμένον καὶ κε- 25 d Joh. 5. 14. " κοσμημένον. d τότε πορεύεται καὶ παραλαμβάνει 26

α Joh. 5.14. ΄΄ Κου μημένον. ΄΄ Τοτε πορεύεται και παραλαμβανεί 2 Pet. 2. 20. Heb. 6. 4. ΄΄ έπτὰ ἔτερα πνεύματα πονηρότερα ἐαυτοῦ, καὶ εἰσ-

et 10. 26. " ελθόντα κατοικεῖ έκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ

" ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων."

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά:; τις γυνὴ φωνὴν ἐκ τοῦ ὅχλου, εἶπεν αὐτῷ, " Μακαρία " ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οῦς ἐθήλα-

 $\epsilon_{\text{Matt. 7.}}$ " σας." $\epsilon_{\text{Aὐτὸς}}$ δὲ εἶπε, " Μενοῦνγε μακάριοι οἱ 28 21. Rom. 2." ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες 22. " αὐτόν." $\epsilon_{\text{Matt. 12.}}$ " αὐτόν." ϵ_{T} δὲ ὅχλων ἐπαθροιζομένων ἤρξατο 29

39. Jon. 1. λέγειν, "'Η γενεὰ αυτη πονηρά ἐστι' σημείον ἐπιζη-

" τεὶ, καὶ σημείον οὐ δοθήσεται αὐτῆ, εἰ μὴ τὸ ση" μεῖον Ἰωνᾶ τοῦ προφήτου. καθὼς γὰρ ἐγένετο Ἰω-30

" νας σημείον τοίς Νινευίταις, ούτως έσται και ὁ νίὸς

^{20.} δακτύλφ Θεοῦ. In Matt. come upon you before you esxii. 28. it is πνεύματι Θεοῦ. pected it. Valcken. ad 1. Ibid. ἔφθασεν ἐφ᾽ ὑμᾶs. Has

31 " τοῦ ἀνθρώπου τῆ γενεᾳ ταύτη. εβασίλισσα νότου ει Reg. 10. " ἐγερθήσεται ἐν τῆ κρίσει μετὰ τῶν ἀνδρῶν τῆς ι. Matt. 12.

" γενεας ταύτης, καὶ κατακρινεῖ αὐτούς " ὅτι ἦλθεν ἐκ 42.

" των περάτων της γης ακούσαι την σοφίαν Σολο-

" Νινευί αναστήσονται έν τῆ κρίσει μετὰ τῆς γενεᾶς

" ταύτης, καὶ κατακρινοῦσιν αὐτήν' ὅτι μετενόησαν

" εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε."

33 " ¡Οὐδεὶς δὲ λύχνον ἄψας, εἰς κρυπτὸν τίθησιν, 18. 16. " οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οί Marc. 4. 21.

34 " εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. kò λύχνος k Matt. 6.

" τοῦ σώματός έστιν ὁ όφθαλμός "ὅταν οὖν ὁ όφθαλ-22.

" μός σου άπλους ή, καὶ ὅλον τὸ σῶμά σου φωτεινόν

" έστιν' έπαν δε πονηρος ή, και το σωμά σου σκο-

35 " τεινόν. σκόπει οὐν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος

36" έστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον

" τὶ μέρος σκοτεινον, έσται φωτεινον όλον, ώς όταν

" ὁ λύχνος τῆ ἀστραπῆ φωτίζη σε."

37 Ἐν δὲ τῷ λαλησαι, ήρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀριστήση παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.

 $_{38}^{1}$ ο δ $\grave{\epsilon}$ Φαρισαίος ἰδων έθαύμασεν ὅτι οὐ πρώτον έ β α- $_{1\,\mathrm{Marc.}\,7.3.}$

39 πτίσθη πρὸ τοῦ ἀρίστου. $^{\rm m}$ εἶπε δὲ ὁ κύριος πρὸς $^{\rm m}$ Matt. 23. αὐτὸν, $^{\rm m}$ Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτη- $^{\rm 25.}_{\rm 15.}$

" ρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν

40 " ύμων γέμει άρπαγης και πονηρίας. άφρονες, ούχ ο

32. μετενόησαν είς τὸ κήρυγμα. They were brought by repentance to the doctrine which was preached by Jonas.

38. εβαπτίσθη. This word cannot here be applied to immersion of the whole body:

and this perhaps is the only place in the New Testament where it signifies a sprinkling or partial washing.

40. Elsner would read this without an interrogation: he that hath cleansed the outside,

" ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε; "πλην 41 Esa. 58. 7. Dan. 4. 27. " τὰ ἐνόντα δότε ἐλεημοσύνην' καὶ ἰδοὺ, πάντα καο Matt. 9. " θαρὰ ὑμῖν ἐστιν. οἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις. 4: 13. et 12. 7. " ότι αποδεκατούτε το ήδύοσμον καὶ το πήγανον καὶ τ Sam. 15. ... πâν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν 6. Mich. 6. " άγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ " άφιέναι. Pουαί υμίν τοις Φαρισαίοις, ότι άγαπατεις P 20. 46. Matt. 23. 6. " την πρωτοκαθεδρίαν έν ταις συναγωγαίς, και τους " ἀσπασμούς έν ταις ἀγοραις. οναί υμίν, γραμμα-μ 9 Matt. 23. " τείς καὶ Φαρισαίοι, ὑποκριταὶ, ὅτι ἐστὲ ώς τὰ μνη-" μεία τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες " ἐπάνω οὐκ οἴδασιν." 'Αποκριθεὶς δέ τις τῶν νομι-μ κών λέγει αὐτῷ, " Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς * Matt. 23. " ύβρίζεις." * Ο δὲ εἶπε, " Καὶ ὑμῖν τοῖς νομικοῖς 16 4. Esa. 10. " οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβά-" στακτα, καὶ αὐτοὶ ένὶ τῶν δακτύλων ὑμιῶν οὐ προσ-* Matt. 23. " Ψαύετε τοις Φορτίοις. *οὐαὶ ὑμιν, ὅτι οἰκοδομεῖτει: 29. " τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν " ἀπέκτειναν αὐτούς. ἄρα μαρτυρεῖτε καὶ συνευδο- « " κείτε τοίς έργοις των πατέρων ύμων στι αυτοί μέν " ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ " μνημεία. 'διὰ τοῦτο καὶ ή σοφία τοῦ Θεοῦ εἶπεν, 19 t 10. 3. Mat. 10. 16.

> hath not also cleansed the inside: but the usual interpretation is better, Did not God, who made the outside, make the inside also? and therefore you ought to attend to the latter as well as to the former.

41. τὰ ἐνόντα mean, the things which are in the cup and platter, i. e. meat and drink. Instead of attending to the outside, they were to give real

and substantial alms. Raphel. Wolfius.

42. παρέρχεσθε. Palairet takes this to mean, ye pass over is silence, do not enforce.

44. ἄδηλα. If we compare Matt. xxiii. 27. this word seems to allude to a tomb being disguised by outward ornament, so that a man might inadvertently approach it, not knowing it to be a tomb.

" 'Αποστελώ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, et 23. 34.

50 καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν το Δατ. 7. 51, 6 κζητηθῆ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκ- 35.

" χυνόμενον ἀπὸ καταβολης κόσμου, ἀπὸ της γενεας 35.

51 " ταύτης, \dot{x} άπὸ τοῦ αἴματος \dot{x} Αβελ εως τοῦ αἵματος \dot{x} Gen. 4. 8.

" Ζαχαρίου, τοῦ ἀπολομένου μεταξύ τοῦ θυσιαστη-

" ρίου καὶ τοῦ οἴκου. ναὶ, λέγω ὑμῶν, ἐκζητηθήσεται

52 " ἀπὸ τῆς γενεᾶς ταύτης. ΤΟὐαὶ ὑμῖν τοῖς νομικοῖς, τ Matt. 23.

" ὅτι ἦρατε τὴν κλείδα τῆς γνώσεως αὐτεὶ οὐκ εἰσ-

53 " ήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε." Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστο54 ματίζειν αὐτὸν περὶ πλειόνων, ἐνεδρεύοντες αὐτὸν,

54 ματιζείν αυτον περί πλειονών, ενεορεύοντες αυτον, καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

1 2 ² EN οἰς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὅχλου, ² Matt. 16. ὅστε καταπατεῖν ἀλλήλους, ἦρξατο λέγειν πρὸς τοὺς 15. μαθητὰς αὐτοῦ πρῶτον, "Προσέχετε ἐαυτοῖς ἀπὸ τῆς

2" ζύμης τῶν Φαρισαίων, ἢτις ἐστὶν ὑπόκρισις. "οὐδὲν *8.17. Job.

" δὲ συγκεκαλυμμένον ἐστὶν, δ οὐκ ἀποκαλυφθήσεται Matt. 10.
3 " καὶ κρυπτὸν, δ οὐ γνωσθήσεται ἀνθ ὧν ὅσα ἐν 4. 22.

" τῆ σκοτία εἰπατε, ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ο δ

" προς το ους έλαλήσατε έν τοις ταμείοις, κηρυχθή- b Jer. 1. 8.

4 " σεται έπὶ τῶν δωμάτων. ^b Λέγω δὲ ὑμῖν τοῖς φίλοις 28. τ Pet.

49. See note at Matt. xxiii.

53. δεινῶς ἐνέχειν. L. de Dieu explains this to mean, undequaque imminere ipsi et incumbere, sicut qui de corpore alicujus pendet nec inde avelli potest, ut malum ipsi creet.

Ibid. ἀποστοματίζειν, to harass VOL. I. him with questions. Beza, Grotius, Boisius.

3. dvb w is translated quonium by L. de Dieu, who considers this verse as containing the reason of what is said in the preceding. See i. 20. xix. 44. Acts xii. 23. where it also signifies because.

" μου, Μη φοβηθητε από των αποκτεινόντων το " σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι

" ποιησαι. υποδείξω δε υμίν τίνα φοβηθητε φοβή-5

" θητε τὸν μετὰ τὸ ἀποκτεῖναι έξουσίαν έχοντα έμ-" βαλείν είς την γέενναν ναὶ, λέγω ύμιν, τοῦτον

c Matt. το. " φοβήθητε. c Ούχὶ πέντε στρουθία πωλεῖται άσσα-6 29. " ρίων δύο; καὶ εν εξ αὐτῶν οὐκ ἔστιν ἐπιλελησ-

" μένον ενώπιον τοῦ Θεοῦ· d άλλὰ καὶ αἱ τρίχες τῆς τ d 21. 18. Αct. 27. 34. " κεφαλής ύμων πασαι ήρίθμηνται. μη ουν φοβεί-

e g. 26. " σθε πολλών στρουθίων διαφέρετε. • Λέγω δέ 8 Matt. 10. 32. Marc. " ὑμῖν, Πᾶς ος ᾶν ὁμολογήση ἐν ἐμοὶ ἔμπροσθεν τῶν " άνθρώπων, καὶ ὁ υίὸς τοῦ άνθρώπου ὁμολοχήσει ἐν 2 Tim. 2.

12. 1 Joh. " αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἀρ-9 2. 23.

" νησάμενός με ένώπιον των ανθρώπων, απαρνηθή-1 Matt. 12. " σεται ένωπιον των άγγελων του Θεου. 1 καὶ πας ος 10 31. Marc. 3. 28. Η Ε Ε. " έρει λόγον είς τον υίον του ανθρώπου, αφεθήσεται

10. 26. 1 Joh. 5.16. " αὐτῷ· τῷ δὲ εἰς τὸ ἄγιον πνεῦμα βλασφημήσαντι " οὐκ ἀφεθήσεται. " ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶιι E 21. 14.

Matt. 10. " τὰς συναγωγάς καὶ τὰς άρχὰς καὶ τὰς έξουσίας, 19. Marc. 13. 11.

" μη μεριμνατε πως η τί απολογήσησθε, η τί είπητε

" τὸ γὰρ ἄγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῆ τῆ ώραι: " α δει είπειν."

Είπε δέ τις αὐτῷ ἐκ τοῦ ὅχλου, "Διδάσκαλε, εἰπει " τῷ ἀδελφῷ μου μερίσασθαι μετ' έμοῦ τὴν κληρο-" νομίαν." 'Ο δὲ εἶπεν αὐτῷ, " Ανθρωπε, τίς μειι h ι Tim. 6. " κατέστησε δικαστήν ή μεριστήν έφ' ύμας;" h Eine 15 δέ πρὸς αὐτοὺς, " 'Ορᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς

^{6.} ἀσσαρίων, a diminutive to be an Hebraism. 15. Most MSS, read mions from the Latin word as. 8. δμολογήση εν εμοί is said της πλεονεξίας.

" πλεονεξίας "ότι ούκ έν τῷ περισσεύειν τινὶ ἡ ζωή 16" αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ." Εἶπε δὲ παραβολην προς αυτούς, λέγων, "'Ανθρώπου τινος 17 " πλουσίου εὐφόρησεν ή χώρα καὶ διελογίζετο έν " έαυτφ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω 18" τους καρπούς μου; καὶ εἶπε, Τοῦτο ποιήσω καθ-" ελώ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, " καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ 19" άγαθά μου, ικαὶ έρω τῆ ψυχῆ μου, Ψυχὴ, ἔχεις ι Eccl. 11.9. " πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά ἀναπαύου, 19. 1 Cor. 20 " φάγε, πίε, εὐφραίνου. k εἶπε δὲ αὐτ $\hat{\varphi}$ ὁ Θεὸς, "A- $^{15.32.}_{5.5.}$ Jac. " φρων, ταύτη τῆ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν 22. et 27.8. 21 " ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; οὕτως ὁ Ps. 39. 6. et 52. 7. " θησαυρίζων έαυτώ, καὶ μὴ εἰς Θεὸν πλουτών." 22 Είπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, "Διὰ τοῦτο 1 Ματι. 6. " ὑμῶν λέγω, μὴ μεριμνᾶτε τῆ ψυχῆ ὑμῶν, τί φά-7. Psal. 55. 23 " $\gamma \eta \tau \epsilon$ " $\mu \eta \delta \epsilon$ $\tau \hat{\varphi}$ $\sigma \hat{\omega} \mu \alpha \tau i$, τi $\epsilon \nu \delta \hat{\nu} \sigma \eta \sigma \theta \epsilon$. $\hat{\eta}$ $\psi \nu \chi \hat{\eta}$ 6.8. Phil. " πλειόν έστι της τροφης, και το σωμα του ένδυ- 4.6. 24" ματος. " Κατανοήσατε τους κόρακας, ὅτι οὐ σπεί- " Job. 39. " ρουσιν, οὐδὲ θερίζουσιν οίς οὐκ ἔστι ταμεῖον οὐδὲ 3. Psal. 147. " ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς πόσφ μᾶλλον

25 " ὑμεῖς διαφέρετε τῶν πετεινῶν; "τίς δὲ ἐξ ὑμῶν " Μαιι. 6. " μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐ- 27 .

Ibid. ὅτι οὐκ κ.τ.λ. for not even when a man has abundance does his life consist in his possessions.

16-20. Compare Philo Judæus, vol. I. p. 132.

21. els Θεόν, to the glory of God, or, in a manner agreeable to God. So Lucian, els τὸ κοινὸν πλουτεῦν. Epist. Saturnal. p. 830. Elsner.

22, 23. The conclusion of this argument is omitted, which is, If God has given you life, which is more than food, and the body, which is more than raiment, why should you be so anxious about food and raiment? as if God would not give you the lesser, when he has given you the greater.

" τοῦ πηχυν ενα; εἰ οὖν οὖτε ἐλάχιστον δύνασθε, 26 " τί περὶ τῶν λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ 27 " κρίνα, πῶς αὐξάνει οὐ κοπιᾶ, οὐδὲ νήθει λέγω " δὲ ὑμῖν, οὐδὲ Σολομών ἐν πάση τῆ δόξη αὐτοῦ " περιεβάλετο ως εν τούτων. εἰ δὲ τὸν χόρτον εν τῷ 28 " άγρφ σήμερον όντα, καὶ αύριον εἰς κλίβανον βαλ-" λόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσω μᾶλλον " ύμας, όλιγόπιστοι; Καὶ ύμεις μη ζητειτε τί φά-29 " γητε, η τί πίητε καὶ μη μετεωρίζεσθε. ταῦτα γὰρ 30 " πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ ὑμῶν δὲ ὁ ο ι Reg. 3. " πατηρ οίδεν ὅτι χρήζετε τούτων. ο πλην ζητείτε 3 ι 13. Psal. " τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προσ-37. 25. P Matt. 11. " τεθήσεται ύμιν. P μη φοβού, τὸ μικρὸν ποίμνιον 32 25, 26. " ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῶν τὴν βαq Matt. 19. " σιλείαν. q Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε 33 45. et 4.34. " έλεημοσύνην. Τποιήσατε ξαυτοίς βαλάντια μη παr 16. 9. Matt. 6. 20. « λαιούμενα, θησαυρον ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς, 1 Τίμη. 6.19. " ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. " ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρ- 34. Eph.6.14. " δία ύμῶν ἔσται. "Εστωσαν ύμῶν αἱ ὀσφύες πε- 35 1 Pet. 1.13. " ριεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι καὶ ὑμεῖς 36 " δμοιοι άνθρώποις προσδεγομένοις τον κύριον έαυ-" τῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος

29. μη μετεωρίζεσθε. The best commentators understand this de fluctuatione animi inter spem metumque dubii et suspensi. The metaphor is taken from ships at sea; Elsner, Palairet, Alberti; or, according to L. de Dieu, from meteors in the air. Raphel thinks that the term implies an anxiety about use-

less things.

32. την βασιλείαν. This refers to what was said in ver. 31, ξητεῖτε την β. τοῦ Θεοῦ. I told you to seek the kingdom of God: and I now say, that God intends to give you this kingdom. Do not therefore value your worldly possessions, but prepare for the world to come.

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37" καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ. μακάριοι
  " οἱ δοῦλοι ἐκεῖνοι, οὖς ἐλθὼν ὁ κύριος εὑρήσει γρη-
  " γοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ
  " άνακλινεί αὐτοὺς, καὶ παρελθών διακονήσει αὐτοῖς.
38" t καὶ ἐὰν ἔλθη ἐν τῆ δευτέρα φυλακῆ, καὶ ἐν τῆ t Matt. 24.
  " τρίτη φυλακη έλθη, καὶ ευρη ουτω, μακάριοί εἰσιν 42.
39" οἱ δοῦλοι ἐκεῖνοι. " τοῦτο δὲ γινώσκετε, ὅτι εἰ ἤδει " Matt. 24.
  " ὁ οἰκοδεσπότης ποία ώρα ὁ κλέπτης ἔρχεται, έγρη - 5. 2. 2 Pet.
  " γόρησεν αν, καὶ οὐκ αν άφηκε διορυγηναι τὸν οἶ- 3.3. et 16.
40 κον αὐτοῦ. ^\intercalκαὶ ὑμεῖς οὖν γίνεσ\thetaε ἔτοιμοι^ι ὅτι \mathring{y} ^{15}
" ὅρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται." 44. et 25. 4^{\text{I}} Εἶπε δὲ αὐτῷ ὁ Πέτρος, " Κύριε, πρὸς ἡμᾶς τὴν ^{\text{I}3}, ^{\text{Matc.}}
  " παραβολην ταύτην λέγεις, η καὶ πρὸς πάντας; " i Thess. 5.
42 × Είπε δε ὁ κύριος, " Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκο- × Matt. 24.
  " νόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ ²1. ι Cor.
  " της θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σι-
43 " τομέτριον ; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ
44 " κύριος αὐτοῦ εύρήσει ποιοῦντα οὔτως, άληθῶς λέγω
   " ύμιν, ὅτι ἐπὶ πᾶσι τοις ὑπάρχουσιν αὐτοῦ κατα-
45 " στήσει αὐτόν. 'Εὰν δὲ εἴπη ὁ δοῦλος ἐκεῖνος ἐν τῆ
   " καρδία αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ
   " ἄρξηται τύπτειν τοὺς παίδας καὶ τὰς παιδίσκας,
46 " ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, <sup>7</sup> η ξει ὁ κύ- 7 Matt. 24.
   " ριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἡ οὐ προσδοκᾳ, <sup>51</sup>.
  " καὶ ἐν ώρα ἡ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν,
   " καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
47 " Εκείνος δε ο δούλος ο γνούς το θέλημα τού κυ- 1 Jac. 4.17.
   " ρίου έαυτοῦ, καὶ μὴ έτοιμάσας, μηδὲ ποιήσας πρὸς
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^{42.} Tis κ.τ.λ. Theophylact that there would be few such. understood our Saviour to mean Ad xviii. 8.

" τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς ὁ δὲ μὴ γνοὺς, 48

" ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ " δὲ ὧ ἐδόθη πολὺ, πολὺ (ητηθήσεται παρ' αὐτοῦ· " καὶ ῷ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν a Matt. 10. " αὐτόν. a Πῦρ ἢλθον βαλεῖν εἰς τὴν γῆν καὶ τί+9 ^{34.} ^b Matt. 20. " θέλω ; εἰ ἦδη ἀνήφθη. ^b βάπτισμα δὲ ἔχω βαπ-50 22. Marc. " τ ισθηναι, καὶ πῶς συνέχομαι ἔως οὖ τ ελεσ θ $\hat{\eta}$; c δο- 5^{1} c Matt. 10 " κείτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῆ γῆ; 34. Mich. 7. 6. " ούχὶ, λέγω ὑμῶν, ἀλλ' ἢ διαμερισμόν. ἔσονται γὰρ 52 " ἀπὸ τοῦ νῦν πέντε ἐν οἴκφ ἐνὶ διαμεμερισμένος d Matt. 10. " τρείς έπὶ δυσὶ, καὶ δύο έπὶ τρισί. διαμερισθήσεται 53 35. " πατηρ έφ' υίφ, καὶ υίδς έπὶ πατρί μήτηρ έπὶ θυ-" γατρὶ, καὶ θυγάτηρ ἐπὶ μητρί πενθερὰ ἐπὶ τὴν " νύμφην αὐτης, καὶ νύμφη ἐπὶ την πενθερὰν αὐτης." "Ελεγε δε καὶ τοις οχλοις, " "Όταν ἴδητε την νε-54 e Matt. 16.

> 49. καὶ τί θελω; εὶ ήδη ἀνήφθη. Origen quotes it, καὶ εἴθε δὲ ἐκάη. Vol. II. p. 117. So also Rufinus translates Origen, et quam volo ut accendatur! Vol. II. p. 236. 243. 317. Jerom translates Origen, et utinam jam ardeat. Vol. III. p. 374. et quid volo, nisi ut jam ardeat? Vol. III. p. 963. But in another place Origen gives the common reading, vol. II. p. 610, which may have the same signification; καὶ τί θέλω; εἰ ήδη åνήφθη, et quid volo? utinam jam accenderetur. El may signify utinam in xix. 42. xxii. 42. See Viger. VIII. 6. 2. and Raphel. Obs. Herod. ad Luc. xix. 42. Grotius, Palairet. Our Saviour means to say, My religion will at first give rise to persecution and suffering; and as this must

take place, I wish that it had already begun, that it might somer finish.

50. καὶ πῶς συνέχομαι ἔως οὐ τελεσθῆ; This seems to confirm the interpretation proposed in v. 49. Irenæus quotes it, apparently from memory, καὶ πῶν ἐπείγομαι εἰς αὐτό. p. 94. Epiphanius paraphrases the two verses thus, ποτήριον ἔχω παῦν, καὶ τί σπεύδω ἔως οὖ πίω αὐτό; καὶ βάπτισμα ἔχω βαπτισθῆναι, καὶ τί θέλω; εἰ ἤδη ἐβαπτίσθην. Vol. I. p. 784. He means to say as before, that he wishes the time of his death was come.

51. οὐχὶ—ἀλλ' ἢ. I came to cause nothing except division. See 2 Cor. i. 13. He alludes to the effect produced at the first promulgation of the gospel.

" φέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, 55" Ομβρος ἔρχεται καὶ γίνεται οὕτω. καὶ ὅταν νό-

" τον πνέοντα, λέγετε, "Οτι καύσων έσται' καὶ γίνε-

56 " ται. ὑποκριταὶ, τὸ πρόσωπον της γης καὶ τοῦ οὐ-

" ρανοῦ οἴδατε δοκιμάζειν τον δὲ καιρον τοῦτον πῶς 57" οὐ δοκιμάζετε; Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ

58 " δίκαιον ; τως γαρ υπάγεις μετα του άντιδίκου σου Prov. 25.

" ἐπ' ἄρχοντα, ἐν τῆ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι 25.

" ἀπ' αὐτοῦ· μήποτε κατασύρη σε πρὸς τὸν κριτὴν,

" καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πρά-

59" κτωρ σε βάλλη εἰς φυλακήν. λέγω σοι, οὐ μὴ

" έξέλθης ἐκείθεν, έως οὖ καὶ τὸ ἔσχατον λεπτὸν " ἀποδῷς."

Ι 3 ΠΑΡΗΣΑΝ δέ τινες έν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλά-

56. ὑποκριταί. Schmidius says that ὑποκριτης is occultus judex, occultarum et abstrusarum rerum judex, conjector. Lucian speaks of ὀνείρων ὑποκριτάς: which may be the meaning in this place.

Ibid. τον καιρον τοῦτον. Why do you not know that this is the time predicted for the coming of the Messiah?

57. You might learn this from the declarations of the prophets; and these ought to make you reform: but why do you not also learn your duty in this respect from what you do in ordinary cases? If you are likely to be called to account for any worldly matter, you endeavour to satisfy your adversary: so you ought to make your peace with God.

58. dòs épyaviar is said to be

a Latinism, da operam. Beza: and so Theophylact. But L. de Dieu prefers, da quæstum sive mercedem adversario tuo, ut ab eo libereris; or, negotium quod cum adversario habes, da, cede illi. Theophylact also says that it may mean, δανείσθητι, δὸς τόκον ὑπὲρ τοῦ ἀπηλλάθαι αὐτοῦ, i. e. if you have no money of your own, borrow it, that you may get rid of him. So Salmasius.

CHAP. XIII.

1. τῶν Γαλιλαίων. Theophylact thinks that these may have been the followers of Judas of Galilee, (Acts v. 37.) who persuaded his countrymen not to offer sacrifice for the emperor, and that Pilate caused them to be killed at these sacrifices.

19.

τος έμιξε μετά των θυσιών αὐτών. καὶ ἀποκριθεὶς ό 2 Ιησούς είπεν αὐτοίς, " Δοκείτε, ὅτι οἱ Γαλιλαίοι οὐτοι " άμαρτωλοί παρὰ πάντας τοὺς Γαλιλαίους έγένοντο, " ὅτι τοιαῦτα πεπόνθασιν; οὐχὶ, λέγω ὑμῖν ἀλλ' 3 " έαν μη μετανοήτε, πάντες ώσαύτως άπολεισθε. ή 4 " έκείνοι οἱ δέκα καὶ ὀκτὰ, ἐφ' οὖς ἔπεσεν ὁ πύργος " έν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκείτε ὅτι " οδτοι όφειλέται έγένοντο παρά πάντας άνθρώπους " τους κατοικούντας έν 'Ιερουσαλήμ; ούχὶ, λέγως " ὑμῶν ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀποε Esa. 5. 2. " λεῖσθε." ε Ελεγε δὲ ταύτην την παραβολην, "Συ-6 Matt. 21. " κην είχε τις εν τφ άμπελωνι αυτού πεφυτευμένην " καὶ ἡλθε καρπὸν ζητῶν ἐν αὐτῆ, καὶ οὐχ εὖρεν. ἐἰπεῖ " δὲ πρὸς τὸν ἀμπελουργὸν, Ἰδοὺ, τρία ἔτη ἔρχομαι " (ητῶν καρπὸν ἐν τῆ συκῆ ταύτη, καὶ οὐχ εὐρίσκω: " έκκοψον αὐτὴν, ίνατί καὶ τὴν γῆν καταργεῖ; 'Ο δè8 " ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο " τὸ ἔτος, ἔως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω κο-" πρίαν' καν μεν ποιήση καρπόν' εἰ δε μήγε, εἰς τὸς " μέλλον ἐκκόψεις αὐτήν."

> 3. ώσαύτως. This was literally fulfilled in the destruction of Jerusalem by the Romans.

> 4. Σιλωάμ. Siloam, anciently Gihon, (1 Kings i. 33.) was the name of a spring of water on the western side of Jerusalem. See John ix. 7.

> Ibid. ὀφειλέται. We know nothing further of this story, nor of the tower in Siloam: but it may possibly have been a prison for debtors.

> 7. ivatí kaí. The conjunction kai is not redundant: the mean-

ing is, the tree not only bears no fruit itself, but it also hinders the ground from being useful for other things.

8. The ἀμπελουργός, who thus intercedes for the fig-tree, represents our Saviour and his apostles, who still gave the Jews one more chance by preaching to them the gospel.

9. καν μέν ποιήση καρπόν— There is a similar ellipse in Plato, καὶ ἐὰν μὲν ἐκών πείθηται εί δε μή, ώσπερ ξύλον διαστρεφόμενον εὐθυνοῦσω. Protag. p. 325.

3Ην δε διδάσκων έν μια των συναγωγων έν τοις 11 σάββασι καὶ ίδου, γυνη ην πνεύμα έχουσα άσθενείας έτη δέκα καὶ όκτω, καὶ ἢν συγκύπτουσα, καὶ μὴ δυνα-12 μένη άνακύψαι είς τὸ παντελές. ίδων δε αυτήν ὁ Ἰησούς προσεφώνησε καὶ εἶπεν αὐτῆ, " Γύναι, ἀπολέ-13 " λυσαι της ἀσθενείας σου." Καὶ ἐπέθηκεν αὐτη τὰς γείρας καὶ παραχρήμα άνωρθώθη, καὶ έδόξαζε τὸν

14 Θεόν. Αποκριθείς δε ὁ άρχισυνάγωγος, άγανακτών h Exod. 20. ότι τῷ σαββάτψ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ 13. Ezech. οχλφ, " Εξ ημέραι εἰσὶν, εν αις δει εργάζεσθαι εν 20.12. " ταύταις οδυ έρχόμενοι θεραπεύεσθε, καὶ μὴ τῆ ἡμέρα

15 " τοῦ σαββάτου." ¡ Απεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ ι 6. 7. et 14. εἶπεν, "Υποκριτὰ, ἔκαστος ὑμῶν τῷ σαββάτφ οὐ 23. 5. Deut. " λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὅνον ἀπὸ τῆς φάτνης, 12. 1, 11.

16" καὶ ἀπαγαγών ποτίζει; ταύτην δὲ, θυγατέρα 'Α-Μαις. 3. 2.

" βραάμ οὖσαν, ην ἔδησεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ " όκτω έτη, ούκ έδει λυθήναι άπο του δεσμου τούτου

17 " τῆ ἡμέρα τοῦ σαββάτου;" Καὶ ταῦτα λέγοντος

αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ. καὶ πᾶς ὁ ὅχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

18 κ Ελεγε δε, "Τίνι ομοία έστιν ή βασιλεία τοῦ κ Matt. 13. 19 " Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν; 'Ομοία ἐστὶ κόκκφ 4. 30.

" σινάπεως, ον λαβών ἄνθρωπος έβαλεν είς κήπον

" έαυτοῦ· καὶ ηὖξησε, καὶ ἐγένετο εἰς δένδρον μέγα,

" καὶ τὰ πετεινὰ τοῦ ούρανοῦ κατεσκήνωσεν έν τοῖς 20" κλάδοις αὐτοῦ." ΙΚαὶ πάλιν εἶπε, "Τίνι ὁμοιώσωι Matt. 13.

See Raphel. ad l. who cites lybius.

15. Most MSS. read ὑποκρι-Tai.

16. 6 Saravas. The power of many from Xenophon and Po- evil spirits in inflicting diseases is indicated in Matt. x. 1. Acts x. 38. 1 Cor. v. 5. 2 Cor. xii. 7. 1 Tim. i. 20.

" την βασιλείαν τοῦ Θεοῦ; ὁμοία ἐστὶ ζύμη, ἡν λα-11 " βοῦσα γυνη ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἔως " οδ ἐζυμώθη ὅλον."

m Matt. 9. 35. Marc. 6. 6.

[™] ΚΑΙ διεπορεύετο κατα πόλεις καὶ κώμας, διδά-21 σκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. εἰπε 23 δέ τις αὐτῷ, "Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι;" 'Ο δὲ

n Matt. 7. εἶπε πρὸς αὐτοὺς, "n' Αγωνίζεσθε εἰσελθεῖν διὰ τῆς μ " στενῆς πύλης" ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσω

ο 6. 46. " εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. ο'Αφ' οὖ αν ἐγερθη 15 Matt. 7.21, " ὁ οἰκοδεσπότης, καὶ ἀποκλείση τὴν θύραν, καὶ αρ10, 12. "

" ξησθε έξω ΄στᾶναι καὶ κρούειν τὴν θύρα . **λέγοντ**ες,

" Κύριε, Κύριε, ἄνοιξον ἡμιν καὶ ἀποκριθεὶς ἐρεῖ

" ύμιν, Οὐκ οἰδα ύμας, πόθεν ἐστέ· τότε ἄρξεσθε λέ-26

" γειν, 'Εφάγομεν ενώπιον σου καὶ επίομεν, καὶ εν p Psal. 6. 8. " ταις πλατείαις ήμων εδίδαξας p καὶ ερεί, Λέγω:

Matt. 7. 23.
το 125. 41.
πόθεν ἐστέ ἀπόστητε ἀπὶ
α Matt. 8.
ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.
α κεῖ ἔσται ὁ 18

12. et 13. 42. et 24. " κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων, ὅταν ὅψη-

42. et 24. ** κλαυσμος και ο βρυγμος των οσοντων, **οταν οψη**51. ** σθε 'Αβραὰμ καὶ 'Ισαὰκ καὶ 'Ιακὼβ καὶ πάντας

" τους προφήτας έν τῆ βασιλεία τοῦ Θεοῦ, ὑμᾶς δε

3. τη. Ματι. " καὶ δυσμών, καὶ ἀπὸ βορρά καὶ νότου, καὶ ἀνακλι-8. τι.

Matt. 19. " θήσονται ἐν τῆ βασιλεία τοῦ Θεοῦ. καὶ ἰδοὺ, εἰσὰς 30. et 20.
 16. Marc. " ἔσχατοι οὶ ἔσονται πρῶτοι, καί εἰσι πρῶτοι οἱ ἔσον-

16. Marc. " εσχατοι οι εσονται πρωτοι, και είσι πρώτοι οι εσον10. 31. " ___ "

^{10. 31.} " ται ἔσχατοι."

22. Newcome argues that Jesus was now going to the feast of the dedication mentioned in John x. 22.

23. εὶ ολίγοι. See note at Matt. xii. 10.

24. The narrowness of the

gate was implied in the question put to Jesus; and in his answer he does not assert whether it is narrow or no; but tells all men to make it their own business to enter in. 3ι 'Εν αὐτῆ τῆ ἡμέρα προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, "Έξελθε καὶ πορεύου έντεῦθεν, ὅτι

32 " Ἡρώδης θέλει σε ἀποκτείναι." Καὶ εἶπεν αὐτοῖς,

" Πορευθέντες είπατε τη άλώπεκι ταύτη, Ίδου, έκ-

" βάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ

33 " αύριον, καὶ τῆ τρίτη τελειοῦμαι. πλην δεῖ με σή-

" μερον καὶ αὖριον καὶ τἢ έχομένη πορεύεσθαι· ὅτι

" οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσα-

34 " λήμ. ' [ερουσαλημ, [ερουσαλημ, ή ἀποκτείνουσα t Matt. 23. 37. Psal.17. " τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλ - 8. et 91. 4.

" μένους προς αὐτην, ποσάκις ηθέλησα έπισυνάξαι

" τὰ τέκνα σου, δυ τρόπου όρνις τὴν έαυτῆς νοσσιὰν

35 " ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἡθελήσατε; " ἰδοὺ, ἀφ- " Psal. 69.
" ίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος ἀμὴν δὲ λέγω . Jer. 7.
Mich.

" ὑμῶν, ὅτι οὐ μή με ἴδητε ἔως αν ηξη ὅτε εἴπητε, $\frac{3.12}{23.38}$. Peal.

" Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου."

14 ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτω φαγεῖν ἄρ-

32. σήμερον κ. τ. λ. Some have thought that our Saviour here alluded to the three years of his ministry. But it is probably only a Hebrew phrase.

Ibid. τελειοῦμαι. This verb is often used by Eusebius for suffering martyrdom. Hist. Eccl. III. 35. IV. 15. VII. 15. Alberti thinks that allusion is made to a race, and that it is equivalent to δ δρόμος μου τελειοῦται: see Philipp. iii. 12. (ad 2 Tim. iv. 7.) The answer is equivalent to this: Tell Herod, that I shall be employed some time longer in the work of my ministry; after which I shall be put to death: but my ministry

will not be interrupted by Herod: I shall finish it in spite of him; and after all shall not be put to death in Galilee, but in Jerusalem.

33. πορεύεσθαι. Our Saviour used this word, because his life was occupied in moving from place to place.

CHAP. XIV.

1. τῶν ἀρχόντων τῶν Φαρισαίων, of the rulers, who were Pharisees. The persons of highest rank and fortune were generally Sadducees: but it is mentioned particularly that these were Pharisees. Αρχών sometimes signifies the ruler of the synagogue; (Matt. ix. 18.)

τον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδοὺ, 2 x Matt. 12. ανθρωπός τις ήν ύδρωπικὸς ἔμπροσθεν αὐτοῦ· x καὶ 3 10. άποκριθείς ὁ Ἰησούς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, "Εὶ ἔξεστι τῷ σαββάτω θερα-" πεύειν;" Οι δε ήσύχασαν. καὶ ἐπιλαβόμενος ἰά-4 σατο αὐτὸν, καὶ ἀπέλυσε. γκαὶ ἀποκριθεὶς πρὸς κώ-5 у 13. 15. Exod. 23.5. Deut. 22. 4. τους είπε, "Τίνος υμών ονος ή βους είς Φρέαρ έμ-" πεσείται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῆ " ήμερα τοῦ σαββάτου;" Καὶ οὐκ ἴσχυσαν ἀνταπο-6 κριθήναι αὐτῷ πρὸς ταῦτα. Έλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπ-7 έχων πῶς τὰς πρωτοκλισίας έξελέγοντο, λέγων πρὸς ² Prov. 25. αὐτοὺς, "² Όταν κληθης ὑπό τινος εἰς γάμους, μηδ " κατακλιθής είς την πρωτοκλισίαν μήποτε έντι-" μότερός σου ή κεκλημένος ύπ αὐτοῦ, καὶ ἐλθων ὁς " σὲ καὶ αὐτὸν καλέσας έρει σοι, Δὸς τούτω τόπον

" είς του έσχατον τόπον ίνα όταν έλθη ὁ κεκληκώς " σε, είπη σοι, Φίλε, προσανάβηθι ανώτερον τότε **a** 1. 51. " έσται σοι δόξα ενώπιον τῶν συνανακειμένων σοί. et 18. 14. Job. 22. 29.
Prov. 29. " ⁸ ὅτι πᾶς ὁ ὑψῶν ἐαυτὸν, ταπεινωθήσεται καὶ ὁ 11 Prov. 29. 23.12. Jac. " ταπεινών έαυτον, ύψωθήσεται." 4.6, 10. b ελεγε δε καὶ τῷ κεκληκότι αὐτον, " Όταν ποιβς 12

" καὶ τότε ἄρξη μετ' αἰσχύνης τὸν ἔσχατον τόπον " κατέχειν. άλλ' όταν κληθής, πορευθείς ανάπεσον:

i Pet. 5. 5. b Tob. 4. 7.

sometimes a member of the

sanhedrim; (Luke xxiii. 13.) sometimes a magistrate. (xii. 58.)

5. ovos. It is singular, that some of the best MSS. read ນໄດ້ເ

7. $\pi a \rho a \beta o \lambda \dot{\eta}$ is used in this sense in Matt. xv. 15. Luke

Ibid. ἐπέχων SC. τὸν νοῦν. See Acts iii. 5. 1 Tim. iv. 16. Plato writes την διάνοιαν ἐπέχειν. & Leg. XI. or τοὺς ὀφθαλμούς. Bos. It perhaps means, that he had been observing the persons who were at the Pharisee's table. See ver. 1.

" ἄριστον ἡ δεῖπνον, μὴ φώνει τοὺς φίλους σου, Prov. 3. 9.

" μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου,

" μηδε γείτονας πλουσίους μήποτε καὶ αὐτοί σε ἀν-

13 " τικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. ἀλλ'

" όταν ποιῆς δοχὴν, κάλει πτωχούς, ἀναπήρους, χω-

14" λούς, τυφλούς καὶ μακάριος έση, ὅτι οὐκ έχουσιν

" ἀνταποδοῦναί σοι ἀνταποδοθήσεται γάρ σοι ἐν τῆ

" ἀναστάσει τῶν δικαίων."

15 'Ακούσας δέ τις των συνανακειμένων ταῦτα, εἶπεν αὐτῷ, " Μακάριος, ος φάγεται ἄρτον ἐν τῆ βασιλείᾳ

16" τοῦ Θεοῦ." ο Ο δὲ εἶπεν αὐτῷ, ""Ανθρωπός τις Matt. 22.

17 " εποίησε δείπνον μέγα, καὶ εκάλεσε πολλούς καὶ 19. 9.

" ἀπέστειλε τὸν δοῦλον αὐτοῦ τῆ ώρα τοῦ δείπνου,

" εἰπεῖν τοῖς κεκλημένοις, Έρχεσθε, ὅτι ήδη ἔτοιμά

18 " έστι πάντα. Καὶ ἦρξαντο ἀπὸ μιᾶς παραιτεῖσθαι

" πάντες. ὁ πρῶτος εἶπεν αὐτῷ, ᾿Αγρὸν ἠγόρασα,

" καὶ ἔχω ἀνάγκην έξελθεῖν καὶ ἰδεῖν αὐτόν· έρωτῶ

19" σε, έχε με παρητημένον. Καὶ έτερος είπε, Ζεύγη

" βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι

20" αὐτά ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ ἔτερος

12. ἄριστον was properly an earlier meal than δείπνον.

Ibid. Καὶ μὲν δὴ καὶ ἐν ταῖς ἰδίαις δαπάναις οὐ τοὺς φίλους ἄ-ξιον παρακαλεῖν, ἀλλὰ τοὺς προσαιτοῦντας καὶ τοὺς δεομένους πλησμονῆς. Plato. Phædr. p. 233.

15. This person seems to have taken our Saviour literally, and to have supposed that the happiness of a future state would consist in the enjoyments of sense. See Matt. viii. 11.

18. ἀπὸ μιᾶς scil. γνώμης.

Valcken. ad l. Olearius says γνώμης, αlτίας, ψυχῆς, οι φωνῆς. Raphel, γλωσσῆς. See Wolfius. Fuller, Miscell. I. 1. who says ώρας.

18—20. There seems an allusion to Deut. xx. 5—7.

18. ἔχε με παρητημένον. Literally, habe me eum, qui invitationem ad cænam deprecatus est. Krebsius.

19. Zeύγη βοῶν, for sacrificing, according to Corn. Adamus and Amelius; but more probably for husbandry.

" εἶπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἔλ" θεῖν. καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγ-21
" γειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ
" οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, "Εξελθε τα" χέως εἰς τὰς πλατείας καὶ ρύμας τῆς πόλεως, καὶ
" τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυ" φλοὺς εἰσάγαγε ὧδε. Καὶ εἶπεν ὁ δοῦλος, Κύριε, 12
" γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. Καὶ 13
" εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, "Εξελθε εἰς τὰς
" ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, "να
" γεμισθῆ ὁ οἶκός μου. λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς 14
" τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου
" τοῦ δείπνου."

Συνεπορεύοντο δὲ αὐτῷ ὅχλοι πολλοί· καὶ στρα-15

e Deut. 13. φείς είπε πρὸς αὐτοὺς, " ε Εί τις έρχεται πρός με, καὶ το 6. et 33. 9. " οὐ μισεῖ τὸν πατέρα ἐαυτοῦ, καὶ τὴν μητέρα, καὶ 37. " την γυναίκα, καὶ τὰ τέκνα, καὶ τοὺς άδελφοὺς, καὶ " τὰς ἀδελφὰς, ἔτι δὲ καὶ τὴν ἐαυτοῦ ψυχὴν, οὐ δύ-" ναταί μου μαθητής είναι. 'καὶ ὅστις οὐ βαστάζει: 1 9. 23. Matt. 10. " τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύ-38. et 16. 24. Marc. " ναταί μου είναι μαθητής. τίς γαρ έξ ύμων, θέλων! 8. 34. " πύργον οἰκοδομησαι, οὐχὶ πρώτον καθίσας ψηφίζει " την δαπάνην, εἰ έχει τὰ πρὸς ἀπαρτισμόν; ϊνα: " μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος " έκτελέσαι, πάντες οι θεωρούντες άρξωνται έμπαί-

" (ειν αὐτῷ, λέγοντες, "Οτι οῦτος ὁ ἄνθρωπος ἤρξατος:

23. όδοὺς καὶ φραγμούς. The roads and enclosures.

24. This shews that the persons who are called do not necessarily profit by their calling. They are only invited, and are

at liberty to accept the invita-

26. οὐ μισεῖ. Matthew writes
 ὁ φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἐμέ.
 x. 37. See Hackspanius.

31 " οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. *Η τίς βα-

" σιλεὺς πορευόμενος συμβαλεῖν έτέρφ βασιλεῖ εἰς

" πόλεμον, οὐχὶ καθίσας πρώτον βουλεύεται, εἰ δυνα-" τός ἐστιν ἐν δέκα χιλιάσιν ἀπαντήσαι τῷ μετὰ

32" εἶκοσι χιλιάδων ἐρχομένω ἐπ' αὐτόν; εἰ δὲ μήγε,

" έτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας έρω-

33 " τὰ πρὸς εἰρήνην. οὕτως οὖν πὰς ἐξ ὑμῶν, ος

" οὐκ ἀποτάσσεται πᾶσι τοῖς ἐαυτοῦ ὑπάρχουσιν, οὐ

34 " δύναταί μου είναι μαθητής. " Καλον το άλας Εκάν ε Matt. 5.

35 " δὲ τὸ ἄλας μωρανθῆ, ἐν τίνι ἀρτυθήσεται; οὕτε εἰς 9. 50.

" γην, οὖτε εἰς κοπρίαν εὖθετόν ἐστιν· ἔξω βάλλου-

" σιν αὐτό. ὁ ἔχων ὧτα ἀκούειν, ἀκουέτω."

15 ^h HΣΑΝ δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι ^h 5. ^{29.}
^{Matt. 9. 10.}
² καὶ οἱ ἀμαρτωλοὶ, ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ Marc. ². 15.
Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, " ⁶Οτι οὕτος αμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς."

3 Είπε δε προς αυτούς την παραβολήν ταύτην, λέγων,

4" i Τίς ἄνθρωπος έξ ύμων έχων έκατον πρόβατα, καὶ ι Matt. 18

" ἀπολέσας εν έξ αὐτῶν, οὐ καταλείπει τὰ έννενη-

" κονταεννέα εν τῆ ερήμω, καὶ πορεύεται επὶ τὸ ἀπο-

5 " λωλὸς, ἔως εύρη αὐτό; καὶ εύρων ἐπιτίθησιν ἐπὶ

6" τοὺς ὤμους ἐαυτοῦ χαίρων, καὶ ἐλθὼν εἰς τὸν κ ι Pet. 2.

" οἰκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέ-25.

" γων αὐτοῖς, Συγχάρητέ μοι, ὅτι εδρον τὸ πρόβατόν

7 " μου τὸ ἀπολωλός. 1 λέγω ὑμῶν, ὅτι οὕτω χαρὰ 15.32.

31. els πόλεμον. Raphel connects this with πορευόμενος. but Polybius has τοις πολεμίοις συμβαλείν els μαχήν. iii. 56.

33. δε οὐκ ἀποτάσσεται. Who is not ready to renounce all his property, if called upon to do

so, rather than renounce his religion.

34. The religion which I have taught you is sufficient to support you in these trials: but if the religion itself give way, it is of no use whatever.

" ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι,

" ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἰτινες οὐ χρείαν

" έχουσι μετανοίας. ^{*}Η τίς γυνη δραχμας έχουσα 8

" δέκα, έὰν ἀπολέση δραχμὴν μίαν, οὐχὶ ἄπτει λύχ-

" νον, καὶ σαροί τὴν οἰκίαν, καὶ ζητεί ἐπιμελώς, ἔως

" ότου εθρη; καὶ εύρουσα συγκαλείται τὰς φίλας καὶ?

" τὰς γείτονας, λέγουσα, Συγχάρητέ μοι, ὅτι εύρον

" τὴν δραχμὴν ἡν ἀπώλεσα. οὕτω, λέγω ὑμῶν, χαρὰ □

" γίνεται ενώπιον των άγγελων τοῦ Θεοῦ ἐπὶ ενὶ

" άμαρτωλφ μετανοοῦντι."

Είπε δὲ, ""Ανθρωπός τις είχε δύο υίους καὶ είπεν 11

" ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπι-

" βάλλον μέρος της οὐσίας. καὶ διείλεν αὐτοῖς τὸν

" βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγών;

" απαντα ο νεώτερος υίος απεδήμησεν είς χώραν

" μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζων

" ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετοιι

" λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς " ἦρξατο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐμὶς

" τῶν πολιτῶν τῆς χώρας ἐκείνης καὶ ἔπεμψεν αὐτὸν

των πολιτων της χωράς εκείνης και επεμψεν αυτον

" εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. καὶ ἐπε-τί

" θύμει γεμίσαι την κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων

" ὧν ἦσθιον οἱ χοῖροι' καὶ οὐδεὶς ἐδίδου αὐτῷ. Ες:

" έαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός

" μου περισσεύουσιν ἄρτων, έγὼ δὲ λιμῷ ἀπόλ-

" λυμαι; ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, 13

" καὶ ἐρῶ αὐτῷ, Πάτερ, ῆμαρτον εἰς τὸν οὐρανὸν καὶ

12. τὸ ἐπίβαλλον μέρος. See mination. Camerarius, Raphel. 16. κερ

13. This represents the heathen, who departed far from God, and practised every abo-

16. κερατίων. It is disputed whether this means the husks of pulse, or the fruit of a tree. See Wolfius.

19" ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιος κληθηναι υίός

20" σου ποίησόν με ώς ένα τῶν μισθίων σου. "καὶ m Act. 2.

" ἀναστὰς ἢλθε πρὸς τὸν πατέρα ἐαυτοῦ. "Ετι δὲ $^{39.}$ Eph. 2.

" αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατηρ

" αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ

21 " τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. εἶπε

" δὲ αὐτῷ ὁ υίὸς, Πάτερ, ημαρτον εἰς τὸν οὐρανὸν

" καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθηναι υίός

22 " σου. εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ,

" Έξενέγκατε την στολην την πρώτην, καὶ ένδύσατε

" αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ

23 " ύποδήματα είς τοὺς πόδας καὶ ἐνέγκαντες τὸν

" μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφραν-

24 " θωμεν " ότι οδτος ο υίος μου νεκρος ήν, καὶ ἀνέ-

" ζησε καὶ ἀπολωλως ἡν, καὶ ευρέθη. Καὶ ἡρξαντο

25 " εὐφραίνεσθαι. "Ην δὲ ὁ υίὸς αὐτοῦ ὁ πρεσβύτερος

" ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῆ οἰκία, ἤκουσε

26 " συμφωνίας καὶ χορών καὶ προσκαλεσάμενος ένα

27 " των παίδων αὐτοῦ, ἐπυνθάνετο τί είη ταῦτα; ὁ δὲ

" είπεν αὐτῷ, "Οτι ὁ ἀδελφός σου ήκει καὶ ἔθυσεν

" ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαί-

28 " νοντα αὐτὸν ἀπέλαβεν. 'Ωργίσθη δε, καὶ οὐκ ἤθελεν

" εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ έξελθὼν παρεκάλει

29 " αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσ-

" αῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου

23. θύσατε. Elsner understands this of a sacrifice for the return of his son: but he is probably mistaken. See Wolfius.

25. χορῶν. Some understand this not of dancing, but of the chorus of music. Martianæus, Clericus.

27. iyuaivorra. Palairet understands a healthy state of the mind.

28. This represents the jealousy and indignation of the Jews at the Gentiles being admitted to equal privileges.

" παρήλθον, καὶ έμοὶ οὐδέποτε ἔδωκας ἔριφον, ίνα

" μετὰ τῶν φίλων μου εὐφρανθῶ. ὅτε δὲ ὁ υἰός 30 " σου οδτος, ο καταφαγών σου τον βίον μετα πορ-" νῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. " 'Ο δε είπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' εμοῦ εί, 31 " καὶ πάντα τὰ ἐμὰ σά ἐστιν. εὐφρανθῆναι δὲ καὶ 31 " χαρηναι έδει, ότι ὁ ἀδελφός σου οδτος ρεκρὸς ην, " καὶ ἀνέζησε καὶ ἀπολωλως ἢν, καὶ εύρέθη." "ΕΛΕΓΕ δέ καὶ πρὸς τοὺς μαθητάς αὐτοῦ, ""Αν-16 " θρωπός τις ην πλούσιος, ος είχεν οἰκονόμον καὶ " οδτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρ-" χοντα αὐτοῦ. καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί² " τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον της οἰκο-" νομίας σου ού γαρ δυνήση έτι οἰκονομείν. " δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός " μου άφαιρείται την οἰκονομίαν άπ' έμοῦ: σκά-" πτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. ἔγνων τί+ " ποιήσω, ϊνα όταν μετασταθώ της οἰκονομίας, δέ-" ξωνταί με είς τους οίκους αυτών. Καὶ προσκαλε-5 " σάμενος ενα εκαστον των χρεωφειλετων του κυρίου " έαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῶ κυρίω " μου ; 'Ο δὲ εἶπεν, Έκατὸν βάτους ἐλαίου. " είπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας " ταχέως γράψον πεντήκοντα. "Επειτα έτέρω είπες; " Σὺ δὲ πόσον οφείλεις; 'Ο δὲ εἶπεν, Έκατὸν κό-" ρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ

CHAP, XVI.

3. σκάπτειν κ. τ. λ. Τί γὰρ πάθω; σκάπτειν γὰροὐκ ἐπίσταμαι. Aristoph. Av. 1432.

βάτους. From the Hebrew
 Josephus says ὁ δὲ Βάδος

δύναται χωρήσαι ξέστας έβδομς κοντα και δυό. Antiq. VIII. 2. Some call it an Attic amphora. 7. κόρους. From the Hebrew

73. Josephus says, δύναται μεδίμνους 'Αττικούς δέκα. Vol. I.

8" γράμμα, καὶ γράψον ὀγδοήκοντα. καὶ ἐπήνεσεν ὁ

" κύριος τον οἰκονόμον τῆς ἀδικίας, ὅτι Φρονίμως

" ἐποίησεν' ιότι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώ- ι Ερι. 5.8.

" τεροι ύπερ τους υίους του φωτός είς την γενεάν την 5.

9 " έαυτῶν εἰσι. ο Κάγὼ ὑμῶν λέγω, ποιήσατε έαυτοῖς ο Matt. 6.

" φίλους εκ τοῦ μαμωνα της αδικίας, "να όταν εκλί-21. 1 Tim. 10 " πητε, δέξωνται ύμας είς τας αιωνίους σκηνάς. Ρ'Ο μιο, 17.

" πιστὸς ἐν ἐλαχίστφ, καὶ ἐν πολλῷ πιστός ἐστι.

p. 770. εἰσὶ δὲ μόδιοι τριάκοντα. Epiphan. vol. II. p. 177.

8. ὁ κύριος. The master of the steward. Our Saviour is still continuing the parable, which ends at enolyσεν, after which he adds his own remarks.

Ibid. τὸν οἰκονόμον τῆς ἀδικίας. ί. ε. τὸν οἰκονόμον ἄδικον: as μαμωνα της άδικίας in v. q. is the same as τῷ ἀδίκφ μαμωμῷ in v. 11. See xviii. 6. In Col. ii. 20. we have στοιχείων τοῦ κόσμου for κοσμικών στοιχείων: in ver. 18. τοῦ νοὸς τῆς σαρκὸς for σαρκικοῦ νοός: in James i. 25. ακροατής έπιλησμονής for έπιλήσμων ἀκροάτης: in Rom. i. 26. πάθη ἀτιμίας for ἄτιμα πάθη. See Rom. vii. 5, 24. viii. 3, 21. Eph. i. 13. iv. 29.

Ibid. οί υίοὶ τοῦ αἰῶνος τούτου are the persons, who only look to this world. Οἱ νίοὶ τοῦ φωτὸς are the persons, who have a knowledge of religion. See notes at Titus i. 2. 2 Thess. ii. 3. Heb. vi. 4.

9. ποιείν φιλούς έκ τοῦ μαμωrû is to make friends by means of the mammon. Our Saviour tells us to make such an use of our worldly goods, that our conduct may give us friends both in

earth and heaven. The moral of the parable is, that we should be as active in furthering the interest of our souls, as bad men are in furthering their worldly interest. For μαμωνά see note at Matt. vi. 24. Maμωνά της άδικίας does not mean riches unjustly acquired, but the idol of injustice, or that which unjust men make their idol. In v. 11. it is opposed to τὸ ἀληθινόν.

Ibid. ἐκλίπητε, sc. τὸν βίον. Bos, Palairet. See Gen. xxv. 8. Jer. xlii. 17, 22.

Ibid. alwrious σκηνάς. This was perhaps a common expression: for Josephus, speaking of those who die a natural death, says that there remains for them κλέος μέν αιώνιον, οίκοι δέ και γενέαι βέβαιοι, καθαραὶ δὲ καὶ ἐπήκοπι μένουσιν αί ψυχαί, χώρον οὐρανοῦ λαχοῦσαι τὸν άγιώτατον. Vol. II. p. 247, 248.

10. ἐν ἐλαχίστφ is applied to worldly wealth, as being a thing of small real value: & πολλφ is applied to the true and invaluable riches of the world to come. He that has been a faithful steward of the worldly wealth committed to him, by cm" καὶ ὁ ἐν ἐλαχίστφ ἄδικος, καὶ ἐν πολλφ ἄδικός

" έστιν. εὶ οὖν ἐν τῷ ἀδίκφ μαμωνᾶ πιστοὶ οὐκ ἐγέ- 11

" νεσθε, τὸ ἀληθινὸν τίς ὑμῶν πιστεύσει; καὶ εἰ ἐν 12

" τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς

q Matt. 6. " ύμιν δώσει ; qΟὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις 13

" δουλεύειν' ἡ γὰρ τὸν ένα μισήσει, καὶ τὸν έτερον

" ἀγαπήσει ἡ ένὸς ἀνθέζεται, καὶ τοῦ ἐτέρου κα-

" ταφρονήσει. οὐ δύνὰσθε Θεῷ δουλεύειν καὶ μα-

" μωνậ."

τ Matt. 23. τ Ηκουον δε ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλ-14
13. Psal. 7. 9. άργυροι ὑπάρχοντες, καὶ έξεμυκτήριζον αὐτόν. καὶ τ Sam. 16. 7. εἶπεν αὐτοῖς, "Υμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς 15

" ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς

" καρδίας ύμῶν ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέ-

t Matt. 11. " λυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν. t Ο νόμος καὶ 16 12, 13. " οἱ προφῆται ἔως Ἰωάννου ἀπὸ τότε ἡ βασιλεία

" τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

 $^{\rm u}$ Ps. 102. " $^{\rm u}$ Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν $^{\rm i}$ 7 26. Ess. 40.

ploying it to a good purpose, will have a much greater treasure committed to him hereafter: but he that employs his worldly wealth improperly, will not be thought worthy of the greater treasure. Compare Matt. xxv. 21. ἐπὶ ὀλίγα ἢς πιστὸς, ἐπὶ πολλῶν σὲ καταστήσω. The moral is the same in both parables. See also Luke xix. 17.

12. ἀλλοτρίφ. The notion is still kept up of riches not being really our own, but entrusted to us as stewards. Τὸ ὑμέτερον implies that the heavenly treasure will be our own for ever.

16. ή βασιλεία κ. τ. λ. Matthew writes ή β. των οὐρανων βίαζεται, καὶ βιασταὶ ἀρπάζουσυ αὐτὴν, xi. 12. where βιάζεται is passive: but Luke seems to use it in the middle voice, and every one presses eagerly into it. So Appian, τὸν Ἡλιόδωρον Εὐμενὴς καὶ Ἅτταλος ἐς τὴν ἀρχὴν βιαζόμενον εκβάλλουσι. De Bel. Syr. p. 187. The Scribes and Pharisees tried to shut up the kingdom of heaven, and therefore men were obliged to fore their way into it.

17. Not that the gospel is to destroy the law: it is to complete it; and every title of the law will be accomplished and perfected in the gospel.

18 "παρελθείν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. *Πᾶς 8. et 51. 6. Matt. 5. 18. 6 ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἐτέραν, 2 Pet. 3. 7, μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γα- * Matt. 5. 19. 9 μῶν, μοιχεύει. *Ανθρωπος δέ τις ἢν πλούσιος, καὶ Marc. 10. " ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος 7. 10. 20" καθ ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἢν ὀνόματι " Λάζαρος, ὸς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλ-21" κωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψι- χίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλου- "σίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ 22" ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ "ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλ- πον τοῦ 'Αβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ 23" ἐτάφη. καὶ ἐν τῷ ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐ-

" τοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾶ τὸν ᾿Αβραὰμ ἀπὸ

18. This verse seems to have no connexion with what goes before. Tertullian says that it was introduced on account of John the Baptist being mentioned in ver. 16, and that it was intended as a reproof of Herod. He says also that the following parable was intended to shew the different conditions of Herod and John in the next life, p. 450. Dr. Clarke considers ver. 18. to be an illustration of the general remark in ver. 17. "For instance, Mo-" ses permitted a man in seve-" ral cases to give his wife a " writing of divorcement, and "to put her away: but un-" der the gospel-state no such " thing shall be permitted any " more."

20. Λάζαρος. Theophylact

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mentions a tradition, that Lazarus was a real character.

21. ἀλλὰ καί. This is to express still more strongly the wretched state of Lazarus: not only did he desire &c. but also the dogs &c.

22. The Jews had three expressions for the place whither the souls of just men were conveyed, The garden of Eden, The throne of glory, Abraham's bosom. Lightfoot, Olearius.

23. āðŋs, in the New Testament, almost always means the place of departed souls: (see Acts ii. 27, 31. 1 Cor. xv. 55.) and not the place of final torment. That this parable applies to the intermediate state, and not to that which follows the day of judgment, see ver. 27, &c.

y Esa. 66. " μακρόθεν, καὶ Λάζαρον έν τοῖς κόλποις αὐτοῦ· γκαὶ 14 24. Zacb. " αὐτὸς φωνήσας εἶπε, Πάτερ Αβρααμ, ελέησόν με, 14. 12. Marc. 9.44 " καὶ πέμψον Λάζαρον, ϊνα βάψη τὸ ἄκρον τοῦ " δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξη τὴν γλώσ-² Job. 21. " σάν μου" ὅτι ὀδυνῶμαι ἐν τῆ φλογὶ ταύτη. *Εἰπε ²5 13. " δὲ ᾿Αβραὰμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὰ τὰ " ἀγαθά σου ἐν τῆ (ωῆ σου, καὶ Λάζαρος ὁμοίως τὰ " κακά νῦν δὲ ὅδε παρακαλεῖται, σὰ δὲ ὁδυνᾶσαι. " καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα 16 " μέγα έστηρικται, όπως οι θέλοντες διαβήναι έντεῦ-" θεν πρὸς ύμας, μη δύνωνται, μηδε οι εκείθεν πρὸς " ήμας διαπερώσιν. Είπε δέ, Έρωτώ οὐν σε, πάτερ, η " ίνα πέμψης αὐτὸν εἰς τὸν οἰκον τοῦ πατρός μου. " έχω γὰρ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐ-18 " τοις, ίνα μη και αυτοι έλθωσιν είς τον τόπον του-*Esa. 8. 20. " τον της βασάνου. *Λέγει αὐτῷ 'Αβραὰμ, Εχουσιφ et 34. 16. Joh. 5: 39, " Μωσέα καὶ τοὺς προφήτας ακουσάτωσαν αὐτῶν. 45. Act. 15. 21. et 17. " 'Ο δὲ εἶπεν, " Οὐχὶ, πάτερ 'Αβραάμ· ἀλλ' ἐάν τις 30 II.

" ἀπὸ νεκρών πορευθή πρὸς αὐτοὺς, μετανοήσουσυ.

" Είπε δε αὐτῷ, Εὶ Μωσέως καὶ τῶν προφητῶν οὐκ ;1

" ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ, πεισθή-

" σονται."

^b ΕΙΠΕ δέ προς τους μαθητάς, "'Ανένδεκτόν έστι [' b Matt. 18. $_{9.42}^{6,7.~\mathrm{Marc.}}$ $_{\mu\dot{\gamma}}$ έλθε $\hat{\imath}$ ν τὰ σκάνδαλα οὐαὶ δὲ δι οδ ἔρχεται.

25. δδε. Many MSS. read

30. Οὐχί. I know that they will not hear them.

31. This was said with a special application to the Jews, who were not persuaded even when Jesus rose from the dead. CHAP. XVII.

1. 'Ανένδεκτον is the same as ούκ ενδέχετοι in xiii. 33.

Ibid. σκάνδαλα. Any thing which is done to take away a person from his religion. See Matt. v. 29.

2 " λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν " τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἡ

3" ἴνα σκανδαλίση ἔνα τῶν μικρῶν τούτων. ° προσ- ° Matt. 18. " έχετε ἐαυτοῖς. ἐὰν δὲ ἀμάρτη εἰς σὲ ὁ ἀδελφός σου, Jac. 5. 19. Let. 19.17.

" έπιτίμησον αὐτῷ καὶ ἐὰν μετανοήση, ἄφες αὐτῷ. Prov. 19.19.

4" $\frac{1}{2}$ καὶ έὰν έπτάκις της ημέρας ἁμάρτη εἰς σὲ, καὶ $\frac{1}{2}$ Μειτ. 18. $\frac{1}{2}$ έπτάκις της ημέρας ἐπιστρέψη ἐπὶ σὲ, λέγων, $\frac{1}{2}$

" τανοῶ, ἀφήσεις αὐτῷ."

5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, "Πρόσθες ἡμῖν

6" πίστιν." εΕίπε δὲ ὁ κύριος, "Εἰ εἴχετε πίστιν, ὡς · Matt. 17.
"κόκκον σινάπεως, ἐλέγετε ἀν τῆ συκαμίνω ταύτη, 21. Marc.

" Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῆ θαλάσση καὶ

7 " ὑπήκουσεν αν ὑμιν. Τίς δὲ ἐξ ὑμων δοῦλον ἔχων

" ἀροτριῶντα ἡ ποιμαίνοντα, δς εἰσελθόντι ἐκ τοῦ

8" άγροῦ έρεῖ, Εὐθέως παρελθων ἀνάπεσαι άλλ οὐχὶ

" έρει αὐτῷ, Έτοίμασον τί δειπνήσω, καὶ περιζωσά-

" μενος διακόνει μοι, έως φάγω καὶ πίω καὶ μετὰ

9" ταῦτα φάγεσαι καὶ πίεσαι σύ; Μὴ χάριν ἔχει τῷ

" δούλφ ἐκείνφ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ;

10 " οὐ δοκῶ. οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ " διαταχθέντα ὑμιν, λέγετε, "Οτι δοῦλοι ἀχρεῖοί ἐσ-

" μεν' ὅτι ὁ ἀφείλομεν ποιῆσαι, πεποιήκαμεν."

11 ΚΑΙ έγένετο έν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλημ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ

5. This was perhaps said upon the occasion of the apostles not being able to work some miracle, and being rebuked by Jesus for want of faith. Compare Matt. xvii. 20.

6. συκαμίνφ, a mulberry tree. Beza.

7. But even if you have this

faith, you must not pride yourselves upon it, or think that you have done a great thing in having it: for which of you having a servant &c.

9. où don should not be translated, I do not think so, but, I think he will not.

11. διὰ μέσου. Per locum in-

Γαλιλαίας. καὶ εἰσερχομένου αὐτοῦ είς τινα κώμην, 12 απήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οὶ ἔστησαν πόρρωθεν καὶ αὐτοὶ ἦραν φωνὴν λέγοντες, " Ἰησοῦ, 13 " έπιστάτα, έλέησον ήμας." ' Καὶ ιδων είπεν αυτοίς, 14 f 5. 14. Lev. 13. 2. " Πορευθέντες επιδείξατε έαυτους τοις ιερεύσι." Καὶ et 14. 2. Matt. 8. 4. έγένετο έν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. είς δὲ 15 έξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τον Θεόν καὶ ἔπεσεν ἐπὶ πρόσω-16 πον παρά τους πόδας αυτού, ευχαριστών αυτώ καὶ αύτὸς ἢν Σαμαρείτης. ἀποκριθείς δὲ ὁ Ἰησοῦς εἶπεν. 17 " Ούχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; " οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ 18 " Θ ε $\hat{\varphi}$, εἰ μὴ ὁ ἀλλογενὴς οὖτος;" ε Καὶ εἰπεν αὐτ $\hat{\varphi}$, 19 F 7. 50. et 8. 48. et 18. 42. Matt. 9. " 'Αναστὰς πορεύου ή πίστις σου σέσωκέ σε." Έπερωτηθείς δε ύπο των Φαρισαίων, πότε έρχε- 20 5. 34. et 10. ται ή βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, " Οὐκ ἔρχεται ή βασιλεία τοῦ Θεοῦ μετὰ παρατη-

" ρήσεως hουδε έρουσιν, Ίδου ώδε, η ίδου έκει. ίδου μι

" γὰρ, ή βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν." Εἰπε 22

δὲ πρὸς τοὺς μαθητὰς, " Ἐλεύσονται ἡμέραι, ὅτε ἐπι-

h 21.8. Matt. 24. 23. Marc. 13. 21.

22. Marc.

52.

ter Samariam et Galilæam medium, Samaria ad dextram, Galilea ad sinistram relictis. Olearius. So also Krebsius, per medios fines Samariæ et Galilææ, and L. de Dieu. But Vorstius took it to mean, through the

middle of Samaria and Galilee. 18. I have put a note of interrogation after obtos, as Luther, Pricæus, Wolfius, Vater.

20. μετά παρατηρήσεως, with circumstances of outward show to excite observation.

21. ἐντὸς ὑμῶν. Raphel in-

terprets this apud vos, among you, in your presence, alluding to the presence of Jesus himself. See John i. 26. So Beza and others: but some have taken it to mean, in your minds. The former is probably the true meaning, as the words were addressed to the Pharisees, and the kingdom of heaven was certainly not in their minds; unless we take ບົນພົນ as an expression for men in general.

22. This seems to mean, that the time would come, when the

23 " θυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ι Μαιτ. 24. " ἰδείν, καὶ οὐκ ὄψεσθε. i καὶ ἐροῦσιν ὑμίν, Ἰδοὸ $^{23. \text{ Marc.}}_{13. 21.}$ " ώδε, η ιδον εκεί μη απέλθητε, μηδε διώξητε. 24 " k ωσπερ γαρ ή αστραπη ή αστράπτουσα έκ της k Matt. 24. " ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει οὕτως 27. " έσται καὶ ὁ υίὸς τοῦ ἀνθρώπου ἐν τῆ ἡμέρα αὐτοῦ. 25 " 1 πρώτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκι $^{-1}$ 9. 22 . et 26" μασθήναι ἀπὸ τῆς γενεᾶς ταύτης. Ταὶ καθώς 24.7,26. " έγένετο έν ταις ήμέραις του Νωε, ούτως έσται και 21. et 17. 27 " ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. ἦσθιον, 18 . Marc. " έπινον, εγάμουν, εξεγαμίζοντο, ἄχρι ης ημέρας είσ - 31 et 10. " $\hat{\eta}\lambda\theta\epsilon$ Νῶ ϵ εἰς τὴν κιβωτὸν, καὶ $\hat{\eta}\lambda\theta\epsilon$ ν ὁ κατακλυσ $\frac{33}{m}$ Matt. 24. 28 " μος, καὶ ἀπώλεσεν ἄπαντας. " ομοίως καὶ ὡς ἐγέ- 17 Pet. 3. 20. " νετο έν ταῖς ἡμέραις Λώτ' ἤσθιον, ἔπινον, ἠγόρα- $\frac{\text{Gen. 6. 2.}}{\text{et 7. 7.}}$ 29 " ζον, ἐπώλουν, ἐφύτευον, οἰκοδόμουν' ἡ δὲ ἡμέρα n Gen. 19. " έξηλθε Λωτ από Σοδόμων, έβρεξε πῦρ καὶ θεῖον ^{o Gen. 19.} 30 " ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἄπαντας κατὰ ταῦτα ^{29.23.} Esa.
13.19. Jer. " έσται ἡ ἡμέρα ὁ υίὸς τοῦ ἀνθρώπου ἀποκαλύπτε - 50. 40. 31 " ται. ^P ἐν ἐκείνη τῆ ἡμέρα, ος ἔσται ἐπὶ τοῦ δώμα- Judæ ver.7. P Matt. 24. " τος, καὶ τὰ σκεύη αὐτοῦ ἐν τῆ οἰκία, μὴ καταβάτω 17.

" ἄραι αὐτά καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρε32 " Ψάτω εἰς τὰ ὀπίσω. ^q μνημονεύετε τῆς γυναικὸς ^{q. Gen.} 19.

apostles, in the midst of their sufferings and afflictions, would long to have their Master again among them upon earth. Beza, Calovius, Clericus, Wolfius.

24. τῆ ἡμέρα αὐτοῦ, the destruction of Jerusalem. Calovius, Wolfius. Or it may mean, at the day when he will really come again at the end of the world: or, he will not shew him-

self in one particular place, as you expect; but as the lightning shines from one end of heaven to the other, so will the religion of Christ extend throughout the whole earth.

29. ἔβρεξε might agree with πῦρ καὶ θεῖον, as in Rev. xi. 6. or with Θεὸς understood, as in Gen. ii. 5. xix. 24. The latter construction is probably right.

τ 9. 24. " Λώτ. τ δς έὰν ζητήση τὴν ψυχὴν αὐτοῦ σῶσαι, 33
Matt. 10.
39. et 16. " ἀπολέσει αὐτήν· καὶ δς έὰν ἀπολέση αὐτὴν, ζωο25. Marc.
25. Marc.
40. " γονήσει αὐτήν. ' λέγω ὑμῖν, ταὐτη τἢ νυκτὶ ἔσον- 34
12. 25. " Μatt. 24. " ται δύο ἐπὶ κλίνης μιᾶς· ὁ εἶς παραληφθήσεται,
40, 41· " καὶ ὁ ἔτερος ἀφεθήσεται. δύο ἔσονται ἀλήθουσαι 35
" ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἐτέρα

t Matt. 24. " ἀφεθήσεται." ' Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, 36
28. Job. 39· " Ποῦ, κύριε;" ' Ο δὲ εἶπεν αὐτοῖς, " " Όπου τὸ σῶ-

" μα, έκει συναχθήσονται οι άετοί."

u 11.5. u ΕΛΕΓΕ δὲ καὶ παραβολην αὐτοῖς πρὸς τὸ δεῦν 18 et 21.36. Eccl. 18.22. πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, λέγων, " Κρι-1 Rom. 12.12. Eph. 6.18. " τής τις ἦν ἔν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος, Col. 4.2. 1 Thess. 5. " καὶ ἄνθρωπον μὴ ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῆς 17.

" πόλει έκείνη, καὶ ήρχετο πρὸς αὐτὸν, λέγουσα, Έκ-

" δίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἠθέ-4 " λησεν ἐπὶ χρόνον" μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτὰ.

"Εὶ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οἰκ

" έντρέπομαι διά γε το παρέχειν μοι κόπον την χή-5

" ραν ταύτην, έκδικήσω αὐτην, ΐνα μη εἰς τέλος έρ-

" χομένη ὑπωπιάζη με." Εἶπε δὲ ὁ κύριος, "'Ακού-6

33. Whoever shall seek to save his life by abjuring his religion, will lose it in the destruction of Jerusalem: but whoever, by adhering to his religion, shall be put to death, shall gain a much better life hereafter.

36. Some MSS. add, Δύο εσονται εν τῷ ἀγρῷ· ὁ εἶς παραληφθήσεται, καὶ ὁ ετερος ἀφεθήσεται.

Ibid. Hov; Where will these misfortunes from hostile invasion be felt? Wolfius.

CHAP. XVIII.

1. πάντοτε. See note at Acts xxvi. 7.

5. els relos. L. de Dieu and Schleusner interpret it semper, assidue: but, in a great majority of instances, it signifes prorsus, omnino, and so Raphel understands it. I would therefore couple it with insuring, Lest by coming she should quite wear me out. Olearius and Palairet render it tandem. See 1 Thess. ii. 16.

Ibid. ὑπωπιάζη. "Ne me ob-

7" σατε τί ὁ κριτης της άδικίας λέγει το δε Θεος οὐ * Αρος. 6.

" μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν 1

" βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μα-

8" κροθυμών έπ' αὐτοῖς; λέγω ὑμῖν, ὅτι ποιήσει τὴν

" ἐκδίκησιν αὐτῶν ἐν τάχει. πλην ὁ υίὸς τοῦ ἀν-

" θρώπου έλθων άρα εύρήσει την πίστιν έπὶ της

" $\gamma \hat{\eta} s$;"

- 9 Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἐαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, το τὴν παραβολὴν ταύτην " "Ανθρωποι δύο ἀνέβησαν
 - " είς τὸ ίερὸν προσεύξασθαι' ὁ είς Φαρισαίος, καὶ ὁ
- 11 " έτερος τελώνης. ' ὁ Φαρισαίος σταθείς πρὸς έαυτὸν 7 Εεπ. 1.15. " ταῦτα προσηύχετο, ' Ο Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ Αρος. 3.17.
 - " είμὶ ώσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδι-
- 12 " κοι, μοιχοί, ἡ καὶ ὡς οὖτος ὁ τελώνης. νηστεύω
 - " δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
- 13 " Καὶ ὁ τελώνης μακρόθεν έστως οὐκ ήθελεν οὐδὲ

"tundas de hac re sæpius." Terent. It is a metaphor from repeated blows to repeated importunity.

6. κριτής τῆς ἀδικίας, an Hebraism for κριτής ἄδικος. So ρήματα ἀληθείας Act. xxvi. 25. γῆ τῆς ἐπαγγελίας, Heb. xi. 9.

See note at xvi. 8.

7. καὶ μακροθυμῶν. Beza translates καὶ etiamsi: and Theophylact understood it so: but L. de Dieu observes that μακροθυμῶν and ἐν τάχει would then contradict each other: he renders it—et super quos (sc. electos) longanimis est. Hombergius takes μακροθυμῶν to mean hearing them patiently, as in Acts xxvi. 3. Elsner would read

μακροθύμων, and refer it to the elect, who bear every thing patiently: but the former interpretation is preferable: and έν τάχει may mean, that the vengeance will be swift when it comes. See note at Gal. i. 6.

11. πρὸς ἐαυτὸν may be coupled either with σταθεὶς οτ προσηύχετο. The latter is preferred by Arndius, Hombergius, Boisius, Wolfius.

12. σάββατον here means a week, though it is generally in the plural. xxiv. 1. Matt. xxviii.
1. Mark xvi. 2. 9.

Ibid. κτώμαι in the present tense signifies to acquire. Raphel.

" τους όφθαλμους είς τον ουρανον επάραι άλλ έτυ-" πτεν είς τὸ στήθος αὐτοῦ, λέγων, 'Ο Θεὸς, ἰλά-" σθητί μοι τῷ ἀμαρτωλῷ. * Λέγω ὑμῶν, κατέβη οὖ-14 z 14. 11. Job. 22. 29. " τος δεδικαιωμένος εἰς τὸν οἰκον αὐτοῦ, ἡ ἐκείνος. 23. Matt. 23. 12. Jac. " ὅτι πᾶς ὁ ὑψῶν ἐαυτὸν, ταπεινωθήσεται ο δὲ τα-4. 6, 10. " πεινῶν ἐαυτὸν, ὑψωθήσεται." 1 Pet. 5. 5. ⁿΠροσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ίνα αὐτῶν 15 a Matt. 10. 13. Marc. απτηται ιδόντες δε οι μαθηται επετίμησαν αυτοις. 10. 13. h Matt. 18. b ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν, ""Αφετε 16 3. et 19. 14. " τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· 20. 1 Pet. 2. " τῶν γὰρ τοιούτων ἐστιν ἡ βασιλεία τοῦ Θεοῦ. c Marc. 10. " c άμην λέγω ύμιν, ος έαν μη δέξηται την βασιλείων 17 15. " τοῦ Θεοῦ ώς παιδίον, οὐ μὴ εἰσέλθη εἰς αὐτήν." d Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, " Διδά-18 d Matt. 19. 16. Marc. " σκαλε άγαθε, τί ποιήσας ζωήν αιώνιον κληρονομή-10. 17. " σω;" Είπε δὲ αὐτῷ ὁ Ἰησοῦς, "Τί με λέγεις άγα- 19 c Exod. 20. " θόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἶς ὁ Θεός. τὰς ἐντο- 20 12, 13. Deut. 5. 16, " λας οίδας, Μη μοιχεύσης μη φονεύσης μη κλέ-17. Rom. 13. 9. Eph. " ψης. μὴ ψευδομαρτυρήσης. τίμα τὸν πατέρα σου 6. 2. Col. 3. " καὶ τὴν μητέρα σου." 'Ο δὲ εἶπε, " Ταῦτα πάντα 21 " έφυλαξάμην έκ νεότητός μου." ''Ακούσας δε ταῦτα 12 f Matt. 6. 19. et 19. 19. et 19. 21. 1 Tim. ο Ἰησους εἶπεν αὐτῷ, "Ετι ἔν σοι λείπει πάντα 6. 19. " όσα έχεις, πώλησον, καὶ διάδος πτωχοίς, καὶ έξεις " θησαυρον έν ουρανώ· καὶ δεῦρο ἀκολούθει μοι."

Ο δὲ ἀκούσας ταῦτα, περίλυπος ἐγένετο ἡν γὰρ 23 ε Prov. 11. πλούσιος σφόδρα. * Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περί- 24 28. Mati. 19. 23.
λυπον γενόμενον, εἶπε, "Πῶς δυσκόλως οἱ τὰ χρή- Ματα. 10. " ματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ

^{14.} All the best MSS, read 20. See note at Mark x. 19. $\hat{\eta} \gamma \hat{q} \hat{\rho} \hat{\epsilon} \kappa \hat{\epsilon} \hat{\nu} \hat{\sigma} \hat{s}$.

25 " Θεοῦ. Εὐκοπώτερον γάρ ἐστι, κάμηλον διὰ τρυ" μαλιᾶς ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βα26 " σιλείαν τοῦ Θεοῦ εἰσελθεῖν." Εἶπον δὲ οἱ ἀκού27 σαντες, " Καὶ τίς δύναται σωθῆναι ;" h'O δὲ εἶπε, h 1. 37.

" Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι παρὰ Jet. 32 17.
28 " τῷ Θεῷ." ἱΕἶπε δὲ ὁ Πέτρος, "Ἰδοὺ, ἡμεῖς ἀφή-ἱς. 11.
29 " καμεν πάντα, καὶ ἠκολουθήσαμέν σοι." k'O δὲ εἶ- Matt. 4.20.
πεν αὐτοῖς, " ᾿Αμὴν λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ος Matc. 10.
" ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ k Dent. 33.
30 " τέκνα, ἔνεκεν τῆς βασιλείας τοῦ Θεοῦ, ος οὐ μὴ
" ἀπολάβη πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ
" ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον."
31   ἸΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐ- 19. 22. et

31 ΠΑΡΑΛΑΒΩΝ δέ τους δώδεκα, είπε πρός αὐ-19. 22. et τοὺς, " Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελε-16. 21. et " σθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν 20. 17. 22. et " τῷ υἰῷ τοῦ ἀνθρώπου. "παραδοθήσεται γὰρ τοῖς et 9. 31. et

" έμπτυσθήσεται, καὶ μαστιγώσαντες ἀποκτενοῦσιν $_{\mathrm{m}}^{53.7}$.

33 αὐτόν καὶ τῆ ἡμέρα τῆ τρίτη ἀναστήσεται." Καὶ Matt. 27.2. 234 αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο Act. 3.13. κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

30. πολλαπλασίονα. Things which are much more valuable: i. e. spiritual blessings.

32. See note at ix. 22.

35. εἰς Ἱεριχώ. Matthew (xx. 29.) and Mark (x. 46.) say that he was going out of Jericho. It has been thought that ἐγγί-

ζειν εἰς Ἱεριχὼ may mean to be near to Jericho, though he was going from it; and that ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν has the same meaning in xix. 29. But see xix. 1. and note at Matt. xx. 29.

P 17. 19.

δὲ ὅχλου διαπορευομένου, ἐπυνθάνετο τί εἴη τοῦτο. ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρ-37 χεται· καὶ ἐβόησε λέγων, "Ἰησοῦς ὑιὲ Δαβὶδ, ἐλέη-38 "σόν με." Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἴνα39 σιωπήση· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, "Υὶὲ "Δαβὶδ, ἐλέησόν με." Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευ-40 σεν αὐτὸν ἀχθῆναι πρὸς αὐτόν ἐγγίσαντος δὲ αὐτοῦ ‡ι ἐπηρώτησεν αὐτὸν, λέγων, "Τί σοι θέλεις ποιήσω;" Ό δὲ εἶπε, "Κύριε, ἵνα ἀναβλέψω." με Καὶ ὁ Ἰησοῦς ‡ι εἶπεν αὐτῷ, "᾿Ανάβλεψον· ἡ πίστις σου σέσωκέ σε." Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἡκολούθει αὐτῷ δοξά-43 ζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἴνον τῷ Θεῷ.

ΚΑΙ εἰσελθων διήρχετο τὴν Ἱεριχω· καὶ ἰδοὺ, 10 ἀνὴρ ὀνόματι καλούμενος Ζακχαίος, καὶ αὐτὸς ἢν ἀρ-¹ χιτελώνης, καὶ οὖτος ἢν πλούσιος· καὶ εξήτει ἰδεῖν 3 τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὅχλου, ὅτι τῆ ἡλικία μικρὸς ἢν. καὶ προδραμων ἔμπροσθεν, 4 ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδη αὐτόν· ὅτι δι' ἐκείνης ἡμελλε διέρχεσθαι. καὶ ως ἦλθεν ἐπὶ τὸν τόπον, ἀνα-ς βλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν,

2. Zakxaios. Clement of Alexandria informs us that some considered Zacchæus to be Matthias, p. 579; but Tillemont observes that this could not be, because Matthias had accompanied Jesus from the beginning of his ministry. Mémoires, tom. I. p. 223. Tertulian calls Zacchæus, "allophy-"lus fortasse." p. 454. The Apostolical Constitutions make him to have been the first bishop of Cæsarca. VII. 46.

Ibid. If there is any difference intended between airor and ouros, the latter perhaps means that the office of chief publican was a lucrative one.

3. ἀπό τοῦ ὅχλου. See Matt. xi. 19. John xxi. 6.

4. δι ἐκείνης. Erasmus and Beza supply όδοῦ, but L. de Dieu thinks it may mean σικομωραίας. The preposition δω seems certainly to be an interpolation.

" Ζακχαῖε, σπεύσας κατάβηθι' σήμερον γὰρ ἐν τῷ 6" οἴκῷ σου δεῖ με μεῖναι." Καὶ σπεύσας κατέβη, καὶ 7 ὑπεδέξατο αὐτὸν χαίρων. καὶ ἰδόντες ἄπαντες διεγόγγυζον, λέγοντες, ""Οτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσ-8" ῆλθε καταλῦσαι." ٩ Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς 9 3. 14. τὸν κύριον, " Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, " κύριε, δίδωμι τοῖς πτωχοῖς' καὶ εἴ τινός τι ἐσυκο-9" φάντησα, ἀποδίδωμι τετραπλοῦν." "Εἶπε δὲ πρὸς 13. 16. αὐτὸν ὁ Ἰησοῦς, ""Οτι σήμερον σωτηρία τῷ οἴκῷ " τούτῷ ἐγένετο, καθότι καὶ αὐτὸς υίὸς ᾿Αβραάμ ἐστιν." "Εἶπε δὲ πρὸς 13. 16. " Τοῦτῷ ἐγένετος καθότι καὶ αὐτὸς υίὸς ᾿Αβραάμ ἐστιν." " Τοῦς 13. 16. " Τοῦς 13. 16. " Τοῦς 13. 16. " Τοῦς 14. Τοῦς 15. Τοῦς 15.

11 'ΑΚΟΥΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία

12 τοῦ Θεοῦ ἀναφαίνεσθαι· telπεν οὖν, "*Ανθρωπός τις t Matt. 25.
" εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ 13. 34.

13 " βασιλείαν, καὶ ὑποστρέψαι. καλέσας δὲ δέκα δού-" λους ἐαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς

14" αὐτοὺς, Πραγματεύσασθε ἔως ἔρχομαι. Οἱ δὲ πο-

" λίται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσ-

7. ἀμαρτώλφ. They used this term, because he was a publican.

8. δίδωμι. I promise to give. Grotius.

9. Grotius shews that Zacchæus was probably a Jew; but the Jews looked upon the publicans as no better than gentiles. See Matt. xviii. 17.

12. This person seems to have gone to be invested with regal authority from some superior power; as Archelaus went from Judæa to Rome that he might obtain the throne of Judæa. The application is to Jesus, when he ascended up to heaven.

13. Πραγματεύομαι is to deal ortraffick in any thing; and when applied to money, it means putting it out to interest, or making profit by it, so as to increase the capital.

14. Οἱ πολῖται αὐτοῦ are opposed to δουλοὺς ἐαυτοῦ in ver.
 13. and represent the Jews,

" βείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον " βασιλεῦσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελ-1; " θεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνη- " θῆναι αὐτῷ τοὺς δούλους τούτους, οἶς ἔδωκε τὸ ἀρ- " γύριον, ἵνα γνῷ τίς τί διεπραγματεύσατο. παρε-16 " γένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνὰ σου προσ- " ειργάσατο δέκα μνᾶς. "Καὶ εἶπεν αὐτῷ, Εὐ, ἀγαθὲι;

u 16. 10.

" δοῦλε· ὅτι ἐν ἐλαχίστω πιστὸς ἐγένου, ἴσθι ἐξου-" σίαν ἔχων ἐπάνω δέκα πόλεων. Καὶ ἢλθεν ὁ δεύ- 18

" τερος λέγων, Κύριε, ή μνα σου εποίησε πέντε μνας.

" Είπε δε καὶ τούτφ, Καὶ σὺ γίνου ἐπάνω πέντε πό-19

" λεων. Καὶ έτερος ήλθε λέγων, Κύριε, ἰδοὺ ή μνα:

" σου, ην είχον, αποκειμένην έν σουδαρίω. έφοβού-1

" μην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ. αἴρεις ὁ x 2 Sam. 1. " οἰκ ἔθηκας, καὶ θερίζεις ὁ οὐκ ἔσπειρας. * Λέγει δὲ 2:

16. Matt.

" αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ

" δούλε. ήδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἰ-

" ρων ο οὐκ ἔθηκα, καὶ θερίζων ο οὐκ ἔσπειρα· καὶ::

" διατί οὐκ έδωκας τὸ ἀργύριον μου ἐπὶ τὴν τρά-

" πεζαν, καὶ έγὼ έλθὼν σὺν τόκῳ αν ἔπραξα αὐτό;

" Καὶ τοις παρεστώσιν είπεν, "Αρατε ἀπ' αὐτοῦ την:

" μναν, καὶ δότε τῷ τὰς δέκα μνας ἔχοντι. (Καὶ εἶπον::

" αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.) Λέγω γὰρ ὑμῖν, ὅτι:

" παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος.

" καὶ ο έχει άρθήσεται ἀπ' αὐτοῦ. πλην τοὺς έχθροίς:

y 8. 18. Matt. 13. 12. et 25. 29. Marc. 4 25.

> who claimed more immediate connexion with the Messiah, and were really of the same country with Jesus.

> 17. ἴσθι ἐξουσίαν ἔχων. Scias te habere potestatem. Valeken. ad l.

26. παντί τῷ ἔχοντι. Since he receives from God.

these are the words of the king in the parable, they merely mean, to every one of you that has made profit by my money something shall be given. The general application is to a person profiting by the gifts which he receives from God.

" μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι " έπ' αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε έμπρο-28 " σθέν μου." *Καὶ εἰπων ταῦτα, ἐπορεύετο ἔμπρο- Ματα. 10. σθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

* ΚΑΙ έγένετο ως ήγγισεν είς Βηθφαγή καὶ Βη- * Matt. 21. θανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέ- 1.

30 στειλε δύο των μαθητων αύτου, είπων, "Υπάγετε

" είς τὴν κατέναντι κώμην' ἐν ἡ εἰσπορευόμενοι εύ-

" ρήσετε πώλον δεδεμένον, έφ' δυ ούδεις πώποτε άν-

31 " θρώπων ἐκάθισε λύσαντες αὐτὸν ἀγάγετε. καὶ ἐάν " τις ύμᾶς έρωτᾶ, Διατί λύετε; οὕτως έρεῖτε αὐτῷ,

32 " "Οτι ὁ κύριος αὐτοῦ χρείαν ἔχει." 'Απελθόντες δὲ

33 οι άπεσταλμένοι εδρον καθώς είπεν αὐτοῖς λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐ-

34 τους, "Τί λύετε τον πώλον:" Οι δε είπον, " 'Ο κύ-

35 " ριος αὐτοῦ χρείαν ἔχει." Καὶ ήγαγον αὐτὸν πρὸς 5 Joh. 12. τον Ἰησοῦν καὶ ἐπιρρίψαντες ἐαυτῶν τὰ ἱμάτια ἐπὶ 14. 2 Reg.

36 τον πώλον, έπεβίβασαν τον Ίησοῦν. πορευομένου δέ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῆ ὁδῷ.

37 Έγγίζοντος δὲ αὐτοῦ ήδη, πρὸς τῆ καταβάσει τοῦ όρους των Έλαιων, ήρξαντο άπαν τὸ πλήθος των μαθητών γαίροντες αίνειν τον Θεον φωνή μεγάλη 38 περὶ πασῶν ὧν είδον δυνάμεων, 'λέγοντες, "Εὐλογη- c 2.14.
Ps. 118. 26.

Eph. 2. 14.

28. ξμπροσθεν. Erasmus understands it merely to mean, he went forward: but Beza and L. de Dieu think that Jesus went before his disciples, or rather at the head of them. See Mark x. 32.

37. Ἐγγίζοντος, as he was drawing near to Jerusalem.

Ibid. ήρξαντο άπαν τὸ πληθος VOL. I.

χαίρουτες. There is a similar construction in Xen. Ephes. ήλθον δε είς το Ιερον θύσοντες άπαν τὸ πληθος. Ι. p. 4.

Ibid. δυνάμεων. It was particularly the raising of Lazarus which caused the multitude to receive Jesus in this way. John xii. 17, 18.

" μένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου εἰ" ρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις." Καὶ τινες 39
τῶν Φαρισαίων ἀπὸ τοῦ ὅχλου εἶπον πρὸς αὐτὸν,

Δ Η Η ΑΒ. 2. " Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου." Καὶ τοῦ
ἄποκριθεὶς εἶπεν αὐτοῖς, " Λέγω ὑμῖν, ὅτι ἐὰν οὖτοι
" σιωπήσωσιν, οἱ λίθοι κεκράξονται." Καὶ ὡς ἤγ-41
γισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπὰ αὐτῆ, λέγων, 12
" " Οτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῆ ἡμέρα σου
" ταύτῃ, τὰ πρὸς εἰρήνην σου νῦν δὲ ἐκρύβη ἀπὸ
" ὀφθαλμῶν σου ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ, καὶ 43
" περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περι-

ε 21. 6. " κυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, εκαὶ Η 1 Reg. 9. 7, 8. Μίσι. 3. " ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ 12. Ματ. 24. 1, 2. " ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθον ἀνθ ὧν οὐκ ἔγ-Ματ. 13. 2. " νως τὸν καιρὸν τῆς ἐπισκοπῆς σου."

¶ Matt. 21.
¶ Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς 45
12. Marc.
11. 11. $\piωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, βλέγων αὐτῶς, φ

§ 1 Reg. 8.
29. Esa. 56.
Πέγραπται, 'Ο οἰκός μου οἰκος προσευχῆς ἐστιν'
7. Jer. 7.11.
Ματt. 21.
13. Marc.
14. 17.$

40. Οὖς εἰ σιωπήσαιμεν, οἱ λίθοι τάχα Φωνὰς ἀποδρήξουσι τῶν πε-

Φωνὰς ἀπορδήξουσι τῶν πεπραγμένων,

Pisidas ap. Suid. v. ἀσοἰρῆξω. 41. ἐπ' αὐτῆ. On account of it, or over it.

42. εl έγνως, Utinam novisses. See note at xii. 49.

Ibid. ἡμέρα. This might truly be called the day of Jerusalem, when their Messiah was come to them.

43. Compare Isaiah xxix. 3. καὶ κυκλώσω ώς Δαυίδ ἐπὶ σὲ, καὶ βαλῶ περὶ σὲ χάρακα, καὶ θήσω

περὶ σὲ πύργους κ.τ.λ. Josephus states, that in the fifth year of the war Titus raised a wall round the whole of Jerusalem. Vol. II. p. 357, 358. Raphel thinks that it was a wall of wood, and that our Saviour's words (χάρακα) were literally accomplished. ad l.

44. ἐπισκοπῆς. This has probably the same meaning a ἡμέρα in v. 42. Theophylact explains it, τῆς ἐμῆς παροισίας, ὅτε ἦλθον ἐπισκέψασθαί σε κὰ σῶσαι.

- 47 h Καὶ ἢν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἰερῷ· οί h Marc. 11.
 δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπο-19. et 8. 37.
- 48 λέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἄπας ἐξεκρέματο αὐτοῦ ἀκούων.
- 20 ⁱ ΚΑΙ ἐγένετο ἐν μιᾶ τῶν ἡμερῶν ἐκείνων, διδά- ⁱ Matt. 21.
 σκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζο- 11. 27. Act.
 μένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν ^{4. 7}.
 - 2 τοις πρεσβυτέροις, και είπον προς αὐτον, λέγοντες,
 - " Εἰπε ἡμιν, εν ποία εξουσία ταῦτα ποιεις, ἡ τίς εστιν
 - 3 " ὁ δούς σοι την έξουσίαν ταύτην;" 'Αποκριθείς δε εἶπε πρὸς αὐτοὺς, "'Ερωτήσω ὑμᾶς κάγὼ ἕνα λόγον,
 - 4" καὶ εἶπατέ μοι Τὸ βάπτισμα Ἰωάννου έξ οὐρανοῦ
 - 5 " ην, η έξ ανθρώπων ;" Οι δε συνελογίσαντο προς έαυτους, λέγοντες, " "Οτι έαν είπωμεν, Έξ ουρανου
 - 6" έρει, Διατί οὖν οὐκ έπιστεύσατε αὐτῷ; έὰν δὲ εἶ-
 - " πωμεν, 'Εξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει
 - " ήμας πεπεισμένος γάρ έστιν 'Ιωάννην προφήτην
 - 78" είναι." Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. καὶ ὁ
 - ΄ Ίησοῦς εἶπεν αὐτοῖς, " Οὐδὲ έγὼ λέγω ὑμῖν, ἐν ποίᾳ
 - " έξουσία ταῦτα ποιῶ."
 - 9 1 Ηρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν 1 Matt. 21. ταύτην " Ανθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ 12. 1. Esa. " ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους 21. et 12.
 - 10 " ίκανούς. καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωρ-
 - " γοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος
 - " δώσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν, έξ-
 - 11 " απέστειλαν κενόν. καὶ προσέθετο πέμψαι έτερον
 - " δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες
 - 12 " έξαπέστειλαν κενόν. καὶ προσέθετο πέμψαι τρίτον

" οι δε και τούτον τραυματίσαντες εξέβαλον. είπε δε 13 " ὁ κύριος τοῦ ἀμπελώνος, Τί ποιήσω; πέμψω τὸν " υίον μου τον άγαπητον ισως τοῦτον ιδόντες ένm Paal. 2.1, " τραπήσονται. m 'Ιδόντες δέ αὐτὸν οι γεωργοί, διε-14 7. Gen. 37.
18. Matt. " λογίζοντο πρὸς ἐαυτοὺς, λέγοντες, Οὖτός ἐστω ὁ 26. 3. et 27.
1. Joh. 11. " κληρονόμος δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν 53. Heb. 1. " γένηται ή κληρονομία. Καὶ ἐκβαλόντες αὐτὸν ἔξω 15 " τοῦ ἀμπελώνος, ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς " ο κύριος τοῦ άμπελώνος; ελεύσεται καὶ ἀπολέσει 16 " τους γεωργούς τούτους, και δώσει τον αμπελώνα " ἄλλοις." 'Ακούσαντες δὲ εἶπον, " Μὴ γένοιτο," n Ps. 118. " Ο δε εμβλεψας αυτοίς είπε, " Τί ουν έστι το γε-17 22. Ετα. 8. " γραμμένον τοῦτο ' Λίθον ον ἀπεδοκίμασαν οἱ οἰ-16. Matt. "κοδομοῦντες, οὕτος ἐγενήθη εἰς κεφαλὴν γωνίας; Marc. 12. 10. Act. 4. " ° Πας ὁ πεσων ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθή- 18 11. Rom. 9. " σεται ' έφ' ον δ' αν πέση, λικμήσει αὐτόν." Καὶ 19 2. 4, 7. ο Esa. 8. 15. εξήτησαν οι άρχιερεις και οι γραμματείς επιβαλείν Zach. 12.3. έπ' αὐτὸν τὰς χεῖρας έν αὐτῆ τῆ ώρα, καὶ έφοβήθησαν τὸν λαόν έγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολην ταύτην είπε.

P Καὶ παρατηρήσαντες ἀπέστειλαν έγκαθέτους, ύπο- 1 P Matt. 22. 15. Marc. κρινομένους έαυτους δικαίους είναι, ίνα επιλάβωνται 13. 13. αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῆ ἀρχῆ καὶ 9 Matt. 22. τη έξουσία του ήγεμόνος. 9 καὶ επηρώτησαν αυτον, 21 λέγοντες, " Διδάσκαλε, οίδαμεν ὅτι ὀρθῶς λέγεις καὶ " διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, άλλ' ἐπ'

> orned or sent by another to lie in ambush, and seems to be deduced from ἐγκαθίημι, which has this meaning. See Salmas.

20. έγκάθετος is a person sub- præf. ad Com. de ling. Hell. p.44-Ibid. ducaious perhaps means here, scrupulous persons, who wished to do exactly what was right.

22 " ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστιν
23 " ἡμῶν Καίσαρι φόρον δοῦναι, ἡ οὖ;" Κατανοήσας
δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς, " Τί με
24 " πειράζετε; ἐπιδείξατέ μοι δηνάριον τίνος ἔχει εἰ" κόνα καὶ ἐπιγραφήν;" 'Αποκριθέντες δὲ εἶπον,
25 " Καίσαρος." " Ὁ δὲ εἶπεν αὐτοῖς, " 'Απόδοτε τοίνυν " Matt. 22.
" τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ." 13. 7.

26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῆ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

27 * Προσελθόντες δέ τινες των Σαδδουκαίων, οι αν- • Matt. 22. τιλέγοντες ἀνάστασιν μη είναι, ἐπηρώτησαν αὐτὸν, 12. 18. Αct. 23. 8. 28 τλέγοντες, "Διδάσκαλε, Μωσης έγραψεν ήμιν, εάν τ Deut. 25. " τινος άδελφὸς ἀποθάνη ἔχων γυναῖκα, καὶ οὖτος 5 " ἄτεκνος ἀποθάνη, Ίνα λάβη ὁ ἀδελφὸς αὐτοῦ τὴν " γυναίκα, καὶ έξαναστήση σπέρμα τῷ ἀδελφῷ αὐ-29 " τοῦ. ἐπτὰ οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρώτος λαβών 30" γυναϊκα ἀπέθανεν ἄτεκνος καὶ ἔλαβεν ὁ δεύτερος 31 " την γυναικα, και ούτος απέθανεν ατεκνος και ό " τρίτος έλαβεν αὐτὴν, ωσαύτως δὲ καὶ οἱ ἐπτά καὶ 32 " οὐ κατέλιπον τέκνα, καὶ ἀπέθανον υστερον δὲ 33 " πάντων ἀπέθανε καὶ ή γυνή. ἐν τῆ οὖν ἀναστάσει, " τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπτὰ ἔσχον 34 " αὐτὴν γυναίκα." Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ίησοῦς, "Οἱ νίοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ 35 " έκγαμίσκονται' οι δέ καταξιωθέντες τοῦ αἰώνος " ἐκείνου τυχείν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,

^{27.} For the negative μη after directly after direc

x Exod. 3. " x ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν 37 6. Matt. 22. 32. Marc. " ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν 'Αβραὰμ 12. 26. Heb. 11. 16. " καὶ τὸν Θεὸν 'Ισαὰκ καὶ τὸν Θεὸν 'Ιακώβ' Θεὸς 38

" δε οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων. πάντες γὰρ
" αὐτῷ ζῶσιν." ᾿Αποκριθέντες δέ τινες τῶν γραμ-39
ματέων εἰπον, " Διδάσκαλε, καλῶς εἰπας." Οὐκ ἔτι Φ
δε ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

y Matt. 22.
 τΕἶπε δὲ πρὸς αὐτοὺς, "Πῶς λέγουσι τὸν Χριστὸν 41
 11. Marc.
 12. 35.
 υἰὸν Δαβὶδ εἶναι; * καὶ αὐτὸς Δαβὶδ λέγει ἐν βί- 42
 Paal. 110. " βλφ ψαλμῶν, 'Εἶπεν ὁ Κύριος τῷ κυρίφ μου, 34. 1 Cor. " Κάθου ἐκ δεξιῶν μου, ἔως ἀν θῶ τοὺς ἐχθρούς σου 43 Heb. 1. 13. " ὑποπόδιον τῶν ποδῶν σοῦ.' Δαβὶδ οὖν κύριον αὐ- 44 " τὸν καλεῖ, καὶ πῶς υἰὸς αὐτοῦ ἐστιν;" 'Ακούοντος 45 δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ,
 Δελίντων 46

* 11. 43. ** ** 11ροσέχετε άπο των γραμματέων τών θελόντων 46 Matt. 23. 5, ** περιπατείν έν στολαίς, καὶ φιλούντων ἀσπασμοὺς 38, 39. ** έν ταίς ἀγοραίς, καὶ πρωτοκαθεδρίας έν ταίς συν-

b Matt. 23. " αγωγαίς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις ' ^b οἰ ¹;
 13. Marc.
 12. 40. " κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει ² Tim. 3. 6.
 Tit. 1. 11. " μακρὰ προσεύχονται. οὕτοι λήψονται περισσότε " ρον κρίμα."

36. οὖτε γὰρ ἀποθανεῖν. This reason is given, as shewing that there is no occasion for marriage, which was appointed to continue the human race.

38. πάντες γὰρ αὐτῷ ζῶσυ. This is not an argument, but the assertion of a fact: for all that belong to God are alive.

3 τινα χήραν πενιχράν βάλλουσαν έκει δύο λεπτά, ακαί α 2 Cor. 8. εἶπεν, "'Αληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ 12.

4" αυτη πλείον πάντων έβαλεν απαντες γαρ ούτοι

" έκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δώρα

" τοῦ Θεοῦ, αῦτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς α-

" παντα τον βίον ον είχεν έβαλε."

5 · ΚΑΙ τινων λεγόντων περί τοῦ ίεροῦ, ὅτι λίθοις · Matt. 24. 6 καλοίς καὶ ἀναθήμασι κεκόσμηται, εἶπε, " f Ταῦτα α΄ 1. Marc. 13.

" θεωρείτε, ελεύσονται ήμεραι εν αις οὐκ ἀφεθήσεται 1 Reg. 9. 7, 7" λίθος επὶ λίθω, ος οὐ καταλυθήσεται." Έπηρώτη - 12.

σαν δὲ αὐτὸν λέγοντες, "Διδάσκαλε, πότε οὖν ταῦτα

" έσται; καὶ τί τὸ σημεῖον ὅταν μέλλη ταῦτα γίνε-

" σθαι:"

8 8 'Ο δε είπε, " Βλέπετε μη πλανηθήτε πολλοί « Jer. 14. " γαρ έλεύσονται έπὶ τῷ ὀνόματί μου, λέγοντες, "Οτι 21. et 23.

" έγω είμι, καὶ, 'Ο καιρὸς ήγγικε. μὴ οὖν πορευθῆτε 2 Thess. 2.

9" οπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ 4.1.

" άκαταστασίας, μὴ πτοηθήτε δεί γὰρ ταῦτα γενέ-

10 " σθαι πρώτον, άλλ' οὐκ εὐθέως τὸ τέλος." Τότε έλεγεν αυτοίς, " Έγερθήσεται έθνος επὶ έθνος, καὶ

11" βασιλεία έπὶ βασιλείαν σεισμοί τε μεγάλοι κατά

" τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε

12 " καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. ἱΠρὸ δέ Matt. 10.

CHAP. XXI.

6. Tavra. Raphel quotes similar cases of nominatives absolute from Xenophon.

7. Έπηρώτησαν. They were Peter, James, John, and An-

drew. Mark xiii. 3. 8. 'Ο καιρὸς, the time of the

Messiah.

11. φόβητρά τε καὶ σημεία. Josephus says that the Jews did not attend rois evapyers kai προσημαίνουσε την μελλουσαν έρημίαν τέρασιν - τουτό μέν ότε ύπερ την πόλιν άστρον έστη ρομφαία παραπλήσιον, και παρατείνας έπ' ένιαυτὸν κομήτης. Vol. II. p. 388. "Evenerant prodigia, quæ " neque hostiis neque votis pi-" are fas habet gens &c. &c.' Tacit. Hist. V. 13.

Marc. 13.9. " τούτων ἀπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας Αρος. 2.10. " αὐτῶν, καὶ διώξουσι, παραδιδόντες εἰς συναγωγὰς Act. 4. 3. et 5. 18. " καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, et 12. 4. et 16. 24. " ένεκεν τοῦ ὀνόματός μου. ἀποβήσεται δὲ ὑμῶν εἰς 13 et 25. 23. " μαρτύριον. " θέσθε οδν είς τὰς καρδίας ύμῶν, μὴ 14 k 12. 11. Matt.10.19. " προμελεταν ἀπολογηθηναι 'έγὰ γὰρ δώσω ὑμῶν 15 " στόμα καὶ σοφίαν, ή οὐ δυνήσονται άντειπεῖν οὐδὲ 1 Exod. 4. 12. Εδα 54. " ἀντιστῆναι πάντες οι ἀντικείμενοι ὑμίν. 17. Act. 6. " δοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ 10. m Mich. 7. 6. Act. 7. " συγγενῶν καὶ φίλων, καὶ θανατώσουσιν έξ ὑμῶν' n Matt. 10. " n καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά 17 22. Marc. " μου' ° καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπό- 18 ο Matt. 10. " ληται. ἐν τἢ ὑπομονἢ ὑμῶν κτήσασθε τὰς ψυχὰς 19 14. 45. 2 Sam. 14. " ύμῶν. ^p Όταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατο- 20 11. 1 Reg. « πέδων την Ίερουσαλημ, τότε γνώτε ὅτι ήγγικεν ή P Matt. 24. " έρήμωσις αὐτῆς. τότε οἱ ἐν τῆ Ἰουδαία φευγέτω-21 15. Marc. " σαν είς τὰ ὄρη καὶ οἱ έν μέσφ αὐτῆς ἐκχωρείτω-13. 14. Dan 9. 27. " σαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς " αὐτήν. ὅτι ἡμέραι ἐκδικήσεως αδταί εἰσι, τοῦ πλη-12 " ρωθηναι πάντα τὰ γεγραμμένα. οὐαὶ δὲ ταῖς ἐν :; " γαστρὶ έχούσαις καὶ ταῖς θηλαζούσαις έν ἐκείναις

> 13. It will give you an opportunity of bearing witness to your religion.

> 15. ἐγὰ δώσω. Mark says that the Holy Ghost should speak for them. xiii. 11.

18. It is plain, from θανατώσουσω in ver. 16, that the declaration in ver. 18. does not mean that none of them should die. It means, that God would carefully watch over them; that not a hair of their head should perish, without God taking ac-

count of it. Compare Matt. x. 29, 30.

19. κτήσασθε τὰς ψυχὰς ὑμῶν. Retinete animos vestros. Raphel. ad l. who compares ἀνακτᾶσθα τὰς ψυχὰς Polyb. III. 60. 87. If we compare Matt. xxiv. 13. and Mark xiii. 13, the passage means, the only way in which you can save your lives is by patience.

22. πληρωθηναι. The true reading is probably πλησθήναι.

" ταις ἡμέραις - ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς 24 " γης, καὶ ὀργη ἐν τῷ λαῷ τούτῳ. 'καὶ πεσοῦνται' Rom. 11. " στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς Ι " πάντα τὰ ἔθνη' καὶ Ἱερουσαλημ ἔσται πατουμένη 25 " ύπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. * Kai * Matt. 24. 29. Marc. " έσται σημεία έν ήλίω καὶ σελήνη καὶ ἄστροις, καὶ 13.24-" έπὶ τῆς γῆς συνοχὴ έθνῶν ἐν ἀπορία, ἡχούσης θα-10, 12. 26 " λάσσης καὶ σάλου, ἀποψυχόντων ἀνθρώπων ἀπὸ Ezech. 32. " Φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῆ οἰκου- 10, 31. et 3.35. Apoc. " μένη αί γαρ δυνάμεις των ουρανών σαλευθήσονται. 6.32. 27 " καὶ τότε ὅψονται τὸν υίὸν τοῦ ἀνθρώπου ἐρχόμενον t Dan. 7. " ἐν νεφέλη μετὰ δυνάμεως καὶ δόξης πολλης. 16. 27. et " 'Αρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ 25. 31. et " ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίζει ἡ ἀπο- Marc. 13. 26. et 14. " λύτρωσις ύμῶν." 62. Act. 1. II. 2 Thess. *Καὶ εἶπε παραβολὴν αὐτοῖς, "*Ιδετε τὴν συκῆν ι. 10. Apoc. 1. 7. 30 " καὶ πάντα τὰ δένδρα. ὅταν προβάλωσιν ήδη, βλέ- χ Μαιι. 24. " ποντες ἀφ' έαυτῶν γινώσκετε ὅτι ἦδη έγγὺς τὸ $^{32. \text{ Ma}}_{13. 28.}$

31 " θέρος έστίν. οῦτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γι-

23. dráyky is used for affliction by Josephus, but apparently for affliction caused by oppression. See Krebsius. Dionysius Hal. speaks of ή ανάγκη τοῦ λιμοῦ, Antiq. I. p. 94: and Ælian of ή ανάγκη της πενίας. Var. Hist. XIV. 24.

Ibid. ἐν τῷ λαῷ. Most MSS. omit &.

24. ἄχρι πληρωθώσι. Until the time, which is allotted to the Gentiles for doing this, is finished. See Rev. xi. 2.

27. This may perhaps mean, then shall they perceive that this was what Daniel meant by the Son of man coming with the clouds of heaven, vii. 13.

Though 28. ἀπολύτρωσις. persecutions from the heathen continued a long time after, the Christians of Judæa were greatly relieved, when the Jews were no longer able to injure them.

30. όταν προβάλωσιν. Matthew and Mark write, ἐκφυῆ τὰ φύλλα, and Beza supplies folia: but the Vulgate has producant fructum, and Erasmus protrudunt gemmas.

" νόμενα, γινώσκετε ότι έγγύς έστιν ή βασιλεία τοῦ " Θεοῦ. ἀμὴν λέγω ὑμῶν, ὅτι οὐ μὴ παρέλθη ἡ γενεὰ 32 " αύτη, ξως αν πάντα γένηται. Το ούρανος και ή γη 33 26. Ess.51. " παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. 35. Heb. 1. 2 Pet. 2 Προσέγετε δε εαυτοίς, μήποτε βαρυνθώσιν ύμων 34 3, 7, 10. " αὶ καρδίαι ἐν κραιπάλη καὶ μέθη καὶ μερίμναις βιωz Rom. 13. 13. 1 Thess. " τικαίς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῆ ἡ ἡμέρα 5. 6. 1 Pet. " ἐκείνη· κώς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας 35 4. 7. a 1 Thess. 5. 2. 2 Pet. " τους καθημένους έπι πρόσωπον πάσης της γης. 3. το. Αρος. 3. 3. et 16. " ^b άγρυπνείτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ΐνα 36 b 12.40. et " καταξιωθήτε έκφυγείν ταῦτα πάντα τὰ μέλλοντα 18. 1. Matt. 24. 42. et γίνεσθαι, καὶ σταθήναι ἔμπροσθεν τοῦ υἰοῦ τοῦ ἀν-25. 13. Marc. 13. " θρώπου." 33. 1 Thess. c3 Ην δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ 37 5. 6. c Joh. 8. 1, νύκτας έξερχόμενος ηὐλίζετο εἰς τὸ ὅρος τὸ καλούμενον Έλαιῶν. καὶ πᾶς ὁ λαὸς ἄρθριζε πρὸς αὐτὸν 38

ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.
d Exod. 12. d HΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη 22 15. Matt. π άσχα· c καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, 2 Marc. 14. 1. e Psal. 2. 2. τὸ, πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν. Joh. 11. 47. f Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλού- 3 f Matt. 26. 14. Marc. 4 μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· 14. 10. Joh. καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς 4

31. It appears, therefore, that the kingdom of God was not fully established till after the destruction of the Jewish polity. See Matt. v. 19.

35. $\omega s \pi a \gamma i s$, as a trap falls upon birds or beasts.

36. ταῦτα is perhaps an interpolation.

İbid. σταθηναι. Either to be

saved at the destruction of Jerusalem, or to be acquitted at the day of judgment.

37. είς τὸ δρος is governed by εξερχόμενος.

CHAP. XXII.

"Ηγγιζε. The passover was in two days. See Matt. xxvi. 2.
 ἐφοβοῦντο γάρ. See note

at Mark xi. 18.

5 στρατηγοίς, τὸ, πῶς αὐτὸν παραδῷ αὐτοίς. καὶ ἐχά-6 ρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

7 8 Ηλθε δε ή ήμερα τῶν ἀζύμων, ἐν ἡ ἔδει θύεσθαι τὸ ε Mait. 26. 8 πάσχα· καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπῶν, 14. 12.

" Πορευθέντες ετοιμάσατε ήμιν το πάσχα, ίνα φάγω-9" μεν." Οι δε είπον αὐτῷ, " Ποῦ θέλεις ετοιμάσω-

10 " μεν ;" 'Ο δε είπεν αὐτοῖς, " Ίδοὺ, εἰσελθόντων ὑμῶν

" εἰς τὴν πόλιν, συναντήσει ὑμῶν ἄνθρωπος κεράμιον

" ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰ
11" κίαν οὖ εἰσπορεύεται καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ

" κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου

12 " φάγω; Κάκεινος υμιν δείξει ανώγεον μέγα έστρω-

13 " μένον · ἐκεῖ ἐτοιμάσατε." 'Απελθόντες δὲ εὖρον καθὼς εἴρηκεν αὐτοῖς · καὶ ἡτοίμασαν τὸ πάσχα.

- 14 h Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα h Matt. 26.
 20. Marc.
 15 ἀπόστολοι σὺν αὐτῷ. καὶ εἶπε πρὸς αὐτοὺς, "Ἐπι- 14. 17.
 - " θυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγείν μεθ

4. στρατηγοίς. See note at Acts iv. 1. Theophylact says, τοὺς ἄρχοντας τῶν οἰκοδομῶν τοῦ ἱεροῦ, ἡ καὶ τοὺς τῆς εὐταξίας ἐπιμελουμένους.

5. αὐτῷ may refer to συνέθεντο or δοῦναι. Raphel.

6. ἐξωμολόγησε, he agreed to it: as in Jer. xliv. 25. see Matt. xx. 2. συμφωνήσας ἐκ δηναρίου: but the Arabic version has, he thanked them, and this is the meaning of the word in Matt. xi. 25. Luke x. 21. Rom. xv. 9. Keuchenius says, juramento confirmavit, obstrinxit se.

 Matthew (xxvi. 17.) and Mark (xiv. 12.) call it ή πρώτη τῶν ἀξύμων.

11. κατάλυμα. See note at ii.

Matt. xxvi. 17.
 12. ἀνώγεον. The reading seems to be ἀνάγαιον. It means a room above the ground.

14. This was the day after that mentioned in v. 7. Our Saviour spoke to the disciples on Wednesday evening: (the Jewish day beginning in the evening:) and on Thursday they ate the passover.

i Matt. 26. " ύμων, πρὸ τοῦ με παθεῖν λέγω γὰρ ὑμῖν, ὅτι οὐ- 16 29. Marc. " κέτι οὐ μὴ φάγω έξ αὐτοῦ, ἔως ὅτου πληρωθῆ ἐν τῆ 14. 25. " βασιλεία τοῦ Θεοῦ." Καὶ δεξάμενος ποτήριον, εὐ-17 γαριστήσας είπε, " Λάβετε τοῦτο καὶ διαμερίσατε k Matt. 26. " έαυτοις κλέγω γὰρ ὑμιν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ 18 29. Marc. " γεννήματος της άμπέλου, έως ότου ή βασιλεία τοῦ 14. 25. 1 Matt. 26. " Θεοῦ ἔλθη." 1 Καὶ λαβών ἄρτον, εὐχαριστήσας 19 26 Marc. έκλασε, καὶ έδωκεν αὐτοῖς, λέγων, "Τοῦτό έστι τὸ 14. 22. 1 Cor. 11. " σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον' τοῦτο ποιείτε 23, 24. " εἰς τὴν έμὴν ἀνάμνησιν." 'Ωσαύτως καὶ τὸ ποτή- 20 ριον μετὰ τὸ δειπνήσαι, λέγων, "Τοῦτο τὸ ποτήριον, " ή καινή διαθήκη έν τῷ αϊματί μου, τὸ ὑπὲρ ὑμῶν m Matt. 26. " έκχυνόμενον. "Πλην ίδου ή χείρ του παραδιδόντος 21 21, 23. Marc. 14. " με μετ' έμοῦ έπὶ τῆς τραπέζης. πκαὶ ὁ μὲν υίὸς τοῦ 22 18. Joh. 13. ανθρώπου πορεύεται κατὰ τὸ ὡρισμένον πλην οὐαὶ 18. Panl. 41. " τῷ ἀνθρώπῳ ἐκείνῳ δι' οὖ παραδίδοται." 9. Act. 1. 16.

16. Eus örov. This does not necessarily mean that he should eat it in the kingdom of God, but that he should not eat it again till the kingdom of God was come, i. e. till his death. $\Pi\lambda\eta\rho\omega\theta\hat{\eta}$ means that the type of the passover was completed when Christ died.

17. It was customary at the passover for four cups to be drunk by each person. This was the first: see v. 20. Thes. Crit. Sacr. part. I. p. 198. Lightfoot ad Matt. xxvi. 26, 27. Bartoloccius, Biblioth. Rabbin. vol. II. p. 745.

20. This was perhaps the third cup, and called the cup of blessing, as S. Paul calls it, 1 Cor. x. 16. though Buxtorf

considered it to be the fourth and last cup. Thes. Crit. Sacr. part. I, p. 198.

Ibid. ἐκχυνόμενον. This agrees with ποτήριον, but in Matt. xxvi. 28. and Mark xiv. 24, with aiµa. For similar instances of solecism see Krebsius: but perhaps the passage has not been rightly translated. In v. 19. we read τοῦτό ἐστι τὸ σῶμά μου and so I would understand here τοῦτό ἐστι το ποτήριον This is my body, viz. that which is given for you: -this is the cup, viz. the new covenant in my blood, that which is shed for you. Τοῦτο means this thing which I hold in my hands, and is made to refer to apros which is masculine, as well as to mornous.

τοὶ ήρξαντο συζητείν πρὸς έαυτοὺς, τὸ, τίς ἄρα εἴη 24 έξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. Ἐγένετο δὲ καὶ φιλονεικία έν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.

25 ° ὁ δὲ εἶπεν αὐτοῖς, " Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύ- • Matt. 20. " ουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται 10. 42.

26 " καλοῦνται. " ὑμεῖς δὲ οὐχ οὕτως ἀλλ' ὁ μείζων ἐν 🕫 9. 48. " ύμιν, γενέσθω ώς ὁ νεώτερος καὶ ὁ ἡγούμενος, ώς

27 " ὁ διακονῶν. ⁹τίς γὰρ μείζων, ὁ ἀνακείμενος ἡ ὁ ⁹ Matt. 20. " διακονῶν; οὐχὶ ὁ ἀνακείμενος; έγὼ δέ εἰμι έν 14. Phil. 2.

28 " μέσφ ύμῶν ὡς ὁ διακονῶν. Ύμεῖς δέ ἐστε οἱ δια-

" μεμενηκότες μετ' έμοῦ έν τοῖς πειρασμοῖς μου

29 " καγω διατίθεμαι ύμιν, καθως διέθετό μοι ὁ πατήρτ 12. 32.

30 " μου βασιλείαν, "ΐνα έσθίητε καὶ πίνητε έπὶ τῆς τρα-47. "Matt 19. " πέζης μου έν τῆ βασιλεία μου, καὶ καθίσησθε ἐπὶ 18. Αρος. 3. " θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ." 21.

31 Είπε δε ὁ κύριος, "Σίμων, Σίμων, ἰδου, ὁ Σατανᾶς 1 Pet. 5.8.

32" έξητήσατο ύμας, τοῦ σινιάσαι ώς τὸν σῖτον έγω δέ " έδεήθην περί σοῦ, ΐνα μὴ ἐκλείπῃ ἡ πίστις σου καὶ

" σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου."

33 Ο δὲ εἶπεν αὐτῷ, " Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ

25. εθεργέται. See Herodo-

tus III. 140. VIII. 85. 26. ως δ διακονών. These words had particular force, since Jesus had just been washing the disciples' feet. John xiii. 4, &c.

29. διατίθεμαι. Ego vobis tanquam testamento lego regnum. Krebsius.

3 Ι. εξητήσατο. Tertullian compares this with Satan asking leave of God to tempt Job. p. 537. We may observe the distinction between εξητήσατο υμᾶς and έδεήθην περί σοῦ. So far from this passage supporting the preeminence of S. Peter, it would rather shew, that there was more danger of his falling than the rest.

32, 33. There may be an allusion to 2 Sam. xv. 20. emστρέφου καὶ ἐπίστρεψον τοὺς ἀδελφούς σου μετά σου. S. Peter's answer is also like the answer of Ittai in v. 21. εἰς τὸν τόπον οδ έὰν ή ὁ κύριός μου, καὶ έαν είς θάνατον και έαν είς ζωήν, οτι έκει έσται ο δούλος σου.

u Matt. 26. " είς φυλακήν καὶ είς θάνατον πορεύεσθαι." " Ο δε 34 34. Marc. 14.30. Joh. είπε, " Λέγω σοι, Πέτρε, ου μη φωνήσει σήμερον 13. 38. " άλέκτωρ, πρὶν ἡ τρὶς ἀπαρνήση μὴ εἰδέναι με."

* Καὶ είπεν αὐτοῖς, ""Οτε ἀπέστειλα ὑμᾶς ἄτερ βα-35 x 9. 3. ct 10.4. Matt. " λαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινὸς ὑστε-10. 9.

Marc. 6. 8.

" ρήσατε;" Οἱ δὲ εἶπον, "Οὐδενός." Εἶπεν οὐν 36 αὐτοῖς, "'Αλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως

" καὶ πήραν καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἰμάτιον

y Esa. 53. 12. Marc. 15. 28.

" αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. Τλέγω γὰρ ὑμῦν, 37 " ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθηναι ἐν

" έμοὶ, τὸ, 'Καὶ μετὰ ἀνόμων έλογίσθη' καὶ γὰρ

" τὰ περὶ ἐμοῦ τέλος ἔχει." Οἱ δὲ εἶπον, "Κύριε, 38

" ίδου, μάχαιραι ώδε δύο." 'Ο δε είπεν αυτοις, "'Ικα-

" νόν ἐστι."

*ΚΑΙ έξελθων έπορεύθη κατά τὸ έθος εἰς τὸ ὅρος 39 z Matt. 26. 36. Marc. 30. Marc. 14.32. Joh. των 'Ελαιών' ήκολούθησαν δε αυτώ καὶ οι μαθηταὶ αὐτοῦ. * γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς. 40 ^a Matt. 26 41. Marc. " Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν." 14. 38. b Matt. 26. αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν, καὶ 39. Marc. θεὶς τὰ γόνατα προσηύχετο ελέγων, "Πάτερ, εἰ βού-42 14. 35. c Joh. 6 38. " λει παρενεγκείν τὸ ποτήριον τοῦτο ἀπ' έμοῦ· πλην

> 34. σήμερον is spoken with reference to the Jewish method of beginning the day from the evening.

> 36. ὁ μὴ ἔχων. L. de Dien understands it to mean, he that has no money to buy a sword, and refers to 1 Cor. xi. 22.

> 37. τὰ περὶ έμοῦ τέλος ἔχει, either, my life is drawing to a close; or, the things predicted of me must have their completion. Raphel, Krebsius, and L. de Dieu prefer the latter.

38. The disciples took Jesus literally, and thought that they wanted swords for immediate use: whereas he meant to warn them of the trials and hardships which were coming on them.

Ibid. 'Ikavóv cort. Forma vetantis. See 1 Kings xii. 28. Others interpret it, satis de his dictum.

39. οί μαθηταί. All except Judas. See John xiii. 30.

42. παρενεγκείν. The infinitive for the imperative. Gro43 " μὴ τὸ θέλημά μου, άλλὰ τὸ σὸν γενέσθω." "Ωφθη

44 δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. ἀ καὶ ἀ Joh. 12. γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. ἐγέ- 7. νετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος κατα-

45 βαίνοντες έπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὖρεν αὐτοὺς

46 κοιμωμένους ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς, "Τί " καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσ-" έλθητε εἰς πειρασμόν."

47 Ετι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὅχλος, καὶ ὁ λε- ο Matt. 26.
γόμενος Ἰούδας, εἶς τῶν δώδεκα, προήρχετο αὐτῶν, 14.43. Joh.

48 καὶ ἦγγισε τῷ Ἰησοῦ φιλῆσαι αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, "Ἰούδα, φιλήματι τὸν υίὸν τοῦ ἀνθρώ-

49" που παραδίδως;" 'Ιδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ, " Κύριε, εἰ πατάξομεν ἐν μαχαί-

50" ρα;" Γκαὶ ἐπάταξεν εἶς τις ἐξ αὐτῶν τὸν δοῦλον Ματι. 26.
τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. 14.47. Joh.

51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "Ἐᾶτε ἔως τούτου." 18.10.

52 Καὶ άψάμενος τοῦ ἀτίου αὐτοῦ, ἰάσατο αὐτόν. ⁸ Εἶπε « Matt. 26. δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν 14. 48. ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους,

tius, Raphel, Palairet. Others have taken it in the infinitive, and el for utinam; see Palairet, and note at xii. 49.

44. θρόμβοι αΐματος. Dionysius of Alexandria did not understand that our Saviour literally sweated blood, but only drops as thick as blood, p. 39. Other Fathers agreed with him. See Thes. Crit. Sacr. part. I. p. 210.

45. aὐτοῦ is perhaps an interpolation.

51. Έατε ἔως τούτου. This is either addressed to the disciples, as telling them to suffer him to be taken; or to the multitude, as asking them to allow him to touch the man and heal him.

52. στρατηγούς. See note at Acts iv. 1: but L. de Dieu says that these persons had no connexion with the στρατηγὸς in Acts iv. 1. v. 24, and were not military officers, but had different duties in the temple.

" 'Ως ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ " ξύλων; καθ ἡμέραν ὅντος μου μεθ ὑμῶν ἐν τῷ 53 " ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη " ὑμῶν ἐστιν ἡ ὧρα, καὶ ἡ ἐξουσία τοῦ σκότους."

κ Matt. 26. * ΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσ- 54 57. Marc.
14.53. Joh. ήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως ὁ δὲ Πέ18. 12, 24.
h Matt. 26. τρος ἡκολούθει μακρόθεν. h άψάντων δὲ πῦρ ἐν μέσφ 55 69. Marc.
14. 54, 66. τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Joh. 18. 16, Πέτρος ἐν μέσφ αὐτῶν. ἰδοῦσα δὲ αὐτὸν παιδίσκη 56
τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ,

τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε, "Καὶ οὕτος σὺν αὐτῷ ἢν." 'Ο δὲ ἠρνήσατο 57 αὐτὸν, λέγων, "Γύναι, οὐκ οἶδα αὐτόν." Καὶ μετὰ 58 βραχὺ ἔτερος ἰδων αὐτὸν, ἔφη, "Καὶ σὰ ἐξ αὐτῶν "εἶ." 'Ο δὲ Πέτρος εἶπεν, " Ανθρωπε, οὐκ εἰμί." Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρί-59 ζετο λέγων, " Ἐπ' ἀληθείας καὶ οῦτος μετ' αὐτοῦ ἢν 1 Μιιτι. 26. "καὶ γὰρ Γαλιλαίός ἐστιν." Εἶπε δὲ ὁ Πέτρος, 60

74. "Ανθρωπε, οὐκ οἶδα ὁ λέγεις." Καὶ παραχρῆμα, κ Μαιτ. 26. ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ· καὶ ὁι 34, 75. Μαιτ. 14. στραφεὶς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνή-72. Joh. 13. 38. ct 18. σθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ, 27.

" Ότι πρὶν ἀλέκτορα φωνήσαι, ἀπαρνήση με τρίς." Καὶ έξελθὼν έξω ὁ Πέτρος ἔκλαυσε πικρῶς.

1 Matt. 26. 1 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαι-65 67. Marc.
14.65. Job. ζον αὐτῷ, δέροντες καὶ περικαλύψαντες αὐτὸν, ἔτυ-64 16.10. Esa. 50.6. Job. πτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέ-18. 22 et γοντες, "Προφήτευσον, τίς ἐστιν ὁ παίσας σε;" Καὶ 65 ἔτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

53. σκότους. See Col. i. 13. 60. The article before αλί-59. άλλος. See Matt. xxvi. κτωρ is wanting in many MSS. 71. and note. 66 m Καὶ ώς έγένετο ημέρα, συνήχθη το πρεσβυτέ- m Psal. 2. 2. Matt. 27. 1. ριον τοῦ λαοῦ, ἀρχιερείς τε καὶ γραμματείς, καὶ άν- Marc. 15.1. 67 ήγαγον αυτόν είς το συνέδριον εαυτών λέγοντες, "Εί Joh. 18. 28.

" σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν." Εἶπε δὲ αὐτοῖς, 68" Έαν ύμιν είπω, ου μη πιστεύσητε έαν δε καί

" έρωτήσω, οὐ μὴ ἀποκριθητέ μοι, ἡ ἀπολύσητε.

69 " ἀπὸ τοῦ νῦν ἔσται ὁ νίὸς τοῦ ἀνθρώπου καθήμε- "Dan.7.13. 70" νος έκ δεξιών της δυνάμεως του Θεού." Είπον δέ et 24.30. et πάντες, "Σὰ οὖν εἶ ὁ νίὸς τοῦ Θεοῦ;" Ὁ δὲ πρὸς 26. 64.

71 αυτους έφη, "Ύμεις λέγετε, ὅτι ἐγώ εἰμι." Οι δέ 62. Act. 1.

είπον, "Τί έτι χρείαν έχομεν μαρτυρίας; αυτοί γαρ 1.10. Αροс. " ήκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ."

23 ° ΚΑΙ άναστὰν ἄπαν τὸ πληθος αὐτῶν ήγαγεν ο Matt. 27. 2 αὐτὸν ἐπὶ τὸν Πιλάτον. Γηρξαντο δὲ κατηγορείν αὐ- 1. Joh. 18. τοῦ λέγοντες, "Τοῦτον ευρομεν διαστρέφοντα τὸ ν 20. 25. " έθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέ- Matt. 22.21.

3 " γοντα έαυτὸν Χριστὸν βασιλέα είναι." 9 Ο δέ 13. 7. Act.

Πιλάτος έπηρώτησεν αὐτὸν, λέγων, "Σὰ εἶ ὁ βασι- 17.7. Ματι. 27.

" λεὺς τῶν Ἰουδαίων;" 'Ο δὲ ἀποκριθεὶς αὐτῷ ἔφη, 11. Ματς.

4" Σὰ λέγεις." 'Ο δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιε- 18. 33. ρείς και τους όχλους, "Ουδέν ευρίσκω αίτιον έν τῷ " ἀνθρώπω τούτω."

5 Οι δε επίσχυον λέγοντες, ""Οτι άνασείει τον

66. els τὸ συνέδριον αὐτῶν, to

their place of meeting.

69, 70. This shews, that the Jews considered the phrases, Son of man, and Son of God, to be equivalent. See note at Matt. viii. 20.

CHAP. XXIII.

2. There is an emphasis in the words Χριστον βασιλέα. They VOL. I.

accused Jesus of calling himself, not only a king, but a king superior to all others, as being Christ. L. de Dieu. They seem to have said this out of the hearing of Jesus. Compare John xviii. 34.

3. This conversation is given more at length in John xviii. 33. &c.

" λαὸν, διδάσκων καθ όλης της 'Ιουδαίας, ἀρξάμενος " ἀπὸ τῆς Γαλιλαίας ἔως ὧδε." Πιλάτος δὲ ἀκού-6 σας Γαλιλαίαν, έπηρώτησεν εί ὁ ἄνθρωπος Γαλιλαίός έστι καὶ έπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου? r 3. 1. έστιν, ανέπεμψεν αύτον προς ήρωδην, όντα και αύτον έν Ιεροσολύμοις έν ταύταις ταις ημέραις. ο δέβ 8 9· 7· Matt. 14.1. 'Ηρώδης ἰδων τὸν Ἰησοῦν ἐχάρη λίαν ἢν γὰρ θέλων έξ ίκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημείον ἰδείν ὑπ' αὐτοῦ γινόμενον. έπηρώτα δε αὐτὸν έν λόγοις ικανοῖς αὐτὸς δε οὐδεν ἀπεκρίνατο αὐτφ. είστήκεισαν δε οἱ ἀρχιε-10 ρείς καὶ οι γραμματείς, εὐτόνως κατηγοροῦντες αὐτοῦ. έξουθενήσας δε αυτον ο Ἡρώδης συν τοις στρατεύ-11 μασιν αύτοῦ, καὶ ἐμπαίξας, περιβαλων αύτον ἐσθητα t Act. 4.27. λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτφ. τέγενοντο 12 δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῆ τῆ ημέρα μετ' άλληλων προϋπηρχον γαρ έν έχθρα u Matt. 27. όντες προς έαυτούς. u Πιλάτος δε συγκαλεσάμενος ι 15.14. Joh. τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν, είπε 4
18. 38. et προς αὐτοὺς, "Προσηνέγκατέ μοι τον ἄνθρωπον τοῦ-19.4.

" τον, ως αποστρέφοντα τον λαόν καὶ ἰδοὺ, ἐγὸ " ἐνωπιον ὑμῶν ἀνακρίνας οὐδὲν εὖρον ἐν τῷ ἀνθρώ-

5. Γαλιλαίαs. They probably mentioned Galilee, in order to persuade Pilate that Jesus was connected with Judas of Galilee, and so to gain credit for their accusation in ver. 2.

8. Sec ix. 9.

Ibid. ἐξ ἰκανοῦ. We find χρόνων ἰκανῶν in viii. 27, and ἰκανῷ χρόνῳ in Acts viii. 11.

11. εξουθενήσας. This implies his great disappointment.

Ibid. ἐσθῆτα λαμπράν. Raphel shews that this meant a white robe, such as candidates wore. ad l. So also L. de Dieu. The Vulgate has alba, or candida, here and Acts x. 30, and James ii. 2. The angel is said to have appeared ἐν ἐσθῆτι λαμπρᾶ in Acts x. 30, and the angel is clothed in ἔνδυμα λευκὸν in Matt. xxviii. 3.

15 " πφ τούτφ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' " οὐδε 'Ηρώδης ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, " καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον 16 αυτφ. *παιδεύσας οῦν αὐτὸν ἀπολύσω." 'Ανάγ- * Matt. 27. 18 κην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐορτὴν ἔνα. ἄνέ- 15.15. Joh. κραξαν δὲ παμπληθεὶ λέγοντες, " Αἰρε τοῦτον, ἀπό- 19.1. Ματι. 27. 19" λυσον δὲ ἡμῶν τὸν Βαραββᾶν" ὅστις ἢν διὰ στά- 15. Marc. σιν τινὰ γενομένην έν τῆ πόλει καὶ φόνον βεβλη-18.39. 20 μένος εἰς φυλακήν. Πάλιν οὖν ὁ Πιλάτος προσε-21 Φώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν. οἱ δὲ ἐπεφών-22 ουν λέγοντες, "Σταύρωσον, σταύρωσον αὐτόν." 'Ο δὲ τρίτον εἶπε πρὸς αὐτοὺς, "Τί γὰρ κακὸν ἐποίησεν " οδτος; ούδεν αίτιον θανάτου εδρον εν αυτώ παι-23 " δεύσας οὖν αὐτὸν ἀπολύσω." Οἱ δὲ ἐπέκειντο φωναις μεγάλαις, αιτούμενοι αυτόν σταυρωθήναι και 24 κατίσχυον αι φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. " O . Matt. 27. 26. Marc. 25 δε Πιλάτος επέκρινε γενέσθαι το αΐτημα αὐτῶν ἀπέ-15.15. Joh. λυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον είς την φυλακήν, ον ήτουντο τον δε Ίησουν παρέδωκε τῷ θελήματι αὐτῶν.

26 b Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός b Matt. 27.
τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν 15. 21.
27 αὐτῷ τὸν σταυρὸν, φέρειν ὅπισθεν τοῦ Ἰησοῦ. Ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν,
28 αι καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, "Θυγατέρες Ἱερουσαλημ,

15. οὐδὰν ἄξιον—αὐτῷ. This may either mean that Jesus had done nothing worthy of death, or that Herod had done nothing to Jesus which answered to death. L. de Dieu.

17. κατὰ ἐορτήν. Al every feast.

25. avrois is perhaps an interpolation.

26. τοῦ before ἐρχομένου is wanting in all the best MSS.

" μη κλαίετε ἐπ' ἐμὲ, πλην ἐφ' ἐαυτὰς κλαίετε καὶ " έπὶ τὰ τέκνα ὑμῶν. ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἶς 29

" έροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ

c Esa. 2.19. " έγέννησαν, καὶ μαστοὶ οὶ οὐκ ἐθήλασαν. ^cτότε ἄρ-30 Ους. 10. 8. Αρος. 6. 16. Εονται λέγειν τοις όρεσι, Πέσετε έφ' ήμας· και τοις et 9. 0. α μετ. 4. " βουνοῖς, Καλύψατε ήμας. "ότι εἰ έν τῷ ὑγρῷ Εὐλω31 17. Jer. 25. " ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;"

«Ηγοντο δὲ καὶ ἔτεροι δύο κακοῦργοι σὺν αὐτῷ; e Joh. 19. 18. Esa. 53. $\alpha \nu \alpha \iota \rho \epsilon \theta \hat{\eta} \nu \alpha \iota$. f Kaì $\mathring{o}\tau \epsilon \stackrel{.}{\alpha}\pi \mathring{\eta} \lambda \theta o \nu \stackrel{.}{\epsilon}\pi \mathring{\iota} \stackrel{.}{\tau} \stackrel{.}{o}\nu \stackrel{.}{\tau} \stackrel{.}{o}\pi o \nu \stackrel{.}{\tau} \stackrel{.}{o}\nu \stackrel{.}{\tau} \stackrel{.}{o}$ f Matt. 27. καλούμενον Κρανίον, έκει έσταύρωσαν αύτον, και 15. 22. Joh. τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστε-« Act. 3.17. ρών. κό δὲ Ἰησοῦς ἔλεγε, " Πάτερ, ἄφες αὐτοῖς ού Η et 7. 60. 1 Cor. 4. 12. "γὰρ οἴδασι τί ποιοῦσι." Διαμεριζόμενοι δὲ τὰ ἰμά-Psal. 22. 18.
Matt. 27. τια αυτοῦ, ἔβαλον κλῆρον. καὶ είστήκει ὁ λαὸς θεω-35 35. Marc. 35. Marc. 15.24. Joh. ρων. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτος. 19. 23. h Matt. 27. λέγοντες, " "Αλλους έσωσε, σωσάτω έαυτὸν, εἰ οὖτός 39. Ματε. " έστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ έκλεκτός." Ένεπαι-36 15. 29.

ζον δε αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ όξος προσφέροντες αὐτῷ καὶ λέγοντες, "Εἰ σὰ εἰ ὸς

1 Matt. 27. " βασιλεύς των Ἰουδαίων, σώσον σεαυτόν." 13 Ην δέιδ 37. Marc. 15.26. Joh. καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Έλ-19. 19.

ληνικοίς καὶ 'Ρωμαϊκοίς καὶ 'Εβραϊκοίς, " Ούτος έστιν " ὁ βασιλεὺς τῶν Ἰουδαίων."

Είς δέ τῶν κρεμασθέντων κακούργων έβλασφήμει 39

29. Some think that this is must be those of bad men? an allusion to the woman who killed and ate her child at the siege of Jerusalem.

31. The Jews in proverbial language called good men green trees, and bad men dry trees. Jesus says, If the sufferings of good men are so great, what

36. öfor. This was the common drink of the Roman soldiers; and the action is not the same with that mentioned in Matt. xxvii. 34.

39. Hilarius conceived the penitent thief to be on the right. So did the pseudoαὐτὸν, λέγων, "Εἰ σὺ εἰ ὁ Χριστὸς, σῶσον σεαυτὸν 40 "καὶ ἡμᾶς." ᾿Αποκριθεὶς δὲ ὁ ἔτερος ἐπετίμα αὐτῷ λέγων, "Οὐδὲ φοβἢ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ 41 "κρίματι εἰ; καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν "ἐπράξαμεν ἀπολαμβάνομεν· οὕτος δὲ οὐδὲν ἄτοπον 42 "ἔπραξε." Καὶ ἔλεγε τῷ Ἰησοῦ, "Μνήσθητί μου, 43 "κύριε, ὅταν ἔλθης ἐν τἢ βασιλεία σου." Καὶ εἰπεν αὐτῷ ὁ Ἰησοῦς, " ᾿Αμὴν λέγω σοι, σήμερον μετ' "ἐμοῦ ἔση ἐν τῷ παραδείσῳ."

44 k³ Ην δὲ ὡσεὶ ὥρα ἔκτη, καὶ σκότος ἐγένετο ἐφ' ½ Matt. 27.
45 ὅλην τὴν γῆν, ἔως ὥρας ἐννάτης. ¹ καὶ ἐσκοτίσθη ὁ 15. 33.
ἢλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον 1 Matt. 27.
51. Mare.

46 m καὶ φωνήσας φωνη μεγάλη ὁ Ἰησοῦς εἶπε, "Πάτερ, 15. 38.
" εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου'" καὶ 5. Matt. 27.
50. Marc.

47 ταῦτα εἰπῶν εξέπνευσεν. ⁿ Ἰδῶν δὲ ὁ ἐκατόνταρχος ^{15.37. Job.} τὸ γενόμενον ἐδόξασε τὸν Θεὸν, λέγων, " "Οντως ὁ ^{7.59, 60.}

48 " ἄνθρωπος οὖτος δίκαιος ἢν." Καὶ πάντες οἱ συμ- 54. Marc. παραγενόμενοι ὅχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεω- 15. 39. ροῦντες τὰ γενόμενα, τύπτοντες ἐαυτῶν τὰ στήθη

49 ὑπέστρεφον. εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

50 ° ΚΑΙ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς, ο Matt. 27. 51 ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος (ροῦτος οὐκ ἢν 15.42. Joh. συγκατατεθειμένος τῆ βουλῆ καὶ τῆ πράξει αὐτῶν) μ. 2. 25, 38. ἀπὸ ᾿Αριμαθαίας πόλεως τῶν Ἰουδαίων, δς καὶ προσ-

Athanasius, vol. II. p. 264. He has been called Dimas, or Dismas.

43. σήμερον. Some persons have connected this with λέγω σω, but improperly.

Ibid. παραδείσω. See note at 2 Cor. xii. 4.

46. παραθήσομαι. Most MSS. read παρατίθεμαι.

5 1. καὶ before προσεδέχετο is perhaps to be expunged.

εδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ οὖτος 52 προσελθων τῷ Πιλάτω, ἢτήσατο τὸ σῶμα τοῦ Ἰηq Matt. 26. σοῦ. q καὶ καθελων αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, 53
12. et 27.
89. Marc. καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οῦ οὐκ ἢν οὐ15. 46.
15. Μatt. 27. δέπω οὐδεὶς κείμενος. Γκαὶ ἡμέρα ἢν παρασκευὴ, καὶ 54
62. σάββατον ἐπέφωσκε.

8.2. *Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἴτινες ἦσαν 55 συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ
Exod. 20. μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 'ὑποστρέ- 56
ψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα' καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

Matt. 28. ¹¹ Τῆ δὲ μιᾶ τῶν σαββάτων ὅρθρου βαθέος ἦλθον 2.4
16. 1. Joh. ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί τινες σὺν αὐταῖς. Εὕρον δὲ τὸν λίθον ἀποκεκυλισ- 2 μένον ἀπὸ τοῦ μνημείου, καὶ εἰσελθοῦσαι οὐχ εὕρον 3 τὸ σῶμα τοῦ κυρίου Ἰησοῦ. καὶ ἐγένετο ἐν τῷ δια- 4 πορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. ἐμ- 5 φόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωτον εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς, "Τί ζητεῖτε τὸν
29. 22. et "ζῶντα μετὰ τῶν νεκρῶν; χοὐκ ἔστιν ὧδε, ἀλλ' 6

2. 22. et " ζωντα μετα των νεκρων; * ουκ εστιν ώδε, αλλ 6
18. 32.

Matt. 16. " ἡγέρθη· μνήσθητε ώς έλάλησεν ύμιν, ἔτι ὢν ἐν τῆ
21. et 17.
22. et 20. " Γαλιλαία, λέγων, "Ότι δεῖ τὸν υἰὸν τοῦ ἀνθρώπου 7
18. 31. et 9. " παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ
31. et 10. " σταυρωθῆναι, καὶ τῆ τρίτη ἡμέρα ἀναστῆναι."

7 Joh. 2. 22. ΤΚαὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· * καὶ ὑποστρέ2 Matt. 28.
8. Marc. ψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα
16. 10.

CHAP. XXIV.

1. δρθρου βαθίος. Very early in the morning. The phrase is used by Plato, Criton. init.

Ibid. rivés. Some other women. See ver. 10.

8. ἐμνήσθησαν. See note at ix. 22.

10 τοῖς ἔνδεκα καὶ πᾶσι τοῖς λοιποῖς. ⁸ἦσαν δὲ ἡ Μαγ- 8 8. 2. δαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αὶ λοιπαὶ σὺν αὐταῖς, αὶ ἔλεγον πρὸς τοὺς ἀποστό11 λους ταῦτα. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆ12 ρος τὰ ῥήματα αὐτῶν, καὶ ἢπίστουν αὐταῖς. ^bὁ δὲ ^b Joh. 20. Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα καὶ ἀπῆλθε πρὸς ἐαυτὸν θαυμάζων τὸ γεγονός.

13 ° Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῆ · Marc. 16.
τῆ ἡμέρα εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ^{12.}
14 ἀπὸ Ἱερουσαλημ, ἡ ὄνομα Ἐμμαούς καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων
15 τούτων. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐ16 τοῖς οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγ17 νῶναι αὐτόν. Εἰπε δὲ πρὸς αὐτοὺς, " Τίνες οἱ λόγοι
" οὕτοι, οὖς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦν18 " τες, καὶ ἐστε σκυθρωποί ;" 'Αποκριθεὶς δὲ ὁ εἶς, ῷ

10. Ἰωάντα. See viii. 3. Ibid. Ἰακώβου. See note at vi. 16.

Ibid. at before ξλεγον is perhaps an interpolation.

12. πρὸς ἐαυτὸν may be coupled either with ἀπῆλθε, to his own home, or with θαυμάζων, within himself: most probably the former.

13. 'Eμμαούs. Josephus also speaks of 'Aμμαοῦs, or 'Eμμαοῦs, as sixty stadia from Jerusalem. Vol. II. p. 419. Sozomen says that it was named Nicopolis by the Romans after the taking of Jerusalem; and that there was a fountain near it, which

healed diseases, because our Saviour had washed his feet in it. V. 21. Another Emmaus near Tiberias had its name from some warm springs. Joseph. vol. II. p. 264.

15. ἐγγίσας. He must have overtaken them, for he was coming from Jerusalem. See v. 18.

18. It would seem from ver. 33. that neither of these persons were of the twelve: and yet Tertullian supposes them both to be so, p. 209. Origen says that they were Simon and Cleopas. Vol. I. p. 434. 438. III. p. 274. IV. p. 8.11. Epi-

ονομα Κλεόπας, είπε προς αυτον, " Συ μόνος παροι-" κείς εν Ίερουσαλημ, καὶ ούκ έγνως τὰ γενόμενα έν " αὐτη έν ταις ημέραις ταύταις;" • Καὶ εἶπεν αὐτοις, 19 e 7. 16. Matt. 21. 11. Joh. 4. " Ποΐα ;" Οι δὲ εἶπον αὐτῷ, " Τὰ περὶ Ἰησοῦ τοῦ 19. et 6.14. " Ναζωραίου, δε έγένετο άνηρ προφήτηε, δυνατός έν " έργω καὶ λόγω έναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ " λαοῦ ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ 10 " οἱ ἄργοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρω-1 Act. 1. 6. " σαν αυτόν 1 ήμεις δε ήλπίζομεν ότι αυτός εστιν 621 " μέλλων λυτροῦσθαι τὸν Ἰσραήλ. άλλά γε σὺν " πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, # Matt. 28. " ἀφ' οῦ ταῦτα ἐγένετο. Βάλλὰ καὶ γυναϊκές τινες έξ 22 8. Marc. 16. 10. Joh. 20. " ήμων έξέστησαν ήμας, γενόμεναι ορθριαι επὶ τὸ " μνημείον καὶ μὴ εύροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, 13 " λέγουσαι καὶ οπτασίαν άγγέλων έωρακέναι οἱ λέ-" γουσιν αὐτὸν ζην. καὶ ἀπηλθον τινες τῶν σὺν ἡμῦν " έπὶ τὸ μνημεῖον, καὶ εύρον ούτω καθώς καὶ αὶ γυν-" αίκες είπον αυτον δε ούκ είδον." Καὶ αυτος είπες προς αὐτοὺς, "3 Ω ἀνόητοι καὶ βραδεῖς τῆ καρδία τοῦ " πιστεύειν έπὶ πᾶσιν οἷς έλάλησαν οἱ προφήται. h Esa. 50. " hουχὶ ταῦτα ἔδει παθείν τὸν Χριστὸν, καὶ εἰσελθείν κ 6. et 53. toto. Phil. " είς την δόξαν αὐτοῦ;" i Καὶ ἀρξάμενος, ἀπὸ Μω-: 2. 7, &c. Heb. 12. 2. ι Pet. ι. ιι. σέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐi Gen. 3. 15. et 22. 18.

phanius says Nathaniel and Cleopas. Vol. I. p. 67. Symeon Metaphrastes says that the other was S. Luke himself, and the notion is mentioned by Theophylact.

Ibid. mapoiseis. They probably supposed Jesus to be a person who had come to Jerusalem for the passover. See

note at Acts ii. 14. 'Es before 'Iερ. is perhaps an interpolation.

19. ἐναντίον τοῦ Θεοῦ. This seems to be the same phrase as ἐνώπων τοῦ Θεοῦ in i. δ. Acts iv. 19. viii. 21. literally, in the face of God, so that God could bear witness to it.

28 τοις έν πάσαις ταις γραφαίς τὰ περὶ έαυτου. Καὶ et 26 4. ήγγισαν είς την κώμην οδ έπορεύοντο και αυτός Ps. 16. 8, 29 προσεποιείτο πορρωτέρω πορεύεσθαι. k καὶ παρεβιά - toto. et 132. σαντο αυτόν, λέγοντες, " Μείνον μεθ ήμων, ότι προς 24, &c. " έσπέραν έστι, και κέκλικεν ή ημέρα." Και εισήλθε 3. Act. 16. 30 τοῦ μείναι σὺν αὐτοίς. καὶ ἐγένετο ἐν τῷ κατακλι- 15. Heb. θήναι αυτον μετ' αυτών, λαβών τον άρτον ευλόγησε, 31 καὶ κλάσας ἐπεδίδου αὐτοῖς. αὐτῶν δὲ διηνοίχθησαν οὶ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν καὶ αὐτὸς ἄφαν-32 τος έγένετο ἀπ' αυτών. Καὶ είπον πρὸς άλλήλους, " Οὐχὶ ή καρδία ήμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλά-" λει ήμιν έν τη όδφ, και ώς διήνοιγεν ήμιν τὰς γρα-33 " φάς;" Καὶ ἀναστάντες αὐτῆ τῆ ώρα, ὑπέστρεψαν είς Ίερουσαλήμ, καὶ εύρον συνηθροισμένους τους έν-34 δεκα καὶ τους σύν αὐτοῖς λέγοντας, ""Οτι ἡγέρθη ό11 Cor. 15. 35 " κύριος όντως, καὶ ὤφθη Σίμωνι." Καὶ αὐτοὶ έξη-5. γούντο τὰ ἐν τῆ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῆ

36 Taῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς m Marc. 16. έστη έν μέσφ αὐτῶν, καὶ λέγει αὐτοῖς, "Εἰρήνη 19. 37 " ύμιν." Πτοηθέντες δε καὶ έμφοβοι γενόμενοι έδό-

38 κουν πνεύμα θεωρείν. καὶ εἶπεν αὐτοίς, "Τί τετα-

" ραγμένοι έστέ; καὶ διατί διαλογισμοὶ ἀναβαίνου-

39" σιν έν ταις καρδίαις ύμων; "ίδετε τὰς χειράς μου η Job. 20. " καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι Ψηλαφή-20,27.

" σατέ με καὶ ίδετε' ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ

eleven did not believe the re- meant to confirm the notion

κλάσει τοῦ ἄρτου.

popular notion concerning spi- that he could not be one.

34. It might be thought from rits; and the argument was Mark xvi. 13. that some of the valid, whether our Saviour port of these two disciples. or no: he appealed to their 30. This no doubt was the own idea of a spirit, and proved

" έχει, καθώς έμε θεωρείτε έχοντα." Καὶ τοῦτο εἰπών 40 έπέδειξεν αυτοίς τας χείρας και τους πόδας. Ετι δέμι o Joh. 21. 10. άπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, είπεν αὐτοῖς, "Εχετέ τι βρώσιμον ἐνθάδε;" Οἱ δέμ έπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου. καὶ λαβων ἐνώπιον αὐτων ἔφαγεν. 43 P 9. 22. et P Είπε δὲ αὐτοῖς, " Οὕτοι οἱ λόγοι, οῢς ἐλάλησα πρὸς μ 18. 31. et 24. 6. Matt. " ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα 16. 21. et " τὰ γεγραμμένα έν τῷ νόμφ Μωσέως καὶ προφήταις 17. 22. et 20. 18. 20. 18. Marc. 8. 31. " καὶ ψαλμοῖς περὶ ἐμοῦ." Τότε διήνοιξεν αὐτῶν τὸν 45 et 9. 31. νοῦν, τοῦ συνιέναι τὰς γραφάς ^qκαὶ εἶπεν αὐτοις, 16 et 10. 33. 9 ver. 26. "" Οτι ούτω γέγραπται, καὶ ούτως έδει παθείν τὸν Psal. 22. 6. Act. 17. 3. " Χριστον, καὶ ἀναστηναι έκ νεκρών τη τρίτη ημέρα. " καὶ κηρυχθηναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν τ r Act. 13.

38. 1 Joh. 15. " καὶ ἄφεσιν άμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον

30h. 15. " ἀπὸ ἱ Ιερουσαλήμ. ' ὑμεῖς δέ ἐστε μάρτυρες τούτων.

27.

1 Joh. 14. " ' καὶ ἰδοὺ, ἐγὰ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πα-49

26. et 16.

26. et 16.

26. et 16.

26. et 16.

27.

Τρός μου ἐφ' ὑμᾶς ὑμεῖς δὲ καθίσατε ἐν τἢ πόλει

Αct. 1. 4. et " Ἱερουσαλὴμ, ἔως οδ ἐνδύσησθε δύναμιν ἐξ ὕψους."

28. Δετ. 10. " Ἐρουσαλὴμ, ἔως οδ ἀνδύσησθε δύναμιν ἐξ ὕψους."

u Act. 1.12. u' Εξήγαγε δε αὐτοὺς εξω εως εἰς Βηθανίαν καὶς: x Marc. 16. ἐπάρας τὰς χείρας αὐτοῦ, εὐλόγησεν αὐτούς. καὶς: 19. Act. 1.9.

42. This also was done out of the notion that spirits do not eat.

44. The Hagiographa began with the Psalms, and contained also Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles 1. and 2. The remainder of the Bible was contained in the Law (the Pentateuch) and the Prophets.

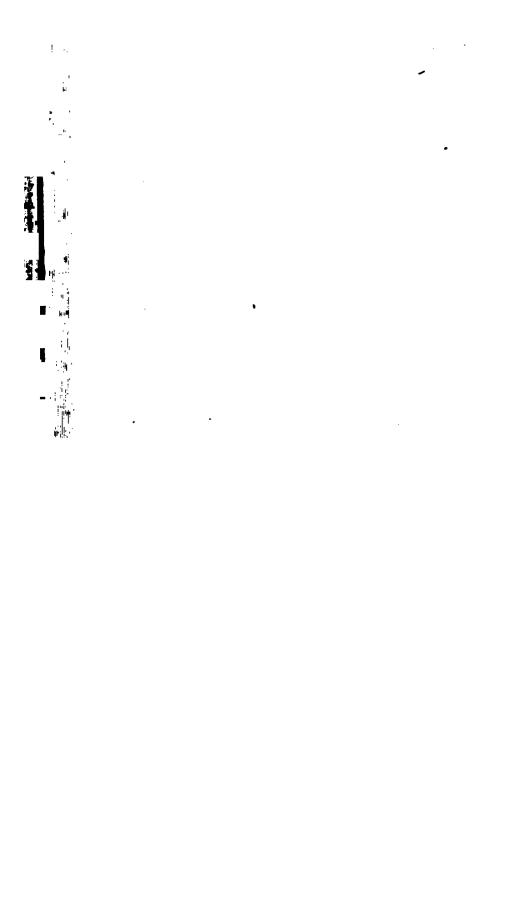
47. ἀρξάμενον. For partici-

ples placed absolutely in this manner see Fischer. in Weller. vol. III. p. 389. Herodotus uses ἀρξάμενον in the same manner, III. 91.

50. The place of the ascension was shewn on the mount of Olives. Helena, the mother of Constantine, built a church over a cave, in which it was said that our Saviour instructed his disciples in the mysteries of his religion. Eus. Vit. Const. III. 43.

έγένετο ἐν τῷ εὐλογεῖν αὐτον αὐτους, διέστη ἀπ' αὐ-52 τῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ 53 χαρᾶς μεγάλης καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. ᾿Αμήν.

53. leρφ. See note at ii. 37. and Acts i. 13.



ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. JOHN.

John is supposed to have been the youngest of the apostles. He was the son of Zebedee and Salome, and by trade a fisherman. (Matt. iv. 21. Mark i. 10. Matt. xxvii. 56. Mark xv. 40.) He was the favourite disciple of Jesus. (John xiii. 23. xxi. 20.) His subsequent history, to the year 46, is mentioned in Acts viii. 14. xv. 6. compared with Gal. ii. 9. It has been supposed, that he afterwards preached in Parthia. The last years of his life seem to have been spent at Ephesus, or in the neighbourhood: but he can hardly have gone thither till after the death of S. Paul, and perhaps much later. He suffered from the persecution in the latter part of Domitian's reign: and is said by Tertullian to have been put into a vessel of boiling oil at Rome, and to have come out unhurt. He was banished to Patmos, where he saw the Apocalypse; and was probably released at the beginning of the reign of Nerva, A.D. 96. He then returned to Ephesus, where he published the Apocalypse: and there are good reasons for thinking, that his Gospel and Epistles were published after this period, though some have placed them much earlier. He died at Ephesus in the beginning of the reign of Trajan, perhaps about A.D. 100.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Ι * ΕΝ ἀρχῆ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν $^{10.33,36.}$ 2 Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος. οὕτος ἦν ἐν ἀρχῆ πρὸς Αρος. 19. 3 τὸν Θεόν. b Πάντα δι αὐτοῦ ἐγένετο, καὶ χωρὶς αὐ- $^{13.}_{b,5.26.}$ et 8. 4 τοῦ ἐγένετο οὐδὲ ἕν. c Ο γέγονεν ἐν αὐτῷ ζωη ἦν, καὶ $^{12.}_{ct.12.}$ et 9. 5. Eph. 3. 9.

1. δ Λόγος. There can be no doubt that by the Logos S. John meant Jesus Christ; and he perhaps used the term, because it was already in use with the Gnostic heretics. The Logos, or Reason, or Mind of God, which is spoken of by Plato, and which was nothing else but God himself, had gradually been personified by the Alexandrian Jews, who almost spoke of the Logos as a separate being from God. The Gnostics (whose doctrine was compounded from the Persians, the Platonists, and the Jews) completed this process, and made the Logos an emanation from God. The Christians, who were corrupted by Gnosticism, found a resemblance between the Logos of the Gnostics and Jesus Christ: and it is probable that towards the end of the first century, the name of Logos came to be applied even by orthodox Christians to Jesus Christ, S. John wrote his Gospel against these heretics, and in the opening of it he shews the difference between Jesus Christ and the Logos of the Gnostics.

Ibid. Έν ἀρχῆ. The Gnostics made the Logos to have been put forth by God after the creation of the world. S. John asserts that Christ was in the beginning.

Ibid. Ords. This is a direct assertion of the divinity of Christ. The Gnostics considered the Logos merely as an emanation from God.

3. All the early Fathers made the sentence end at oùde de, and coupled de yéyover with er avrû. The modern punctuation seems to have been adopted in the fourth century, because the Macedonian heretics availed themselves of the other.

4. O γέγονεν ἐν αἰτῷ (ω) ἡν may mean, the thing which was made in or through him; i. e. the benefit which was gained for man through him, was life.

Col. 1.17. ή ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῆς Heb. 1.2. 1 Joh 5.11. σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

* 3.19.
b Matt. 3.1.
b' Εγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, 6
Marc. 1. 2;
δνομα αὐτῷ Ἰωάννης. οὖτος ἦλθεν εἰς μαρτυρίαν, 7
3. et 7. 27.
ίνα μαρτυρήση περὶ τοῦ φωτὸς,
ἶνα πάντες πιστεύAct. 13. 24.

σωσι δι αὐτοῦ. οὐκ ἢν ἐκεῖνος τὸ φῶς, ἀλλ' ἴναδ ° 3.19. et 8. μαρτυρήση περὶ τοῦ φωτός. °ἦν τὸ φῶς τὸ ἀληθινὸν, 9 12. et 9.5 ο φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

ά Heb. t. 2. d έν τῷ κόσμῷ ἢν, καὶ ὁ κόσμος δὶ αὐτοῦ ἐγένετο, καὶ ο ὁ κόσμος αὐτον οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἰιι

e Rom. 8. ἴδιοι αὐτὸν οὐ παρέλαβον. οὅσοι δὲ ἔλαβον αὐτὸν, 13 15. Gal. 3. 26. 2 Pet. ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς 1.4. 1 Joh. 3. 1.

When Adam fell, man lost the power of living for ever; and this power was regained for man by Jesus Christ. See v. 26.

5. τὸ φῶς ἐν τῆ σκοτία φαίνει, the light shines where darkness was before: i. e. the power of living for ever is given to men, who before had lost it: and the darkness did not come upon or succeed to the light: i. e. it was not a light which was followed again by darkness. See xii. 35.

6. Έγένετο is to be taken with ἄνθρωπος, not with ἀπεσταλμένος: there was a man who was sent from God. Elsner. Paliciet.

7. περὶ τοῦ φωτός. The meaning of the light, as explained in v. 4. is, the gift of eternal life, which was regained for man by Jesus Christ; and John taught that eternal life was to be obtained by repentance, and by believing on him who was to come after him: thus he bore

witness of the light, that all through his preaching might believe in him, who brought light and immortality to life. See 2 Tim. i. 10. where the words καταργήσαντος μέν τὸν θάνατος, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίων διὰ τοῦ εὐαγγελίου are exactly in accordance with ver. 4—7. of this chapter.

8. John was not the person who actually regained for man the power of living for ever, but he came to announce that person. See note at v. 35.

9. ἐρχόμενον is referred to φώs by Grotius, Beausobre, Doddridge: to ἄνθρωπον by Wolfius. Palairet. The latter seems most natural, though the former is supported by iii. 19. xii. 46. The light which giveth light in every man is the true light,

11. rà idea and oi idea cri-

12, 13. This still continue the notion, of men having as power by their birth to live 13 πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· ¹οι οὐκ ἐξ αἰμάτων, t 3. 5. οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, i Pet 1. 23. ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

14 ⁶Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, ⁸ Matt. 1. (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογε - Luc. 1. 31. νοῦς παρὰ πατρὸς,) πλήρης χάριτος καὶ ἀληθείας. ² Pet 1. 17. (201. 1. 19. 15) Ιωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, et 2. 3, 9. h ver. 26,

" Ουτος ην ον είπον, 'Ο οπίσω μου έρχομενος, έμ- &c. et 3.

16" προσθέν μου γέγονεν. ὅτι πρῶτός μου ἢν." Καὶ ἐκ 3. 11. Μαις. 1. 7.

for ever, but of their having the power restored to them when born again through Jesus Christ.

13. of ἐγεννήθησαν. Whose birth was henceforth to be reckoned, not as from their earthly parents, but from God: or the 11th, 12th, and 13th verses may be paraphrased thus; The Jews rejected him: but whoever received him, became a child of God, of whatever country he was, and without any regard to his being descended from Abraham.

ludes to his having witnessed the transfiguration of Christ. (See 2 Pet. i. 17.) Παρὰ πατρὸς may either be connected with μονογενοῦς, the only begotten of the Father; or with δόξαν, we saw him in a state of glory, in the glory which came from the Father, when he pronounced him to be his beloved or only begotten Son. The whole verse means, Jesus Christ appeared upon earth

as a man; but we, his chosen dis-

ciples, saw him in a state of glory;

and while he was upon earth, he

14. έθεασάμεθα. S. John al-

Luc. 3. 16, preach the truth: or perhaps dλη-1 Col. 1.19. θείας means that Christ was the et 2. 9. true end of the types and ordinances of the Mosaic law: see v. 17. Δόξαν ώς μονογενοῦς may mean the glory which is suited to him who was then declared by God to be his only begotten Son.

15. πρῶτός μου ἦν. Πρῶτος is used for before in xv. 18. Since John the Baptist was born before Jesus, he could only have said that Jesus was before him on account of his preexistence. The same testimony is repeated in v. 27, 30, and it is inserted here as agreeing with what is said in v. 14, that Jesus existed in a state of glory previous to his appearing on earth. It might be paraphrased thus, What I have said of the glory which we saw come upon Jesus, agrees with the testimony which John bore to his previous state of glory. This testimony was borne by John for the first time upon the occasion mentioned in v. 27, and is anticipated in v. 15. "Euπροσθεν perhaps denotes priority of rank, πρώτος priority of existence: He who came after

τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ελάβομεν καὶ k Exod. 20. χάριν ἀντὶ χάριτος δοτι ὁ νόμος διὰ Μωσέως εδόθη, 1 1, &c. Deut. ή χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. 5. 6, &c. Θεον ούδεις εώρακε πώποτε ο μονογενής υίος, ο ών τ ¹ 6. 46. Exod. 33. είς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο. "Καὶι 20. Deut. 4. 12. 1 Joh. αύτη έστιν ή μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν 4. 12. 1 Tim. 6. οί Ἰουδαίοι έξ Ἱεροσολύμων ἱερείς καὶ Λευίτας, ενα 16. Matt. 11.27. Luc. έρωτήσωσιν αὐτὸν, "Σὺ τίς εἶ;" καὶ ώμολόγησε, 20 m 5. 33. καὶ οὐκ ήρνήσατο καὶ ώμολόγησεν, "Οτι οὐκ εἰμὶ n 3. 28. Act. 13. 25. " έγω ο Χριστός." «Καὶ ἡρώτησαν αὐτον, " Τί οὐν; 11 " 'Ηλίας εἶ σύ; " Καὶ λέγει, " Οὐκ εἰμί." " 'Ο προ-15. " Φήτης εἶ σύ;" Καὶ ἀπεκρίθη, "Οὔ." Εἶπον οὖν αὐτῷ, 12 " Τίς εί : ἵνα ἀπόκρισιν δώμεν τοις πέμψασιν ήμας." P Esa. 40. " τί λέγεις περὶ σεαυτοῦ;" P"Εφη, " Έγω ' φωνή βο-1 3. Matt. 3.

> me into the world, has become superior to me, because he existed before me.

> 16, 18. Some of the Fathers have made these verses a continuation of John the Baptist's testimony. See Tillemont, Mémoires, tom. I. p. 325.

Ibid. πληρώματος. This is in allusion to πλήρης χάριτος καὶ ἀληθείας in v. 14: and so is χάριν ἀντὶ χάριτος in this verse, and χάρις καὶ ἡ ἀλήθεια in v. 17. Jesus was full of the Holy Ghost: and we all partook of the same spiritual grace, χάριν ἀντὶ χάριτος, grace answering to the grace of Christ.

17. Moses gave the Law, which did not convey spiritual grace, and was only a shadow: Christ has been the means of our receiving spiritual grace, and is the substance of the

Law. Χάρις and ἀλήθεια perhaps mean the same as πνεθμα and ἀλήθεια in iv. 23.

18. Nor is this all: he has also revealed to us the true nature of God: no one could see Him visibly, but Christ has revealed Him to us.

19. Kal avery. And this testimony which I have just quoted was borne upon the following occasion.

21. John does not here contradict what our Saviour says in Matt. xvii. 12. he mean, that he was not really Eiss risen from the dead. 'O spoot rys might mean, the prophet promised in Deut. xviii. 15. though that would be the same with the Messiah. The Jews expected Jeremiah or one of the prophets to reappear. See Matt. xvii. 14.

" ώντος έν τη έρημω, εὐθύνατε την όδον Κύριου" 3. Marc. 1. 24" καθώς εἶπεν Ἡσαΐας ὁ προφήτης." Καὶ οἱ ἀπε-4

25 σταλμένοι ήσαν έκ των Φαρισαίων ακαὶ ήρωτησαν 9 Deut. 18. αὐτον, καὶ εἶπον αὐτῷ, " Τί οὖν βαπτίζεις, εἰ σὰ οὐκ 15.

" εἶ ὁ Χριστὸς, οὕτε Ἡλίας, οὕτε ὁ προφήτης:"

26 ' Απεκρίθη αυτοις ο 'Ιωάννης λέγων, " Έγω βαπτίζω ' Matt. 3. " έν ὕδατι' μέσος δὲ ὑμῶν ἔστηκεν, ον ὑμεῖς οὐκ οἴ- 1. 7. Luc. 3. 16. Act. 27 " δατε. αὐτός ἐστιν ὁ ὁπίσω μου ἐρχόμενος, δς ἔμ- 1. 5. et 11. 16. et 19. 4.

" προσθέν μου γέγονεν οδ έγω ούκ είμὶ άξιος ίνα

28" λύσω αὐτοῦ τὸν ἰμάντα τοῦ ὑποδήματος." Ταῦτα έν Βηθαβαρά έγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἢν Ίωάννης βαπτίζων.

29 *Τῆ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχό- » ver. 36. μενον προς αυτον, καὶ λέγει, " Ίδε ὁ άμνος τοῦ Θεοῦ, Esa. 53. 7. 30 " ο αίρων την αμαρτίαν τοῦ κόσμου, τοῦτός έστι περίτ ver. 27. " οδ έγω είπον, 'Οπίσω μου έρχεται άνηρ, ος έμ-

26. μέσος κ. τ. λ. Tillemont observes that this may have been literally true. Mémoires,

tom. I. p. 160.

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28. Βηθαβαρά. Almost all the old MSS. and versions read $B\eta\theta avia$ but if this be the true reading, it cannot be the Bethany near Jerusalem; nor can πέραν τοῦ 'Ιορδάνου (compare iii. 26.x. 40.) have any other meaning than beyond, or on the other side of Jordan. See L. de Dieu.

Bethany may have been the name of a district, (see note at Matt. xxi. 17.) and perhaps the same which Josephus calls Baravaia: but the place, were John baptized, seems certainly to have been in Judæa. See Matt. iii. 1. Mark i. 5. Luke 111. 3.

29. τῆ ἐπαύριον. This was after the baptism of Jesus; and in v. 33. John reminds the people of what he had said the day before: but τĝ ἐπαύριον refers not to the baptism, but to the mission of the priests and Levites. The temptation intervened between the baptism and this mission. The order of events is therefore as follows. The baptism of Jesus. The temptation. (Neither of these related by S. John.) The mission from Jerusalem, v. 19-27. The address of John on the following day, v. 29, &c.

Ibid. o aipwr, that taketh upon

himself. L. de Dieu.

30. He appeals to his saying recorded in v. 27.

" προσθέν μου γέγονεν, ὅτι πρῶτός μου ἢν. κάγὼ 31

" οὐκ ήδειν αὐτόν άλλ' ἵνα φανερωθη τῷ Ἰσραηλ,

u Matt. 3. " διὰ τοῦτο ἦλθον ἐγὰ ἐν τῷ ὕδατι βαπτίζων." "Καὶ 32
 16. Marc. 1.
 Luc. 3. ἐμαρτύρησεν Ἰωάννης λέγων, "Οτι τεθέαμαι τὸ

" πνεύμα καταβαίνον ώσεὶ περιστερὰν έξ οὐρανοῦ,

* Matt. 3. " καὶ ἔμεινεν ἐπ' αὐτόν. * κάγὼ οὐκ ἤδειν αὐτόν· ἀλλ' 33

" ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν,

" 'Εφ' ον αν ίδης το πνεύμα καταβαίνον καὶ μένον

" ἐπ' αὐτὸν, οὖτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἀγίφ.

" κάγω εωρακα, καὶ μεμαρτύρηκα ὅτι οὕτός ἐστιν ὁ 34

" νίὸς τοῦ Θεοῦ."

Τἢ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν 35 γ νετ. 29. μαθητῶν αὐτοῦ δύο. γ καὶ ἐμβλέψας τῷ Ἰησοῦ περι- 36 πατοῦντι, λέγει, "Ἰδε ὁ ἀμνὸς τοῦ Θεοῦ." Καὶ ἤκου- 37 σαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἤκολούθη-σαν τῷ Ἰησοῦ. στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος 38 αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, "Τὶ ζητεῖτε;"

31. κὰγὼ οἰκ ἥδεω αὐτόν. And at first I did not know him. This is explained more at length in v. 33. John began to exhort persons to believe in him who was to come after him, before he had seen that person or knew who he was. He knew him, however, before he baptized him. See Matt.iii, 14.

Ibid. ἀλλ' ἴνα φανερωθη̂. But I baptized persons in the water, with the view to preparing them by repentance to receive him who was coming: by these means his coming was made known to the people of Israel.

Îbid. ἐν τῷ ὕδατι βαπτίζων. The phrase in the water is exactly applicable to the ancient mode

of baptizing, but in v. 33. we find ἐν πνεύματι ἀγίφ, so that ἐν ὕδατι may properly be translated with water.

33. This notice was evidently given to John at the beginning of his ministry, when, as S. Luke says, the word of God came unto him in the wilderness, iii. 2.

35. Τη ἐπαύριον. Two days after the mission of the priests and Levites: see v. 29. It must have been at least forty-two days after the baptism of Jesus: see Mark i. 12. (εὐθύς.)

Ibid. 860. One of these was Andrew, v. 41. the other has been supposed to be John. Epiphanius says John or James. Vol. I. p. 436, 437, 438.

Οι δε είπον αυτώ, "'Ραββί," δ λέγεται έρμηνευόμενον, 39 Διδάσκαλε, "ποῦ μένεις:" Λέγει αὐτοῖς, ""Ερχεσθε καὶ " ίδετε." "Ηλθον καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῶ έμειναν την ημέραν έκείνην ώρα δὲ ην ώς δεκάτη.

40 * 3 Ην 'Ανδρέας ὁ άδελφὸς Σίμωνος Πέτρου είς έκ = Matt. 4. τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκο-18.

41 λουθησάντων αὐτῷ. εὐρίσκει οὖτος πρῶτος τὸν άδελφον τον ίδιον Σίμωνα, και λέγει αυτώ, "Εύ-" ρήκαμεν τον Μεσσίαν," ο έστι μεθερμηνευόμενον,

42 ο Χριστός. ακαὶ ήγαγεν αυτον προς του Ίησουν. α Matt. 16. έμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, "Σὰ εἶ Σίμων ὁ " νίὸς Ἰωνα. σὺ κληθήση Κηφας." ο έρμηνεύεται Πέτρος.

43 Τη επαύριον ηθέλησεν ο Ίησους εξελθεύν είς την Γαλιλαίαν και ευρίσκει Φίλιππον, και λέγει αυτώ,

44 " 'Ακολούθει μοι." 6 Ην δε ο Φίλιππος από Βηθ- 12.21.

45 σαϊδά, έκ της πόλεως 'Ανδρέου καὶ Πέτρου. 'Ευρί- c 21. 2. σκει Φίλιππος τον Ναθαναήλ, και λέγει αυτώ, "Ovet 22. 18. et

" ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρή- Beut. 18. " καμεν, Ἰησοῦν τὸν υίὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζα- 7.12. Esa.

46" ρέτ." ^d Καὶ εἶπεν αὐτῷ Ναθαναὴλ, " Ἐκ Ναζαρὲτ 6. et 40.

" δύναταί τι άγαθὸν είναι ;" Λέγει αὐτῷ Φιλιππος, et 53.1, &c. 47 " Έρχου καὶ ίδε." εΕίδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ et 33.14.

S. John followed the Roman computation of time.

41. The reading is perhaps Xpioròs without the article.

43. The words o'Ingoo's seem to be an interpolation, though perhaps they ought to be added after λέγει αὐτῷ.

44. ἀπὸ Βηθσαϊδὰ is an inhabi-

23. et 37.
39. δεκάτη. Some think that tant of Bethsaida: ἐκ τῆς πόλεως, 24. Dan. 9.
Lohn followed the Roman a native of the city. Greenvell 24. Mich. 5. a native of the city. Greswell. 2. Zach. 6. The city of Peter and Andrew 12. et 9. 9. was Capernaum.

as Capernaum. 45. Ναθαναήλ. Nathanael has Matt. 2. 23. Luc. 2. 4. been supposed to be the same e Psal. 32.2. with Bartholomew: but Augustin and Gregory did not believe him to be an apostle. See xxi. 2.

f Gen. 28. 12. Matt.

έργομενον προς αυτον, και λέγει περί αυτου, " Ίδε " άληθως Ίσραηλίτης, έν δ δόλος ουκ έστι." Λέγει48 αυτώ Ναθαναήλ, "Πόθεν με γινώσκεις;" 'Απεκρίθη ό Ίησοῦς καὶ εἶπεν αὐτῷ, "Πρὸ τοῦ σε Φιλεππον " φωνήσαι, όντα ύπὸ τὴν συκῆν εἶδόν σε." 'Απε-49 κρίθη Ναθαναήλ και λέγει αυτώ, " Ραββί, συ εί ο " νίος του Θεού, συ εί ὁ βασιλεύς του Ίσραήλ." 'Απεκρίθη 'Ιησούς καὶ εἶπεν αὐτῷ, ""Οτι εἶπόν σοι,50 " Είδον σε ύποκάτω της συκής, πιστεύεις; μείζω " τούτων όψει." Καὶ λέγει αὐτῷ, " 'Αμὴν άμὴνςι 12. Matt. 4. 11. Luc. " λέγω ύμιν, ἀπ' ἄρτι ὄψεσθε τον ουρανον ἀνεω-24. 4. Act. " γότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας 1. 10. " καὶ καταβαίνοντας ἐπὶ τὸν υίὸν τοῦ ἀνθρώπου."

> ΚΑΙ τῆ ἡμέρα τῆ τρίτη γάμος ἐγένετο ἐν Κανά? της Γαλιλαίας καὶ ην ή μήτηρ τοῦ Ἰησοῦ ἐκεί. έκλήθη δέ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν: γάμον, καὶ ὑστερήσαντος οἴνου, λέγει ή μήτηρ τοῦς Ίησοῦ πρὸς αὐτὸν, "Οἶνον οὐκ έχουσι." Λέγει αὐτης ό Ίησους, "Τί έμοι και σοι, γύναι; ούπω ήκει ή ώρα

51. This was perhaps a pro verbial expression for a person working miracles.

CHAP. II.

1. On the third day after leaving Bethabara. Wetstein, Priestley: after returning into Galilee. Newcome. The latter is probably right, because Jesus had now some disciples, v. 2.

Ibid. yáµos. Symeon Metaphrastes said, that this was the marriage of Clopas and Mary: but this seems impossible on account of the age of James, Joses, Simon, and Judas, who were sons of Clopas and Mary. Compare John xix. 25. Matt. xxvii. 56. John vii. 3, 5, 10. It is equally improbable that it was the marriage of John himself.

Ibid. Kavá. Josephus mentions a village of Galilee called Cana. Vit. §. 16. p. 9. It took him all night to go from thence to Tiberias. Ib. 17. The Syriac version has Catna, which L. de Dieu says was not far from Nazareth.

4. Ti suoi kai ooi : might mean, what is that to me and thee? but the phrase generally means, what have I to do will

5" μου." Λέγει ή μήτηρ αὐτοῦ τοῖς διακόνοις, ""Ο τι

6" αν λέγη υμίν, ποιήσατε." " Ησαν δὲ ἐκεῖ υδρίαι « Ματς. 7. λίθιναι εξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰου-

7 δαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς, "Γεμίσατε τὰς ὑδρίας ὕδατος."

8 Καὶ ἐγέμισαν αὐτὰς ἔως ἄνω. Καὶ λέγει αὐτοῖς, " ᾿Αντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ." Καὶ 9 ἤνεγκαν. ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ἥδει πόθεν ἐστιν' (οἱ δὲ διάκονοι ἤδεισαν οἱ ἦντληκότες τὸ ὕδωρ') φωνεῖ τὸν

10 νυμφίον ὁ ἀρχιτρίκλινος, καὶ λέγει αὐτῷ, "Πᾶς ἄν-" θρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν " μεθυσθῶσι, τότε τὸν ἐλάσσω· σὰ τετήρηκας τὸν

11 " καλὸν οἶνον ἔως ἄρτι." Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανῷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

12 ΜΕΤΑ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ 13 αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς

thee? See Mark i. 24. 2 Sam. xvi. 10. 1 Kings xvii. 18.

Ibid. γύναι. The use of this term does not imply a want of affection. See Palairet. Compare xix. 26.

6. μετρητάς. See L. de Dieu ad l. For ἀνὰ see Matt. xx. 9.

 ἀρχιτρικλίνω. Concerning this person see Ursinus, Append. ad Ciaccon. de Triclin.
 p. 344. Bulengerus, de Conviviis, IV. 4. et 5.

10. μεθύω sometimes means

merely to drink plentifully, as in Gen. xliii. 34. Hackspanius. Boisius.

11. ἐπίστευσαν. Were confirmed in their faith.

 μήτηρ. It is thought from this that Joseph was now dead. See also xix. 26.

Ibid. ἀδελφοί. See note at Matt. xiii. 55.

13. τὸ πάσχα. This was the first passover which Jesus attended after his baptism. See vi. 4. xi. 55.

h Matt. 21. Ιεροσόλυμα ὁ Ἰησοῦς. h καὶ εδρεν έν τῷ ἰερῷ τοὺς 14 11.15. Διε. πωλούντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ 19. 45. τούς κερματιστάς καθημένους. και ποιήσας Φραγέλ-15 λιον έκ σχοινίων, πάντας έξέβαλεν έκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν έξέχεε το κέρμα, και τὰς τραπέζας ἀνέστρεψε και 16 τοις τας περιστεράς πωλούσιν είπεν, " * Αρατε ταύτα " έντευθεν' μη ποιείτε τον οίκον του πατρός μου 1 Psal. 69.9 " οἶκον ἐμπορίου." 'Ἐμνήσθησαν δὲ οἰ μαθηταὶ αὐ-17 τοῦ, ὅτι γεγραμμένον ἐστὶν, ' Ὁ ζηλος τοῦ οἴκου σου

k 6. 30. Matt. 12.38. et 16. 1. Marc. 8. 11. 40. Marc. 14. 58. et 15. 29.

' κατέφαγέ με.' κ'Απεκρίθησαν οδυ οι 'Ιουδαίοι καὶ 18 είπον αυτώ, "Τί σημείον δεικνύεις ήμεν, ότι ταύτα Luc. 11.29. " ποιείς;" ' Απεκρίθη ὁ Ἰησούς καὶ εἶπεν αὐτοίς, 19 1 Matt. 26. " Λύσατε του ναον τοῦτον, καὶ ἐν τρισὶν ἡμέραις " έγερω αὐτόν." Εἶπον οὖν οἱ Ἰουδαῖοι, " Τεσσαρά- 30 " κοντα καὶ εξ έτεσιν ώκοδομήθη ὁ ναὸς οδτος, καὶ

> 14. περίστεράς. See note at Matt. xxi. 12.

> 15. φραγέλλων. From the Latin flagellum. It will be observed, that Jesus cleared the temple a second time a few days before his crucifixion. Matt. xxi. 12.

17. κατέφαγε. The reading is

probably καταφάγεται.

18. 871. Beza and L. de Dieu understand it as since, or because. They knew that he had no commission from the high priests, and they said, If you claim authority from heaven, what miracle do you work in proof of this? See iii. 2.

20. Eusebius observes, that the second temple was built in forty-six years, from the beginning of the reign of Cyrus to the sixth year of Darius. Dem. Evang. p. 392. But the Jews probably spoke of a more re-cent building. Josephus says that Herod began to repair the temple in the fifteenth year of his reign; (A. U. C. 734.) vol. II. p. 105. and finished it in eighteen months, vol. I. p. 782. But he was eight years in building the porticos, &c. ib.; and Prideaux appears to be right, who translates the passage thus, " Forty-six years hath this tem-" ple been in building;" and adds, "For although then forty-" six years had passed from the " time this building had be-" gun, and in nine years and " an half it was made fit for "the divine service, yet a great number of labourers

21" σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;" Ἐκεῖνος δὲ

22 ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. [™] ὅτε οὖν [™] Luc. 24.

ἢγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι

τοῦτο ἔλεγεν αὐτοῖς καὶ ἐπίστευσαν τῆ γραφῆ, καὶ

23 τῷ λόγῳ ῷ εἶπεν ὁ Ἰησοῦς. ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῆ ἐορτῆ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ

24 έποίει. αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἐαυτὸν αὐ-

25 τοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας καὶ ὅτι οὐ n 6.64. Αct. 1.24. χρείαν εἶχεν ἵνα τὶς μαρτυρήση περὶ τοῦ ἀνθρώπου Αρος. 2.23. αὐτὸς γὰρ ἐγίνωσκε τί ἢν ἐν τῷ ἀνθρώπφ.

3 ° HN δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ° 7. 50.
2 ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. ροὕτος ἢλθε πρὸς ρ. 16, 33.
τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ, " Ῥαββὶ, οἴδαΑct. 10. 38.
" μεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος οὐδεὶς
" γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ σὺ ποιεῖς,
3 " ἐὰν μὴ ἢ ὁ Θεὸς μετ' αὐτοῦ." ^q Ἀπεκρίθη ὁ Ἰη- q Τῖι. 3. 5.

σοῦς καὶ εἶπεν αὐτῷ, " ᾿Αμὴν ἀμὴν λέγω σοι, ἐὰν μή
" τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν

" and artificers were still con-

"tinued at work during all the time of our Saviour's being here on earth, and for some

"here on earth, and for some "years after." Connex. sub an. 17. B. C.

22. αὐτοῖε is wanting in many MSS.

Ibid. γραφη. See xx.9. They then believed the prophecies in the Old Testament, and that which had been delivered by Jesus himself.

23. ἐν τῆ ἐορτῆ. During the continuance of the feast. iv. 45.

25. And because he had no need of information concerning

any of these persons who professed to believe in him.

CHAP. III.

ἄρχων. Probably a member of the sanhedrim.

 τὸν Ἰησοῦν has perhaps been substituted for the true reading αὐτόν.

3. ἄνωθεν signifies either again, or from above. Josephus
uses it for again, vol. I. p. 48.
but Origen considered it to
mean, in this place, from above,
vol. IV. p. 561. and this is certainly its meaning in ver. 31.
xix. 11. 23. James i. 17. iii. 15.
Matt. xxvii. 51. Nicodemus

" τοῦ Θεοῦ." Λέγει πρὸς αὐτὸν ὁ Νικόδημος, "Πῶς 4 " δύναται άνθρωπος γεννηθήναι γέρων ών; μη δύ-

" ναται είς την κοιλίαν της μητρός αυτού δεύτερον

" εἰσελθεῖν καὶ γεννηθήναι;" 'Απεκρίθη ὁ Ίησοῦς, ς

" 'Αμήν άμην λέγω σοι, έὰν μή τις γεννηθη έξ τόδα-

" τος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν

" βασιλείαν τοῦ Θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρ-6

" κὸς, σάρξ ἐστι' καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύ-

" ματος, πνεθμά έστι. μη θαυμάσης ότι είπον σοι, rEccl. 11.5. " Δεῖ ύμᾶς γεννηθήναι ἄνωθεν. τὸ πνεθμα ὅπουδ

1 Cor. 2.11. " θέλει πνεί, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ

" οίδας πόθεν έρχεται καὶ ποῦ ὑπάγει οὕτως ἐστὶ

s 6. 52, 60. " πας ο γεγεννημένος έκ τοῦ πνεύματος." "Απε-9 κρίθη Νικόδημος και είπεν αυτώ, "Πώς δύναται " ταῦτα γενέσθαι;" 'Απεκρίθη ὁ 'Ιησοῦς καὶ είπεν ιο αὐτῶ, "Σὐ εἶ ὁ διδάσκαλος τοῦ Ισραηλ, καὶ ταῦτα

" ου γινώσκεις; τάμην άμην λέγω σοι, ότι ο οιδαμεν! et 8. 28. et

" λαλούμεν, καὶ ὁ ἐωράκαμεν μαρτυρούμεν καὶ τὴν " μαρτυρίαν ήμων ου λαμβάνετε, εί τὰ ἐπίγεια είπον!

" ύμιν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἰπω ύμιν τὰ ἐπ-

u 6. 62. " ουράνια, πιστεύσετε; "καὶ ούδεὶς ἀναβέβηκεν είς! Eph. 4. 9.

> seems to have taken it for δεύτερον, but that is not conclusive as to our Saviour's meaning; and he that is born from above is in fact born again, so that our Saviour may be said to have intended both.

> Ibid. οὐ δύναται. He cannot enter into the covenant of the

gospel.

t ver. 32.

12. 49. et 14. 24.

> 5. ἐξ ΰδατος καὶ πνεύματος. The meaning would be equally expressed by έξ ΰδατος έν πνεύ

ματι. A person is born again of the Spirit, (v. 6.) and this takes place at baptism.

8. τὸ πνεῦμα. Our version says, the wind; but many early writers took it literally for the Spirit. It does not signify and in any other place of the New Testament. See Wolfius.

12. Tà eniyera. That part of the scheme of our redemption, which has its operation in this world.

- " τον ουρανον, εί μη ο έκ του ουρανου καταβάς, ο
- 14" υίὸς τοῦ ἀνθρώπου, ὁ ὧν ἐν τῷ οὐρανῷ. καὶ καθὼς × 8. 28.
 - " Μωσης ύψωσε τον όφιν έν τη έρημφ, ούτως ύψω- Num. 21.9. 2 Reg. 18.4.
- 15 " θηναι δεί τον υίον του άνθρώπου. γίνα πας ο πι- γ γετ. 36.
 - " στεύων είς αὐτὸν μη ἀπόληται, ἀλλ' ἔχη ζωην 1 Joh 5. 10.
- 16 " αἰώνιον. * ούτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον, * Rom. 5.8.
 - " ώστε τον υίον αυτού τον μονογενή έδωκεν, ίνα πας 1 Joh. 4. 9.
 - " ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν
- 17" αἰώνιον. "οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υίον αὐ- "9. 39.
 - " τοῦ εἰς τὸν κόσμον, ἴνα κρίνη τὸν κόσμον, ἀλλ' ἴνα Luc. 9. 56.
- 18" σωθη ὁ κόσμος δι αὐτοῦ. ὁ ὁ πιστεύων εἰς αὐτὸν ὁ 5, 24.
 " οὐ κρίνεται ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι et 6. 40,47.
 - " μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἰοῦ
- 19" τοῦ Θεοῦ. ° αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ° 1. 5, 10,
 - " έλήλυθεν είς τον κόσμον, καὶ ἡγάπησαν οἱ ἄνθρω-
 - " ποι μάλλον το σκότος, η το φως ην γάρ πονηρά
- 20 " αὐτῶν τὰ ἔργα. ^d πᾶς γὰρ ὁ φαῦλα πράσσων, d Joh. 24.
 - " μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ 13, et seqq.
- 21 " έλεγχθη τὰ ἔργα αὐτοῦ· ο δὲ ποιῶν την ἀλήθειαν, · Eph. 5.8.
 - " έρχεται πρὸς τὸ φῶς, ἵνα φανερωθή αὐτοῦ τὰ έργα,
 - " ὅτι ἐν Θεῷ ἐστιν εἰργασμένα."
- 22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐ-14.1. τοῦ είς την Ιουδαίαν γην. καὶ έκει διέτριβε μετ'

13. In Prov. xxx. 4. we read Τίς ἀνέβη είς τον ούρανον καί κατέβη;

Ibid. καταβάς. This seems decisive for the preexistence of Christ, see v. 31; and the words o ww are very remarkable, as shewing that Christ was still in heaven while he was on earth.

17. If any persons are not saved through Christ, their condemnation will not be in consequence of his coming into the world: they were condemned already, and have rejected the only means of having that condemnation removed. See ver. 18, 36. v. 24. Mark xvi. 16. 22. την Ἰουδαίαν γην. This. κ Matt. 3.6, αὐτῶν καὶ ἐβάπτιζεν. ⁸ ἢν δὲ καὶ Ἰωάννης βαπτίζων 23 16. Marc.
 1.5. Luc. ἐν Αἰνὼν ἐγγὺς τοῦ Σαλεὶμ, ὅτι ὕδατα πολλὰ ἢν 3.7. h Matt. 14. ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. h οὕπω γὰρ 24 ἢν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγέ- 25 νετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ

11.7,15,26, Ἰουδαίων περὶ καθαρισμοῦ· Ἰκαὶ ἦλθον πρὸς τὸν 16
34. Ματτ. 3. Ἰωάννην καὶ εἶπον αὐτῷ, " Ῥαββὶ, ὂς ἦν μετὰ σοῦ
1.7. Luc.
3. 16. " πέραν τοῦ Ἰορδάνου, ῷ σὺ μεμαρτύρηκας, ἴδε οἷτος

κι Cor. 4-7. " βαπτίζει, καὶ πάντες έρχονται πρὸς αὐτόν." *'Απε-17
κρίθη 'Ιωάννης καὶ εἶπεν, "Οὐ δύναται ἄνθρωπος
" λαμβάνειν οὐδὲν, ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ

1 1. 20, 30. " οὐρανοῦ. 1 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, 18 Mal. 3. 1. Ματτ. 11. 10. " Οὐκ εἰμὶ ἐγὰ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος Marc. 1. 2. " εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην, νυμ-19 et 7. 27. " φίος ἐστίν' ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἔστηκὰς καὶ

" άκούων αὐτοῦ, χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμ-

" φίου. αὕτη οὖν ή χαρὰ ή ἐμὴ πεπλήρωται. ἐκεῖνον 30 " δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. " ὁ ἄνωθεν ἐο-31

m 8. 23. 1 Cor. 15. " 8

> must mean the territory of Judæa in contradistinction to Jerusalem. See ii. 23. It was perhaps in the neighbourhood of the Jordan. See iv. 43.

> Ibid. καὶ ἐβάπτιζεν. But see iv. 1, 2. Tillemont infers that Jesus at first baptized his disciples, and that afterwards they alone baptized. Mémoires, vol. I. p. 30. 218.

23. Σαλείμ has been supposed to be Shalim, mentioned in 1 Sam. ix. 4, which was in the tribe of Benjamin. But L. de Dieu thinks it was a different place in the tribe of Manasseh, where it joins the

tribe of Issachar, Ænon significs fons columbi, so that there was probably a spring there.

25. περὶ καθαρισμοῦ. Concerning the real effect of baptism. As soon as Jesus baptized, persons perhaps began to doubt whether there was any use in John's baptism: and John's disciples came now to consult him about this. Many MSS. read 'Ιουδαίου.

27. He means to say, that he was only executing a commission.

29. νύμφιος. See note at Matt. ix. 15. " χόμενος, ἐπάνω πάντων ἐστίν. ὁ ὧν ἐκ τῆς γῆς, ἐκ " της γης έστι, και έκ της γης λαλεί ο έκ του ου-

32" ρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστὶ, "καὶ ο ἐώ- " 5. 20. " ρακε καὶ ήκουσε, τοῦτο μαρτυρεῖ καὶ τὴν μαρτυ-12.49. ct

33 " ρίαν αὐτοῦ οὐδεὶς λαμβάνει. ° ὁ λαβών αὐτοῦ τὴν ο 1 Joh. 5. " μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν 4.

34" ρον γαρ απέστειλεν ο Θεός, τα ρήματα του Θεού ν 1. 16. Eph. 4. 7. " λαλεί οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦ- 9 5. 22. et 35" μα. ⁹ ὁ πατὴρ ἀγαπᾳ τον υίον, καὶ πάντα δέδωκεν 17.2. Matt. 36" ἐν τῆ χειρὶ αὐτοῦ. 'ὁ πιστεύων εἰς τὸν υἰὸν, ἔχει 10. 22.
"ζωὴν αἰώνιον' ὁ δὲ ἀπειθῶν τῷ υἰῷ, οὐκ ὄψεται τ 3. 15, 16.
"ζωὴν, ἀλλ' ἡ ὀογὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν." et 6. 47.

" ζωήν, άλλ' ή όργη τοῦ Θεοῦ μένει ἐπ' αὐτόν."

4 5 ΩΣ οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, \$ 3. 22, 26. ότι Ίησους πλείονας μαθητάς ποιεί και βαπτίζει ή 2 Ιωάννης καίτοιγε Ίησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' 3 οἱ μαθηταὶ αὐτοῦ· ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε 4πάλιν είς την Γαλιλαίαν. έδει δε αὐτον διέρχεσθαι 5 δια της Σαμαρείας. 'έρχεται οὖν εἰς πόλιν της Σαμα- 19. et 48.

22. Jos. 24.

31. He that has his origin from the earth, belongs to the earth.

32. oùôcis. Scarcely any one. 33. But if any one does receive it, he thereby expresses his conviction that God is true: i.e. he receives the testimony of Jesus, because he knows that he is sent by God, and that therefore he speaks the words of God, which must be true.

36. µévec. It does not come upon him on account of his unbelief: it was hanging over him before, and he refused the only means of having it removed. See v. 17.

CHAP. IV.

4. ἔδει. Josephus says that it was the custom of the Galileans to travel through Samaria, when they went to the festivals at Judæa. Antiq. xx. 6. 1. and again, πάντως έδα for those who wish to go quickly, to pass through Samaria; for by that means the journey from Galilee to Jerusalem may be performed in three days. Vita. 52. Jesus was probably obliged to quit Judæa as quick as he could. Sometimes he took a more circuitous route. Mark x. 1.

ρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὁ έδωκεν Ίακωβ Ἰωσήφ τῷ υἰῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγή τοῦ6 'Ιακώβ, ὁ οὖν 'Ιησοῦς κεκοπιακώς ἐκ τῆς ὁδοιπορίας. έκαθέζετο ούτως έπὶ τῆ πηγή ώρα ἦν ώσεὶ έκτη. "Ερχεται γυνή έκ της Σαμαρείας άντλησαι ύδωρ. λέγει αὐτη ὁ Ἰησοῦς, "Δός μοι πιεῖν." οἱ γὰρ μα-8 θηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τρο-

φας αγοράσωσι. "λέγει οὖν αὐτῷ ή γυνη ή Σαμα-ο u 8. 48. Luc. 9. 52, 53. Act. 10. ρείτις, " Πως σὺ Ἰουδαίος ὧν παρ' ἐμοῦ πιείν αἰτείς, 28. 2 Reg. " ούσης γυναικός Σαμαρείτιδος;" ου γάρ συγχρώνται 17. 24. x 6. 35. et 'Ιουδαίοι Σαμαρείταις. * 'Απεκρίθη 'Ιησούς καὶ είπεν 10 7. 38, 39. Ε΄ς η δεις την δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστιν

" ὁ λέγων σοι, Δός μοι πιείν, σὸ αν ήτησας αὐτὸν, y Jer. 2. 13, " καὶ ἔδωκεν ἄν σοι ὕδωρ ζων." ΥΛέγει αὐτῶ ἡιι

γυνη, "Κύριε, ούτε άντλημα έχεις, καὶ τὸ φρέαρ έστὶ " βαθύ πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζων; μη σύ! " μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ος εδωκεν ἡμῶν " το φρέαρ, καὶ αὐτὸς έξ αὐτοῦ ἔπιε, καὶ οἱ υἰοὶ αὐ-" τοῦ, καὶ τὰ θρέμματα αὐτοῦ;" " Απεκρίθη ὁ Ἰη-13 z 6. 58.

σούς καὶ εἶπεν αὐτῆ, " Πας ὁ πίνων ἐκ τοῦ ἔδατος a 6. 27, 35. " τούτου, διψήσει πάλιν a os δ αν πίη έκ τοῦ ὕδατος 14

et 7. 38,39.

5. Συχάρ. Josephus mentions a town in Samaria called 21κιμα, near to mount Garizim, vol. I. p. 582. and this hill was near to Sychar, v. 20. It is supposed to be the place afterwards called Flavia Neapolis.

6. οΰτως may be rendered eo facto, postea. L. de Dieu, Alberti. It probably means, he sat down just as a tired person would do. See xiii. 25. (note.) Acts xxvii. 17.

7. yovi. The name of Photina is given to her by Greek writers. Tillemont, Mémoires, tom. I. p. 219.

9. οὐ γάρ-Σαμαρείταις. Τhis is the remark of the evange-

12. πατρός. Josephus says that the Samaritans claimed to be descended from Joseph. Antiq. IX. 14. 3:

13, 14. Οὐδέ ἄν οὖν ἐκ λάκου πίοι, ο δίδωσιν ό θεος τας ακράτου " οὐ έγω δώσω αὐτῷ, οὐ μὴ διψήση εἰς τὸν αἰῶνα·

" άλλὰ τὸ ὕδωρ ὁ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ

15 " πηγη ὕδατος άλλομένου εἰς ζωὴν αἰώνιον." Λέγει πρὸς αὐτὸν ἡ γυνὴ, " Κύριε, δός μοι τοῦτο τὸ ὕδωρ,

16 " ΐνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν." Λέγει αὐτῆ ὁ Ἰησοῦς, ""Υπαγε, φώνησον τὸν ἄνδρά σου,

17 " καὶ ἐλθὲ ἐνθάδε." 'Απεκρίθη ἡ γυνὴ καὶ εἶπεν, " Οὐκ " ἔχω ἄνδρα." Λέγει αὐτῆ ὁ Ἰησοῦς, " Καλῶς εἶπας,

18" "Ότι ἄνδρα οὐκ έχω: πέντε γὰρ ἄνδρας ἔσχες: καὶ

" νῦν ον ἔχεις, οὐκ ἔστί σου ἀνήρο τοῦτο ἀληθες εἴ-

19" ρηκας." ΕΛέγει αὐτῷ ἡ γυνὴ, "Κύριε, θεωρῶ ὅτι Ε 6. 14.

20" προφήτης εἶ σύ. οἰ πατέρες ἡμῶν ἐν τούτῷ τῷ ct 24. 19. ο ρει προσεκύνησαν καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερο-5, 11. 1 Reg. 9. 3.

" σολύμοις έστιν ο τόπος, ὅπου δεῖ προσκυνεῖν." 2 Par. 7-12.

21 Λέγει αὐτῆ ὁ Ἰησοῦς, " Γύναι, πίστευσόν μοι, ὅτι " ἔρχεται ὅρα, ὅτε οὕτε ἐν τῷ ὅρει τούτῷ οὕτε ἐν Ἰε-

22" ροσολύμοις προσκυνήσετε τῷ πατρί. ^dύμεῖς προσ- ^d 2 Reg. 17.

" κυνείτε ο οὐκ οἴδατε' ἡμείς προσκυνοῦμεν ο οἴ- 3. Luc. 24.
" Απ. Rom. 3.

" δαμεν' ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 2.ct 9. 4.

23" ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ ἀλη" θινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν

μεθύσματος πόσεις, τότε μέν διά τινος ύπηρετοῦντος τῶν ἀγγελων, δν οἰνοχοεῖν ἠξίωσε' τότε δὲ καὶ δι' ἐαυτοῦ, μηδένα τοῦ δίδοντος καὶ τοῦ λαμβάνοντος μεταξὺ τιθείς. Philo Jud. vol. I. p. 296.

18.πέντε. Heinsius conceived that these five had been lawful

husbands.

20. — καὶ πρὸς ἄλλήλους ἐπολέμουν, τῶν μὲν Ἱεροσολυμιτῶν τὸ παρ' αὐτοῖς ἱερὸν ἄγιον εἶναι λεγόντων, καὶ τὰς θυσίας ἐκεῖ πέμπειν ἀξιούντων' τῶν δὲ Σαμαρειτῶν els τὸ Γαριζεὶν ὅρος κελευόντων.

Joseph. vol. I. p. 585.

21. προσκυνήσετε. The time is coming, when there will be no particular place for worshipping God. Or it may mean literally, that sacrifices would soon cease to be offered in Judæa or Samaria.

22. σωτηρία ἐκ τῶν Ἰουδαίων. This was probably expected even by the Samaritans. " πνεύματι καὶ ἀληθεία καὶ γὰρ ὁ πατὴρ τοιούτους
ε 2 Cor. 3. " ζητεῖ τοὺς προσκυνοῦντας αὐτόν. ε πνεῦμα ὁ Θεός 24

" καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀλη-

" θεία δεί προσκυνείν." Λέγει αὐτῷ ἡ γυνὴ, " Οἶδα ὅτι :5

" Μεσσίας ἔρχεται," (ὁ λεγόμενος Χριστός·) " ὅταν

19.37. " ἔλθη ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα." 'Λέγει αὐτῆς ὁ 'Ιησοῦς, "'Εγώ εἰμι, ὁ λαλῶν σοι." Καὶ ἐπὶ τούτως ἡλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει οὐδεὶς μέντοι εἶπε, "Τί ζητεῖς;" ἡ, "Τί λαλεῖς μετ' αὐτῆς;"

' Αφήκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, " Δεῦτε, η " ἴδετε ἄνθρωπον, ος εἶπέ μοι πάντα ὅσα ἐποίησα' " μήτι οὖτός ἐστιν ὁ Χριστός;" 'Εξῆλθον οὖν ἐκ τῆς ν πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

Έν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ, λέ-¾ γοντες, " 'Ραββὶ, φάγε." 'Ο δὲ εἶπεν αὐτοῖς, " Ἐγω¾ " βρῶσιν ἔχω φαγεῖν, ἢν ὑμεῖς οὐκ οἴδατε." Ελεγω¾ οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, " Μήτις ἤνεγκεν αὐτῶς ὁ Ἰησοῦς, " Ἐμὸν¾ " βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντὸς Ε Ματ. 9. " με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. Ε οὐχ ὑμεῖς λέγετε 3.7. Luc. 10. " ὅτι ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; " ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, " καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θε-

25. This is a curious passage, as shewing that the Samaritans expected the Messiah. The words ὁ λεγόμενος Χριστὸς are an explanation of the evangelist.

27. ἐθαύμαζον, which is the

reading of many MSS, is better than ἐθαύμασαν.

29. ίδετε—μήτε. See whether. Beza, Hombergius.

35. It is generally understood from these words, this they were spoken four months

36" ρισμον ήδη. καὶ ὁ θερίζων μισθον λαμβάνει, καὶ 37 " ὁμοῦ χαίρη καὶ ὁ θερίζων. ἐν γὰρ τούτφ ὁ λόγος " έστιν ὁ άληθινὸς, ὅτι ἄλλος έστιν ὁ σπείρων, καὶ 38" ἄλλος ὁ θερίζων. ἐγὰ ἀπέστειλα ὑμᾶς θερίζειν δ " οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ 39" ύμεις είς του κόπου αὐτῶν είσεληλύθατε." 'Εκ δέ της πόλεως έκείνης πολλοί έπίστευσαν είς αὐτὸν τῶν Σαμαρειτών, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρού-40 σης, " "Ότι εἶπέ μοι πάντα ὅσα ἐποίησα." 'Ως οὖν ηλθον προς αὐτον οί Σαμαρείται, ηρώτων αὐτον μεί-41 ναι παρ' αὐτοῖς. καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. καὶ 42 πολλφ πλείους επίστευσαν διὰ τὸν λόγον αὐτοῦ, τημ 17.8. τε γυναικὶ έλεγον, ""Οτι οὐκέτι διὰ τὴν σὴν λαλιὰν " πιστεύομεν αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι " οδτός έστιν άληθως ο σωτήρ του κόσμου, ο " Χριστός."

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπ44 ῆλθεν εἰς τὴν Γαλιλαίαν. Ἰαὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρ- ι Matt. 13.
τύρησεν, ὅτι προφήτης ἐν τῆ ἰδία πατρίδι τιμὴν οὐκ ^{57.} Marc.

before the passover. Heinsius conjectured that the four months, in which were the feasts of Easter and Pentecost, were called τετράμηνον, and that our Saviour meant to speak of the harvest coming soon. Aristarch. Others think that he may have alluded to a proverbial expression, there being four months between seed-time and harvest. See Newcome. If we take the expression literally, the time was probably November or December. The VOL. I.

true reading seems to be τετράμηνος.

36. And the reaper receives his reward, though he had not the trouble of sowing; and gathers in a crop to everlasting life.

37. For in this instance the

37. For in this instance the saying is the truth, that one soweth, and another reapeth. John the Baptist and our Saviour had prepared the minds of men, and the disciples had only to follow it up. See Vorstius, de Adagiis N. T.

43, 44. τῆ ἰδία πατρίδι must A 8 έχει. "Ότε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, εδέξαντο εἰς αὐτὸν οἱ Γαλιλαῖοι, πάντα εωρακότες α εποίησεν εἰς Ἱεροσολύμοις εἰν τῷ ἐορτῷ καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

¹ Ηλθεν οδυ ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς φ k 2. 1, 11. Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἰνον. καὶ ἢν τις βασιλικός, οδ ό υίος ησθένει έν Καπερναούμ. οδτος ξ άκούσας ὅτι Ἰησοῦς ήκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, απηλθε προς αυτον, και ήρωτα αυτον ίνα καταβή καὶ ἰάσηται αὐτοῦ τὸν υἱόν ἡμελλε γὰρ 1 1 Cor. 1. αποθνήσκειν. ¹είπεν οδν ο Ίησοῦς προς αυτον, "Έμιδ " μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε." Λέγει πρὸς αὐτὸν ὁ βασιλικὸς, "Κύριε, κατάβηθικ " πρὶν ἀποθανείν τὸ παιδίον μου." Λέγει αὐτῷ ὑξ Ίησοῦς, "Πορεύου ό υίος σου (η." Καὶ ἐπίστευσο ό ἄνθρωπος τῷ λόγῳ ῷ εἶπεν αὐτῷ ὁ Ἰησοῦς, κὰ έπορεύετο. ήδη δε αὐτοῦ καταβαίνοντος, οἱ δοῦλα: αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες. " Ότι ὁ παις σου ζη." Ἐπύθετο οδυ παρ' αυτών: την ώραν έν ή κομψότερον έσχε και είπον αντή " Ότι χθες ώραν εβδόμην άφηκεν αὐτον ο πυρετός." *Εγνω οὖν ὁ πατὴρ, ὅτι ἐν ἐκείνη τῆ ώρα, ἐν ἡ εἰπος

αὐτῷ ὁ Ἰησοῦς, ""Οτι ὁ υίός σου ζη."

mean Nazareth; and therefore Γαλιλαίαν must mean the country of Galilee, exclusive of Nazareth. See iii. 22. He afterwards went to Nazareth, Luke iv. 16.

46. βασιλικόs is often used by Josephus, and always for a person, qui in famulitio et ministerio regis sit. Krebsius. He was probably attached to He-

mean Nazareth; and therefore rod's court. See Heinsius, 4- Γαλιλαίαν must mean the coun-ristarch.

47. ἀκούσας. Capernaum was about twenty-five miles from Capa.

52. κομψότερον ἔσχε. So Epictetus, ὅταν ὁ ἰατρὸς εἰσίρχητα. μὴ φοβεῖσθαι τί εἴπη· μὴ δ το εἴπη, Κόμψως ἔχεις, ὑπερχώρω. Diss. III. 10. 54 στευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

5 ΜΕΤΑ ταῦτα ἢν ἐορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη 2 ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμος ἔπὶ τἢ προβατικἢ κολυμβήθρα, ἡ ἐπιλεγομένη 3 Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πληθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. 4 ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τἢ κολυμβήθρα, καὶ ἐτάρασσε τὸ ὕδωρ ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ῷ δήποτε 5 κατείχετο νοσήματι. Ἡν δέ τις ἄνθρωπος ἐκεῖ τριά-6 κοντα ὀκτὰ ἔτη ἔχων ἐν τἢ ἀσθενεία. τοῦτον ἰδὰν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρό-7 νον ἔχει, λέγει αὐτῷ, "Θέλεις ὑγιὴς γενέσθαι;" ᾿Απ-

54. Jesus had worked many miracles subsequent to that at Cana: see iii. 2. iv. 45: so that this perhaps means, This was the second time that Jesus worked a miracle upon his coming out of Judæa into Galilee.

CHAP. V.

1. έορτή, a festival, most probably not the festival of the passover; for this happened soon after, (vi. 4.) and is called ή έορτή. John probably meant the feast of Purim, which was kept about a month before the passover. Petavius, Kepler, Hug. For its being the passover, see Newcome.

2. "Eori. It has been thought from this expression, that John wrote his Gospel before the destruction of Jerusalem. But the pseudo-Athanasius says, ην κολυμβήθρα καὶ νῦν ἐστιν; and he seems to speak accurately, for he adds, πέντε στοὰς εἶχε, νῦν γὰρ περιηρέθη τὰ πέριξ οἰκοδομήματα. Vol. II. p. 70.

Ibid. προβατική. Arnoldus understands πύλη, as in Nehem. iii. 1. xii. 39. Thes. Crit. Sacr. part. I. p. 375.

Ibid. Bethesda means either domus misericordiæ, or effusionis.

Ibid. orooss. These were probably rooms at the edge of the pool, formed by a covering, and divided by side walls from each other.

 L. de Dieu is inclined to translate ὅτι πολὺν ἤδη χρόνον ἔχει, that he was old. εκρίθη αὐτῷ ὁ ἀσθενῶν, "Κύριε, ἄνθρωπον οὐκ ἔχω, "ἴνα ὅταν ταραχθῆ τὸ ὕδωρ, βάλλη με εἰς τὴν κο-"λυμβήθραν ἐν ῷ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ n Matt. 9.6. "καταβαίνει." α Λέγει αὐτῷ ὁ Ἰησοῦς, "Εγειραι, 8 Marc. 2.11. "ἀρον τὸν κράββατόν σου, καὶ περιπάτει." «Καὶ ο ° 9. 14. εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβ-

βατον αὐτοῦ, καὶ περιεπάτει. ἢν δὲ σάββατον ἐν p Exod. 20. ἐκείνη τῆ ἡμέρα. p Ελεγον οὖν οἰ Ἰουδαῖοι τῷ τεθε-12 το. Deut. 5.
13. Neh. ραπευμένω, " Σάββατόν ἐστιν' οὐκ ἔξεστί σοι ἀραι 13. 19. Jer. " τὸν κράββατον." 'Απεκρίθη αὐτοῖς, " Ὁ ποιήσας 11. 21, &c. " τὸν κράββατον." 'Απεκρίθη αὐτοῖς, " Ὁ ποιήσας 11. Ματτ. 2. 24. με ὑγιῆ, ἐκεῖνός μοι εἶπεν, 'Αρον τὸν κράββατον ισι. 6. 2. " σου, καὶ περιπάτει." 'Ηρώτησαν οὖν αὐτὸν, "Τίς 12 " ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι, 'Αρον τὸν κράββα- " τόν σου, καὶ περιπάτει;" 'Ο δὲ ἰαθεὶς οὐκ ἤδει τίς 15.

έστιν ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὅντος ἐν τῷ τος κ. τι. τόπω. τόπω. τοῦς ἐν τῷς Ματι. 12.45. ἱερῷ, καὶ εἶπεν αὐτῷ, "Ἰδε ὑγιης γέγονας μηκέτι " ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται." ᾿Απῆλ- Ε

θεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς 'Ιουδαίοις, ὅπ
'Ιησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οὶ Ἰουδαία.: καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐι

τ 14. 10. σαββάτφ. το δε Ἰησοῦς ἀπεκρίνατο αὐτοῖς, "'θ: " πατήρ μου εως ἄρτι εργάζεται, κάγὼ εργάζομαι."

13. ¿ξένευσεν, from ἐκνεῖν, enatare, ex malis emergere, secedere. Krebsius. Jesus escaped without notice, because there was a great crowd, L. de Dieu.

17. èpyáfera. This is probably in allusion to God resting from his works on the Sabbath; and Jesus mea . Ye

think that works such as ther must not be done on the Sabiah. because God rested on the Sab bath: but I tell you, that Gui has never rested to this time from doing works of mercy and as these, and I shall persist is doing them.

18 * Διὰ τοῦτο οὖν μᾶλλον έζήτουν αὐτὸν οἱ Ἰουδαίοι * 7.19 et αποκτείναι, ὅτι οὐ μόνον έλυε τὸ σάββατον, ἀλλὰ 4. et 10. 33.
Phil. 2. 6. καὶ πατέρα ίδιον έλεγε τὸν Θεὸν, ἴσον έαυτὸν ποιῶν 19 τ $\hat{\varphi}$ Θε $\hat{\varphi}$. t ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐ- t ver. 30. τοις, "'Αμην άμην λέγω ύμιν, ου δύναται ο υίος " ποιείν άφ' έαυτοῦ οὐδεν, έὰν μή τι βλέπη τὸν πα-" τέρα ποιούντα· α γαρ αν έκείνος ποιή, ταύτα καὶ 20 " ὁ υίὸς ὁμοίως ποιεί. " ὁ γὰρ πατηρ φιλεί τὸν υίὸν, " 3. 35. " καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεί· καὶ μεί-" ζονα τούτων δείξει αὐτῷ ἔργα, ΐνα ὑμεῖς θαυμάζητε. 21 " ώσπερ γαρ ο πατηρ εγείρει τους νεκρους και (ωο-22 ποιεί, οῦτω καὶ ὁ νίὸς οὖς θέλει ζωοποιεί. $^{\times}$ οὐδὲ $^{\times}$ 3.35. et " γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν Matt. 11.27. et 28. 18. 23 " δέδωκε τῷ υἰῷ' γίνα πάντες τιμῶσι τὸν υἰὸν, καθὼς Αστ. 17. 31. " τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υίὸν, οὐ τιμῷ 9 1 Job. 2. 24 " τον πατέρα τον πέμψαντα αυτόν. 2' Αμην άμην 3. 18. et " λέγω ὑμῶν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πι- 8.51. " στεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον καὶ εἰς

" κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θα-

35 " νάτου εἰς τὴν ζωήν. " Αμὴν ἀμὴν λέγω ὑμῶν, ὅτι Ερh. 2. 1, Τim.,

18. Toor. This shews in what sense the Jews understood the term, Son of God.

19. ἐὰν μὴ must be taken for ἀλλὰ, as in Gal. ii. 16. and so is εl μὴ in Matt. xii. 4. xxiv. 36.

20. I have written à avrès woul. The Father points out to the Son, and enables him to do, the works which he himself does.

21. There is probably a double allusion here, to dead persons being restored to life, and so eternal life being given again man when it was lost. Jesus told the Jews in ver. 20. that he was yet to do greater works than those which they had seen: it will be a work analogous to the greatest of all miracles, raising the dead; for I shall give eternal life to those whom I judge worthy of it.

22. οὐδὶ γάρ. The connexion denoted by the particle γὰρ is with θέλει in ver. 21. For this gift of eternal life will depend upon the Son only: since the Father has given him the power of judging.

5. 6. Αρος. " ἔρχεται ἄρα καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσον3. 1. Rom.
6. 4. Gal. " ται τῆς φωνῆς τοῦ υἰοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαν-

6.4. Gal. "ται της φωνης τοῦ υίοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαν2.20.
"τες ζήσονται. ὧσπερ γὰρ ὅ πατὴρ ἔχει ζωὴν ἐν 26

" έαυτφ, ούτως έδωκε καὶ τφ υἰφ ζωην έχειν ἐν ἐαν-

" τῷ καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιείν, :;

b Dan. 12. " ὅτι υἰὸς ἀνθρώπου ἐστί. b μὴ θαυμάζετε τοῦτο' ὅτι 28 2.1 Cor. 15. 52.1 Thess. " ἔρχεται ὥρα, ἐν ἡ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-4. 16. c Matt. 25. " σονται τῆς φωνῆς αὐτοῦ, ° καὶ ἐκπορεύσονται, οἱ τὰ 29

" ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἰ δὲ τὰ

d ver. 19. " φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. d οἰςς et 6. 38.

" δύναμαι έγω ποιείν ἀπ' έμαυτοῦ οὐδέν. καθως " ἀκούω, κρίνω καὶ ἡ κρίσις ἡ έμὴ δικαία ἐστίν

" ὅτι οὐ ζητῶ τὸ θελημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα

c 8. 14. "τοῦ πέμψαντός με πατρός. c'Eàv ενα μαρτυρώ μ

" περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.

f Esa. 42. 1. " f ἄλλος f ἐστὶν f μαρτυρών f ερὶ f ἐμοῦ, καὶ οἰδα ὅπις Ματι. 3. 17. " f ἀληθής f ἐστιν f μαρτυρία f ν μαρτυρεf f εμοῦ.

g 1. 19. "g'Υμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρ-3

25. νεκροί. Those that by sin had lost all title to eternal life, ζήσονται, shall be put in the way of obtaining eternal life, viz. by listening to the preaching of Jesus.

26. ζωὴν probably means, the power of restoring eternal life to man: For as the Father has the power of again giving to man the eternal life which had been lost, in the same manner has He enabled His Son to give this eternal life. See i.4. This is merely one instance of what is said generally in ver. 19.

27. or vios. Because he is not only the Son of God, but he

has taken upon himself every put of the mediatorial office of the Messiah; and this will not be complete till he has judged the world.

28. Do not wonder at what I have said of giving eternal life to man: for the time will come, when the dead will actually rin again from their graves. Chrysostom and Theophylact connected στι νίδε ἀνθρώπου ἐπ with μὴ θαυμάζετε.

31. This seems to contradict viii. 14. The meaning is her. My witness of myself will so be received as true, though is is really true. 34 " τύρηκε τῆ ἀληθείᾳ: ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν " μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς
35 " σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαί-

" νων, ὑμεῖς δὲ ἡθελήσατε ἀγαλλιασθῆναι πρὸς ὧραν

36 $\stackrel{\circ}{\epsilon}\nu$ $\tau \hat{\varphi}$ φωτὶ αὐτοῦ. $\stackrel{h}{\epsilon}\dot{\gamma}\dot{\omega}$ δὲ $\stackrel{\circ}{\epsilon}\chi\omega$ τὴν μαρτυρίαν $\stackrel{h}{\iota}_{1.33.et6.18.18.18.18}$ $\stackrel{\iota}{\iota}_{1.23.et6.18.18.18.18}$ $\stackrel{\iota}{\iota}_{1.23.et6.18.18.18}$ $\stackrel{\iota}{\iota}_{1.23.et6.18.18}$

" πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ έγὼ

" ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέ-

37 " σταλκε' ικαὶ ὁ πέμψας με πατηρ, αὐτὸς μεμαρ-1 Exod. 33.
20. Deut. 4.
" τύρηκε περὶ ἐμοῦ. οὕτε φωνην αὐτοῦ ἀκηκόατε πώ-12. 1 Tim.
6.16. 1 Joh.

38 " ποτε, ούτε είδος αὐτοῦ ἐωράκατε. καὶ τὸν λόγον 4.12.

" αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῶν, ὅτι δν ἀπέστειλεν

39 " ἐκεῖνος, τούτφ ὑμεῖς οὐ πιστεύετε. "Ερευνᾶτε τὰς κ 1. 46.
" γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ct 34. 16.

" έχειν, καὶ ἐκεῖναί εἰσιν αὶ μαρτυροῦσαι περὶ ἐμοῦ et 24. 27.

40 καὶ οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε. Δό-Deut. 18.

42 " ξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ἀλλ' ἔγνωκα 15.

" ύμας, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυ-

43 " τοις. ἐγὰ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου,

" καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθη ἐν τῷ ὀνό-

44" ματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. 1 πῶς δύνασθε ὑμεῖς 1 12. 43. "πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ $^{\text{Rom. 2. 29.}}$

" την δόξαν την παρά τοῦ μόνου Θεοῦ οὐ ζητεῖτε;

45" μη δοκείτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν κατηγορῶν ὑμῶν, Μωσῆς, εἰς δν

34. οὐ λαμβάνω. I am not envious to receive testimony from men: and I only mention this of John, because ye think much of it; and perhaps it may lead you to receive my offer of salvation.

35. ἦθλήσανε. Ye were pleased.

35. ήθελήσατε. Le were pleased.

Ibid. αὐτοῦ, sc. τοῦ λύχνου.

34. οὐ λαμβάνω. I am not John was not the Light, τὸ φῶς, sious to receive testimony from i. 8. but he was ὁ λύχνος.

39. 'Epeware might be indicative or imperative. See Raphel. ad l. Wolfius.

45. μὴ δοκεῖτε. The Syriac version takes this interrogatively, and so Palairet.

m Gen. 3. 15. et 22. 18. et 49. 10. Deut. 18. 15. " ὑμεῖς ἠλπίκατε. [™]εἰ γὰρ ἐπιστεύετε Μωσῆ, ἐπι- 46 " στεύετε ἀν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

" εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς 47 " ἐμοῖς ῥήμασι πιστεύσετε ;"

ΜΕΤΑ ταῦτα ἀπηλθεν ὁ Ἰησοῦς πέραν της θα-6 λάσσης της Γαλιλαίας της Τιβεριάδος καὶ ἠκολού-1 θει αὐτῷ ὅχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἀ ἐποίει ἐπὶ τῶν ἀσθενούντων. ἀνηλθε δὲ εἰς τὸ ὅρος ὁς Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

 $n ext{ Exod. } 12. \quad n ext{ } ex$

γὰρ ἤδει τί ἔμελλε ποιεῖν. ᾿Απεκρίθη αὐτῷ Φίλα-; πος, "Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐ- "τοῖς, ἵνα ἔκαστος αὐτῶν βραχύ τι λάβη." Λέγεις αὐτῷ εἶς ἐκ τῶν μαθητῶν αὐτοῦ, ᾿Ανδρέας ὁ ἀδελφὸς

ν 2 Reg. 4. Σίμωνος Πέτρου, " ^p Εστι παιδάριον εν δδε, δ έχει; " πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ

" ταῦτα τί ἐστιν εἰς τοσούτους;" Εἶπε δὲ ὁ Ἰησοῦς, ι:
"Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν" ἢν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν

45. ἢλπίκατε, ye used to hope, and still continue to hope, which is the proper force of the perfect tense.

CHAP. VI.

1. πέραν. He crossed from Capernaum, on the western side of the lake, to a place near Bethsaida, on the northeastern side. Tiberias was a

town on the southern extremity of the lake.

4. This was the second pasover. See ii. 13. xi. 55.

5. πρὸς τὸν Φίλιππον. Jesu may have addressed Philip, because he was of Bethsaids. i. 44. and the desert place was near to Bethsaids. Luke ix. 1:

11 άριθμον ώσει πεντακισχίλιοι. Ελαβε δε τους άρτους ο Ίησους, καὶ εύχαριστήσας διέδωκε τοις μαθηταίς, οί δε μαθηταί τοις άνακειμένοις δμοίως και έκ των 12 όψαρίων όσον ήθελον. ώς δε ένεπλήσθησαν, λέγει τοις μαθηταις αὐτου, "Συναγάγετε τὰ περισσεύ-13 " σαντα κλάσματα, ΐνα μή τι ἀπόληται." Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων έκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε

14 τοις βεβρωκόσιν. τοι οδυ άνθρωποι ιδόντες δ εποίησε 1.21. et 4. σημείον ὁ Ἰησοῦς, έλεγον, " "Ότι οὖτός έστιν άληθῶς Luc. 7. 16.

15 " ο προφήτης ο έρχομενος είς τον κόσμον." Ίησοῦς et 24. 19. οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν. 15. ίνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 'Ως δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ • Μαιι. 14. 17 έπὶ τὴν θάλασσαν, καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρ-6.47. χουτο πέραν της θαλάσσης είς Καπερναούμ. σκοτία ήδη έγεγόνει, καὶ οὐκ έληλύθει πρὸς αὐτοὺς ὁ 18 Ιησούς, ή τε θάλασσα ανέμου μεγάλου πνέοντος διη-19 γείρετο. έληλακότες οὖν ώς σταδίους εἰκοσιπέντε ἡ τριάκοντα, θεωρούσι τὸν Ἰησούν περιπατούντα έπὶ της θαλάσσης, καὶ έγγὺς τοῦ πλοίου γινόμενον καὶ 20 έφοβήθησαν. ὁ δὲ λέγει αὐτοῖς, " Έγώ εἰμι μὴ φο-21 " βείσθε." "Ηθελον οὖν λαβείν αὐτὸν εἰς τὸ πλοίον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ῆν ὑπῆ-

22 Τη έπαύριον ὁ όχλος ὁ έστηκως πέραν της θαλάσ-

^{10.} πεντακισχίλιοι, beside women and children. Matt. xiv.

^{17.} είς Καπερναούμ. See note

at Mark vi. 45.

^{22.} δ δχλος. These were the multitudes who had been fed on the north-eastern side of

σης, ίδων ὅτι πλοιάριον ἄλλο σὐκ ἢν ἐκεῖ εἰ μὴ ἐν ἐκεῖνο εἰς ὁ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οἱ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπηλθον, (ἄλλα δὲ ἢλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ ις τόπου ὅπου ἐφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου ὅτε οἰν εἰδεν ὁ ὅχλος ὅτι Ἰησοῦς οἰκ ἔστω μ ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ,) ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἢλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἰπον αὐτῷ, " Ῥαββὶ, πότε ὧδε γέγονας ;" ᾿Απεκρίθη ιδ αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, " ᾿Αμὴν, ἀμὴν λέγω ὑμῦν, " ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ᾽ ὅτι ἐφάγετε

τ ver. 40, " έκ των ἄρτων καὶ ἐχορτάσθητε. 'ἐργάζεσθε μὴ τὴν:; 54. ct 1. 32. ct 4. 14. ct "βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν 5. 37. ct 8. 18. Matt. 3. "μένουσαν εἰς ζωὴν αἰώνιον, ῆν ὁ υἰὸς τοῦ ἀνθρώπου 17. ct 17. 5. " ὑμῖν δώσει' τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ etg. 7. Luc. 3. 22. et 9. "Θεός." Εἶπον οὖν πρὸς αὐτὸν, "Τί ποιοῦμεν, ἴνα: 35. 2 Pet. "ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;" "Απεκρίθη ὁ 19. 1. 17. "ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;" "Απεκρίθη ὁ 29. 23. "Τησοῦς καὶ εἶπεν αὐτοῖς, "Τοῦτό ἐστι τὸ ἔργον τοῦ

* Θεοῦ, ἵνα πιστεύσητε εἰς δν ἀπέστειλεν ἐκεῖνος."
38. et 16. 1. * Εἶπον οὖν αὐτῷ, " Τί οὖν ποιεῖς σὰ σημεῖον, ἵνα;
Ματο. 8. 11.
Luc. 11. 29. " ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζη; σἱ πα-;
1 Cor. 1. 22.

y Exod. 16. the lake, and some of them probably had not dispersed, but waited for Jesus to come down from the hill, (15.) where they supposed him to have passed the night.

24. els Καπερναούμ. They crossed over in the direction of Capernaum, because they thought that Jesus might have gone in some of the boats from

Tiberias, which is on the western side of the lake to the south of Capernaum.

27. ἐσφράγισεν. A man affixes his seal, to acknowledge a thing to belong to him: and so God gave many infallible proofs that Jesus was sent by him.

30, 31. The multitude seem now to have thought less of

" τέρες ήμων το μάννα έφαγον έν τη έρήμω, καθώς 4,14. Nam. " έστι γεγραμμένον, "Αρτον έκ τοῦ οὐρανοῦ ἔδωκεν 78.24. Sap. 32 " αυτοίς φαγείν." Είπεν ούν αυτοίς ὁ Ἰησούς, ι Cor. 10. 3. " 'Αμην, αμην λέγω υμίν, Ου Μωσης δέδωκεν υμίν " τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δί-" δωσιν ύμιν τον ἄρτον έκ τοῦ οὐρανοῦ τον άληθινόν. 33 " ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ 34 " οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ." Εἶπον οὖν πρὸς αὐτὸν, " Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον 35 " τοῦτον." Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, " Ἐγώ εἰμι ὁ = 4.14. et 7. " ἄρτος τῆς ζωῆς" ο ἐρχόμενος πρός με, οὐ μὴ π ει- $\frac{37}{1}$. Ενα. 55. " νάση καὶ ὁ πιστεύων εἰς έμε, οὐ μὴ διψήση πώ-36" ποτε. άλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με καὶ οὐ 37" πιστεύετε. παν ο δίδωσί μοι ο πατήρ, προς έμε " ήξει· καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω 38 " έξω· " ὅτι καταβέβηκα έκ τοῦ οὐρανοῦ, οὐχ ἵνα . 4. 34. et " ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμ $_{26.39}^{5.30.\,\mathrm{Matt.}}$ 39" ψαντός με. ⁶τοῦτο δέ έστι τὸ θέλημα τοῦ πέμψαν-36. Luc. 22. " τός με πατρὸς, ΐνα πᾶν ο δέδωκέ μοι, μη ἀπολέσω 10. 28. et " έξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῆ ἐσχάτῃ ἡμέ- $^{17.12.et}_{18.9.}$

40 " ρα. " τοῦτο δέ έστι τὸ θέλημα τοῦ πέμψαντός με, c 3. 15, 16.

the late miracle than they had done before: see v. 14: they now contrast it with the miracle of the manna, which was bread from heaven, and fed many thousands for forty years.

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32. Jesus replies, that Moses did not really give bread from heaven; but it was now given by God in the doctrine preached by his Son. Philo Judæus allegorizes the giving of manna, and compares it with

the word of God, vol. I. p. 120, 121, 484, 499, 566. See Deut. viii. 3.

33. The real bread of God is that which comes down from heaven. See v. 50.

36. δτι καὶ ἐωράκατέ με, that ye have even seen me, and yet do not believe.

39. Για πῶν κ. τ. λ. See a similar construction in xvii. 2. Here it means, Για ἐκ πάντων, οὖε δέδωκέ μοι, μὴ ἀπολέσω.

" ίνα πας ὁ θεωρών τὸν υίον και πιστεύων είς αὐτὸν. " έχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν έγὼ τῆ " έσχάτη ήμέρα." Έγογγυζον οὐν οἱ Ἰουδαίοι περὶ 41 αὐτοῦ, ὅτι εἶπεν, "Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ d Matt. 13. " τοῦ οὐρανοῦ·" d καὶ ἔλεγον, " Οὐγ οὖτός ἐστιν 'Ιη-42 55. Marc. 6.3. Luc. " σοῦς ὁ υἰὸς Ἰωσὴφ, οὖ ἡμεῖς οἶδαμεν τὸν πατέρα 4. 22. " καὶ τὴν μητέρα; πῶς οὖν λέγει οὖτος, "Οτι ἐκ τοῦ " οὐρανοῦ καταβέβηκα;" ᾿Απεκρίθη οὖν ὁ Ἰησοῦς τὸ καὶ εἶπεν αὐτοῖς, " Μὴ γογγύζετε μετ' άλλήλων. οὐ-μ " δεὶς δύναται έλθεῖν πρός με, έὰν μὴ ὁ πατὴρ ὁ " πέμψας με έλκύση αὐτὸν, καὶ έγὰ ἀναστήσω αὐe Esa. 54. " τον τη έσχάτη ήμέρα. ε έστι γεγραμμένον έν τοις 45 34. Hebr. "προφήταις, 'Καὶ έσονται πάντες διδακτοὶ τοῦ 8.10. et 10. " Θεοῦ.' Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ 16. " μαθων, έρχεται πρός με· foux ότι τον πατέρα τίς ψ f 1. 18. Matt. 11.27. Εμπ ο ων παρά τοῦ Θεοῦ, οῦτος ἐώρακε κ 3. 16, 18. " τον πατέρα. β άμην, άμην λέγω ύμιν, ὁ πιστεύων ; " εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον. ἐγώ εἰμι ὁ ἄρτος τῆς μ h Exod. 16. " (ωης. h οι πατέρες ύμων έφαγον το μάννα έν τη ψ 15. Num. " ἐρήμφ, καὶ ἀπέθανον οὖτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦς. ι Cor. 10. 5. " ούρανοῦ καταβαίνων, Ίνα τὶς ἐξ αὐτοῦ φάγη καὶ μη Heb. 3. 16, αποθάνη. ἐκγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρα-3: i 3. 13. " νοῦ καταβάς ' ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου, " (ήσεται είς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ον ἐνὸ " δώσω, ή σάρξ μου έστιν, ην έγω δώσω ύπερ τίς " τοῦ κόσμου (ωῆς." κ'Εμάχοντο οὖν πρὸς ἀλλή-; k 3. 9.

> 40. θεωρών. Vitringa thinks that allusion is intended to the v. 63, 65. brasen serpent.

gift of the Holy Spirit. See

45. εν τοις προφήταις. One 44. ελκύση. This is an obscure intimation of the future tures was called *The Prophets*.

" τέρες ήμων το μάννα έφαγον έν τη έρήμω, καθώς 4,14. Num. " έστι γεγραμμένον, "Αρτον έκ τοῦ οὐρανοῦ ἔδωκεν 78.24. Sap.

32 " αὐτοῖς φαγεῖν." Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, $^{10.20.}$ " ᾿Αμὴν, ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν

" τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δί-

" δωσιν ύμιν τον άρτον έκ τοῦ ούρανοῦ τον άληθινόν. 33 " ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ

34 " οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ." Εἶπον οὖν προς αυτον, " Κύριε, πάντοτε δος ήμιν τον άρτον

35 " τοῦτον." Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, " Ἐγώ εἰμι ὁ 24.14. et 7.

" ἄρτος της ζωης ο έρχομενος πρός με, οὐ μη π ει- 37 Esa. 55-

" νάση καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήση πώ-36" ποτε. άλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με καὶ οὐ

37 " πιστεύετε. πᾶν δ δίδωσί μοι δ πατήρ, πρὸς έμε

" ήξει καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω

38 " έξω " ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα . 4. 34. et " ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμ $-\frac{5.30.}{26.39}$.

39" ψαντός με. ⁶ τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαν- 36. Luc. 22.

" τός με πατρὸς, ΐνα πᾶν δ δέδωκέ μοι, μὴ ἀπολέσω $^{42}_{b_{10,28,et}}$

" έξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῆ ἐσχάτη ἡμέ- $^{17.12.\,\mathrm{et}}_{18.\,9.}$

40 " ρα. " τοῦτο δέ έστι τὸ θέλημα τοῦ πέμψαντός με, c 3. 15, 16.

the late miracle than they had done before: see v. 14: they now contrast it with the miracle of the manna, which was bread from heaven, and fed many thousands for forty years.

32. Jesus replies, that Moses did not really give bread from heaven; but it was now given by God in the doctrine preached by his Son. Philo Judæus allegorizes the giving of manna, and compares it with the word of God, vol. I. p. 120, 121. 484. 499. 566. See Deut. viii. 3.

33. The real bread of God is that which comes down from heaven. See v. 50.

36. δτι καὶ ἐωράκατέ με, that ye have even seen me, and yet do not believe.

39. ΐνα πᾶν κ. τ. λ. See a. similar construction in xvii. 2. Here it means, ίνα ἐκ πάντων, ους δέδωκέ μοι, μή απολέσω.

19. Luc. 24. " τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἢν τὸ 51. Act. 1. 9. Eph. 4.8. "πρότερον; ^p τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ 6: ^{P 2 Cor. 3.} " οὐκ ώφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὰ λαλῶ ὑμῦν, q 2. 25. et " πνεθμά έστι καὶ ζωή έστιν. q ἀλλ' εἰσὶν έξ ὑμῶν 64 13. 11. " τινές οὶ οὐ πιστεύουσιν." "Ηιδει γὰρ έξ ἀρχής ὁ 'Ιησούς, τίνες είσὶν οἱ μὴ πιστεύοντες, καὶ τίς έστιν ό παραδώσων αὐτόν. Καὶ έλεγε, "Διὰ τοῦτο εἴρηκα 6: " ύμιν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ϳ " δεδομένον αὐτῷ ἐκ τοῦ πατρός μου." Ἐκ τούτου 66 πολλοὶ ἀπηλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰη-6; σούς τοις δώδεκα, "Μὴ καὶ ὑμεις θέλετε ὑπάγειν;" 'Απεκρίθη οὖν αὐτῷ Σίμων Πέτρος, " Κύριε, πρὸς & " τίνα ἀπελευσόμεθα; ρήματα ζωης αἰωνίου έχεις " καὶ ήμεῖς πεπιστεύκαμεν, καὶ έγνώκαμεν ὅτι σὺ εἶω 8 11. 27. Matt. 16. 16. Marc. " ο Χριστὸς ὁ υίὸς τοῦ Θεοῦ τοῦ ζῶντος." 'Απε-70 8. 29. Luc. κρίθη αὐτοῖς ὁ Ἰησοῦς, "Οὐκ ἐγὰ ὑμᾶς τοὺς δώδεκα 9. 20. í 8. 44. " έξελεξάμην, καὶ έξ ύμῶν εἶς διάβολός ἐστιν;" "Ε-;: λεγε δε τον Ιούδαν Σίμωνος Ίσκαριώτην οδτος γὰρ ήμελλεν αὐτὸν παραδιδόναι, εἷς ὧν έκ τῶν δώδεκα.

ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῆ Γα-7

63. He had said in ver. 51. that he should give his flesh for the life of the world: he now says, in explanation, that it is not merely his flesh, which will enable men to live for ever, but the Holy Spirit, which is given to men as a consequence of his death. See vii. 39.

64. See ver. 47.

65. Διὰ τοῦτο. He alludes to what was said in ver. 44, and explains it of the gift of the

Spirit, as is intimated in ver. 63.

66. Έκ τούτου, not from that time, but therefore. L. de Dies. Ibid. πολλοί. Epiphanius says that Mark was one of them. vol. I. p. 428. and Luke, ib. p. 433. The same is said in the list of the seventy disciples in the works of Hippolytus. vol. I. Append. p. 41.

70. διάβολος is perhaps here taken in its literal sense of accuser.

accuser.

λιλαία: οὐ γὰρ ἤθελεν ἐν τῆ Ἰουδαία περιπατεῖν, ὅτι 2 έζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. * Ην δὲ έγγὺς * Lev. 23. 3 ή έορτη των Ἰουδαίων ή σκηνοπηγία. Είπον οδυ 7 Matt. 12. πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, "Μετάβηθι ἐντεῦθεν, 3. 31. Act. " καὶ ὖπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου ^{1.14.} 4" θεωρήσωσι τὰ έργά σου ἃ ποιείς οὐδείς γὰρ έν " κρυπτφ τὶ ποιεί, καὶ ζητεί αὐτὸς ἐν παρρησία είναι. " εὶ ταῦτα ποιείς, φανέρωσον σεαυτὸν τῷ κόσμω." 5 * Οὐδε γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν, 2 Marc. 3. 6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, " Ὁ καιρὸς ὁ ἐμὸς οὖπω " πάρεστιν' ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν 7 " ἔτοιμος. *οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς · ἐμὲ δὲ * 3. 19. et " μ ισε $\hat{\mathbf{c}}$, ὅτι έγ $\hat{\mathbf{c}}$ μ αρτυρ $\hat{\mathbf{c}}$ π ερ $\hat{\mathbf{c}}$ αὐτο $\hat{\mathbf{c}}$, ὅτι τὰ ἔργα 15.18. 8 " αὐτοῦ πονηρά ἐστιν. " ὑμεῖς ἀνάβητε εἰς τὴν ἑορ- > 8. 20. " την ταύτην έγω ούπω αναβαίνω είς την έορτην " ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὖπω πεπλήρωται." 9 Ταῦτα δὲ εἰπων αὐτοῖς, ἔμεινεν έν τῆ Γαλιλαία. 10 'Ως δε ἀνέβησαν οι άδελφοι αὐτοῦ, τότε καὶ αὐτὸς ανέβη είς την έορτην, ου φανερώς, άλλ' ώς έν κρυ-11 πτφ. ο Οι οθν 'Ιουδαίοι εζήτουν αυτον εν τη εορτή, ο 11. 56. 12 καὶ ἔλεγον, "Ποῦ ἐστιν ἐκείνος;" α Καὶ γογγυσμός α νετ. 40. πολύς περὶ αὐτοῦ ἢν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, 9. 16. et 10. " ὅτι ἀγαθός ἐστιν." ἄλλοι δὲ ἔλεγον, "Οὕ ἀλλὰ 21.46. Luc. 13 " πλανᾶ τὸν ὅχλον." Οὐδεὶς μέντοι παρρησία ἐλά- 7.16. 12. 42. et λει περί αὐτοῦ, διὰ τὸν Φόβον τῶν Ἰουδαίων. 19. 38.

CHAP. VII.

2. The feast of tabernacles was on the fifteenth day of the seventh month, and lasted seven days. Lev. xxiii. 34.

5. Not all his brethren: for Jude, the brother of James,

was probably one of the twelve. See Luke vi. 16.

6. 'O καιρὸς, the time of his being put to death. He knew that the Jews would try to do this when he went to the feast, ver. 1, 11, 30. See xiii. 1.

"Les " rie vier rei inflaires inclaimes issu ip tò 51. da. i. 5 Ept. 4. " sporepor: 7 to speine con to Consum, à oup 63 * : Car. ; " σέκ ἀφελά σέδαν τὰ ρίματα ἄ ἐγὰ λαλῶ ὑμῶν, 12.25. a " preima com mà (mi com com. 1 all com ce huar 64 13. 11. " τυς εἰ εἰ πιστείευσυ." Ήιδα γὰρ ἐξ ἀρχῆς ὁ Ίρους, τύες άσου ά μη πωτάνωτες, και τές άστυ τω. 4. ο παραδώσων αντών. 'Καὶ έλεγε, "Διὰ τοῦτο είρηκα 65 " ύμων, ότι οὐδιὰς δύναται ελθείν πρός με, είαν μή ή **" δεδομένου αὐτῷ ἐκ τοῦ πατρός μου." Ἐκ τούτου** 66 πολλοὶ ἀπηλθου τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰη-67 σούς τοις δώδεκα, "Μή και ύμεις θέλετε ύπάγειν;" 'Απεκρίθη οὐν αὐτῷ Σίμων Πέτρος, "Κύριε, πρὸς 68 " τίνα ἀπελευσόμεθα; ρήματα (ωῆς αἰωνίου ἔχεις. " * καὶ ήμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ 60 * 11. 27 Matt. 16. " ὁ Χριστὸς ὁ νίὸς τοῦ Θεοῦ τοῦ ζῶντος." ''Απε- 70 16. Mare. 8. 29. Luc. 9. 20. κρίθη αὐτοῖς ὁ Ἰησοῦς, " Οὐκ ἐγὰ ὑμᾶς τοὺς δώδεκα t 8. 44. Luc. 6. 13. " έξελεξάμην, καὶ έξ ύμῶν εἶς διάβολός έστιν;" *Ε- 71 λεγε δε τον Ιούδαν Σίμωνος Ισκαριώτην ούτος γαρ ήμελλεν αὐτὸν παραδιδόναι, είς ὢν έκ τῶν δώδεκα. ΚΑΙ περιεπάτει ὁ Ἰησούς μετὰ ταῦτα ἐν τῆ Γα- 7

63. He had said in ver. 51. that he should give his flesh for the life of the world: he now says, in explanation, that it is not merely his flesh, which will enable men to live for ever, but the Holy Spirit, which is given to men as a consequence of his death. See vii. 39.

64. See ver. 47.

65. Διὰ τοῦτο. He alludes to what was said in ver. 44, and explains it of the gift of the

Spirit, as is intimated in ver. 62.

66. Ἐκ τούτου, not from that time, but therefore. L. de Dieu.

Ibid. πολλοί. Epiphanius says that Mark was one of them, vol. I. p. 428. and Luke, ib. p. 433. The same is said in the list of the seventy disciples in the works of Hippolytus, vol. I. Append. p. 41.

70. διάβολος is perhaps here taken in its literal sense of an

accuser.

λιλαία ού γάρ ήθελεν έν τη Ἰουδαία περιπατείν, ὅτι 2 έζήτουν αυτόν οἱ Ἰουδαίοι ἀποκτείναι. * Ήν δὲ έγγὺς * Let. 23. 3 ή έορτη των Ἰουδαίων ή σκηνοπηγία. Είπον οδυ κα Matt. 12. πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, " Μετάβηθι ἐντεῦθεν, 3. 31. Act. " καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ΐνα καὶ οὶ μαθηταί σου τ. 14. 4" θεωρήσωσι τὰ έργά σου ἃ ποιείς οὐδείς γὰρ έν " κρυπτῷ τὶ ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησία εἶναι. " εί ταῦτα ποιείς, Φανέρωσον σεαυτον τῷ κόσμω." 5 * Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. 2 Marc. 3. 6 Λέγει οδυ αυτοις ό Ἰησους, " Ο καιρός ό έμος ούπω " πάρεστιν' ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν 7 " ἔτοιμος. *οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς · ἐμὲ δὲ * 3. 19. et " μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα 15. 18. 8 " αὐτοῦ πονηρά ἐστιν. Εύμεῖς ἀνάβητε εἰς τὴν ἑορ- Ε 8. 20. " την ταύτην' έγω ούπω αναβαίνω είς την έορτην " ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὖπω πεπλήρωται." 9 Ταῦτα δὲ εἰπων αὐτοῖς, ἔμεινεν έν τῆ Γαλιλαία. 10 'Ως δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ανέβη είς την έορτην, ού φανερώς, άλλ' ώς έν κρυ-11 πτώ. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῆ ἐορτῆ, ° 11. 56. 12 καὶ ἔλεγον, "Ποῦ ἐστιν ἐκείνος;" d Καὶ γογγυσμὸς d ver. 40. πολὺς περὶ αὐτοῦ ἢν ἐν τοῖς ὅχλοις. οι μὲν ἔλεγον, 9. 16. et 10. " ὅτι ἀγαθός ἐστιν." ἄλλοι δὲ ἔλεγον, "Οῦ ἀλλὰ 21.46. Luc. 13 " πλανᾶ τὸν ὅχλον." Οὐδεὶς μέντοι παρρησία ἐλά-7.16. λει περὶ αὐτοῦ, διὰ τὸν Φόβον τῶν Ἰουδαίων. 19. 38.

CHAP. VII.

2. The feast of tabernacles was on the fifteenth day of the seventhmonth, and lasted seven days. Lev. xxiii. 34.

5. Not all his brethren: for Jude, the brother of James,

was probably one of the twelve. See Luke vi. 16.

6. 'O καιρὸς, the time of his being put to death. He knew that the Jews would try to do this when he went to the feast, ver. 1, 11, 30. See xiii. 1.

" καὶ ὅπου εἰμὶ έγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν." Εί- ;; πον οὐν οἱ Ἰουδαίοι πρὸς ἐαυτοὺς, " Ποῦ οὖτος μέλ-" λει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; " μη είς την διασποράν των Ελλήνων μέλλει πορεύ-" εσθαι, καὶ διδάσκειν τοὺς Έλληνας; τίς έστιν οδ- # " τος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὑρή-" σετε καὶ, Όπου εἰμὶ έγω, ὑμεῖς οὐ δύνασθε έλθεω;"

' Έν δè τῆ ἐσχάτη ἡμέρα τῆ μεγάλη τῆς ἐορτῆς; t 4. 14. et 6. 35. Lev. 23. 35. Εν. 23. 36. Εκπ. 55. είστήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, " Ἐάν πι 1. Αρος. 22. " διψᾶ, ἐρχέσθω πρός με καὶ πινέτω. ο πιστεύως: u Esa. 12.3. " εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς καιet 44. 3. " λίας αυτοῦ ρεύσουσιν ύδατος ζώντος." * Τοῦτο δέξ x Joel. 2. 28. Act. 2. είπε περί του πνεύματος, ου έμελλον λαμβάνειν ο 17. πιστεύοντες είς αὐτόν οὖπω γὰρ ἢν πνεῦμα ἄγιω,

71.21.ct4. ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. Υπολλοὶ οὐν ἐκ τῶς 42. et 6. 14.

> 34. elµí. H. Stephens, Beza, and Casaubon read elm, eo, instead of eiuì, sum. So also Theophylact, and the Arabic version. "Οπου signifies whither in viii. 21, 22. Matt. viii. 19.

> 35. τὴν διασποράν τῶν Ἑλλήνων. i. e. the Jews, who were dispersed in various countries, and spoke Greek. They were looked down upon by the Jews of Jerusalem. Biscoe, p. 81, &c. L. de Dieu, Grotius. Others have understood it of the Gentiles. Salmasius, Krebsius.

> 37. The eighth day of the feast of tabernacles. See L. de Dieu.

> 38. There are no words in the Old Testament like these. On the last day of the feast of tabernacles the Jews used to bring water from Siloah, and

pour it on the altar, saving With joy shall ye draw waln out of the wells of salvation Isaiah xii. 3. See also xliv. 3. lv. 1. lviii. 11. Ezek. xxxvi. 25. Zach. xiv. 8. Heinsius undestood the passage to mean, He that believeth on me as the scripture has commanded, &c. &c. & also Theophylact, Glassius, C. lovius, &c. Perhaps the whok passage is to be pointed thus εάν τις διψά, ερχέσθω πρός εκ και πινέτω δ πιστεύων είς εμ. καθώς είπεν ή γραφή. Ποτον κ. τ. λ.

39. ούπω ήν, was not yet gira to men. The Holy Spirit we to be given when Jesus was taken away, but not till the See xvi. 7. The meaning of έδοξάσθη may be seen in xii. t

26" κτείναι; καὶ ἴδε, παρρησία λαλεί, καὶ οὐδεν αὐτῷ " λέγουσι. μήποτε άληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι

27 " οὖτός ἐστιν ἀληθῶς ὁ Χριστός ; ^m ἀλλὰ τοῦτον οἴ- $_{\rm m}$ Matt. 13. " δαμεν πόθεν ἐστίν · ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐ- $_{\rm 6.3.}^{55.}$ Luc.

28 " δεὶς γινώσκει πόθεν έστίν." "Έκραξεν οὖν έν τῷ 1.22. ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, "Κάμὲ οἴδατε, 55.

"καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλή-

" λυθα, άλλ' ἔστιν άληθινὸς ὁ πέμψας μὲ, ὃν ὑμεῖς

29 " οὐκ οἴδατε· ° έγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ $_{0.0.15}$.

πιάσαι καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι $_{\text{Marc. 11.}}^{\text{p 8. 20, 37.}}$ 3 ι οὖπω ἐληλύθει ἡ ώρα αὐτοῦ. $_{\text{q}}^{\text{q}}$ Πολλοὶ δὲ ἐκ τοῦ $_{\text{47. et 20.}}^{\text{18. Luc. 19.}}$

" Χριστὸς ὅταν ἔλθη, μήτι πλείονα σημεῖα τούτων

32 " ποιήσει, ὧν οὖτος ἐποίησεν;" "Ηκουσαν οἱ Φαρισαίοι τοῦ ὅχλου γογγύζοντος περὶ αὐτοῦ ταῦτα καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας,

33 Ίνα πιάσωσιν αὐτόν. r εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, r $^{13.33. et}$ "Έτι μικρὸν χρόνον μεθ ὑμῶν εἰμι, καὶ ὑπάγω πρὸς $^{16. \ 16.}$

34" τον πέμψαντά με. "ζητήσετέ με, καὶ οὐχ ευρήσετε" 8.21. et

man: Jesus made him altogether sound.

24. κατ' δψιν. He means to say, do not condemn in me what you approve of in Moscs: if you allow a man to be circumcised on the sabbath, because Moses ordered it, but do not allow him to be healed, when I do it, you judge κατ' δψιν, according to the person, and not according to jusyou. I.

tice. L. de Dieu.

27. πόθεν must mean, of what parents, or, of what father; for they knew where Christ was to be born, v. 42. and Christ in his answer shews who was his father. Raphel. The Jews might allude to Isaiah liii. 8. Who shall declare his generation?

33. airois is probably an interpolation.

вb

g Lev. 20.

Deut. 22. 22.

ορθρου δε πάλιν παρεγένετο είς τὸ ίερον, καὶ πας ο 1 λαὸς ἤρχετο πρὸς αὐτόν καὶ καθίσας εδίδασκεν αὐτούς. ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς; αὐτὸν γυναίκα ἐν μοιχεία κατειλημμένην, καὶ στήσαντες αυτήν έν μέσφ, λέγουσιν αυτώ, " Διδάσκαλε, 4 " αὖτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρω μοιχευομένη. " εν δε τῷ νόμο Μωσης ημίν ένετείλατο τὰς τοιαύ-5 " τας λιθοβολείσθαι σὺ οὖν τί λέγεις;" Τοῦτο δέ έλεγον πειράζοντες αὐτὸν, ίνα έχωσι κατηγορείν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλω ἔγραφει είς την γην ώς δε επέμενον ερωτώντες αύτον, άνα-; κύψας είπε πρὸς αὐτοὺς, "Ο ἀναμάρτητος ὑμῶν. " πρώτος τὸν λίθον ἐπ' αὐτῆ βαλέτω." Καὶ πάλυ! κάτω κύψας έγραφεν είς την γην. οι δε ακούσαντες, καὶ ὑπὸ τῆς συνειδήσεως έλεγχόμενοι, εξήρχοντο είς καθ είς άρξάμενοι ἀπὸ τῶν πρεσβυτέρων εως τῶν

έσχάτων καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὶ έν μέσω έστωσα. ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα: θεασάμενος πλήν της γυναικός, είπεν αυτή, "'Η γυνή

5. λιθοβολείσθαι. Stoning is not specified in Levit. xx. 10. which only says, that the parties shall be put to death. It appears however to be alluded to in Ezek. xvi. 38, 40. and stoning is mentioned as the punishment for a betrothed person in Deut. xxii. 24. A tradition of the Mahometans has been quoted to prove, that stoning was formerly mentioned in the Pentateuch. See notes to Sale's Koran, vol. I. p. 55, 56. Philo Judæus says of a πόρνη, ώς λύμη οὖν καὶ ζημία καὶ κοινόν μίασμα καταλευέσθω. Vol. II. p. 308. He is not speaking of adultery.

6. πειράζοντες. Some say that they wished to accuse him of exciting rebellion, if he determined that she ought to be stoned, because the Jews had not the power of life and death. But Biscoe thinks they only wished to lead him to speak in mitigation of the law of Moses, p. 144. See xviii. 31. 9. ἐστῶσα. The reading

probably ovoa.

οχλου ἀκούσαντες τον λόγον, έλεγον, "Οδτός έστιν Deut. 18. 41 " ἀληθῶς ὁ προφήτης." " Αλλοι ἔλεγον, " Οὖτός 21.46. Luc. " έστιν ὁ Χριστός." "Αλλοι δὲ έλεγον, " Μὴ γὰρ ἐκ z ver. 52. et 42 " της Γαλιλαίας ὁ Χριστὸς ἔρχεται; "οὐχὶ ἡ γραφὴ 1. 46. " εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δ αβὶδ, καὶ ἀπὸ $\mathrm{B}\eta\theta$ - $^{11.}_{5.2.}$ Matt. " λεέμ, τῆς κώμης ὅπου ἦν Δαβίδ, ὁ Χριστὸς ἔρχε $-\frac{2.5}{2.4.}$ ι Sam. 43 " ται ;" $^{\rm b}$ Σχίσμα οὖν ἐν τῷ ὅχλῷ ἐγένετο δὶ αὐτόν. $^{\rm 16.1,4.}_{\rm b\,9.\,16.\,et}$ 44 τινές δε ήθελον έξ αυτών πιάσαι αυτόν, άλλ' ουδείς 10.19. 45 ἐπέβαλεν ἐπ' αὐτὸν τὰς χείρας. ἦλθον οὖν οἱ ὑπηρέται πρός τους άρχιερείς και Φαρισαίους και είπον 46 αυτοίς έκεινοι, " Διατί ουκ ηγάγετε αυτόν;" 'Απεκρίθησαν οι ύπηρέται, "Ουδέποτε ούτως έλάλησεν 47 " ἄνθρωπος, ώς οὖτος ὁ ἄνθρωπος." 'Απεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, " Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 " c μή τις έκ των άρχοντων επίστευσεν είς αυτον, η c 12. 42. 48 " μή τις έκ των άρχοντων επιστευσεν εις αυτον, η το. 1.20. 49 " έκ των Φαρισαίων; άλλ' ὁ ὅχλος οὕτος ὁ μὴ γινώ- et 2.8. Act. 6.7. 50" σκων τον νόμον, έπικατάρατοί είσι." Δ Λέγει Νικό- d 3.2. δημος προς αύτους, ο έλθων νυκτος προς αυτον, είς 51 ων έξ αυτών, " My ὁ νόμος ήμων κρίνει τον άν - « Exod. 23. " θρωπον, έὰν μὴ ἀκούση παρ' αὐτοῦ πρότερον, καὶ 15. Deut. 1. 52" γνῷ τί ποιεῖ;" ' Απεκρίθησαν καὶ εἶπον αὐτῷ, 8. et 19.15. " Μή καὶ σὰ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ 1.46. Esa. " ίδε, ότι προφήτης έκ της Γαλιλαίας ουκ έγήγερ- Matt. 4.15. 53 " ται." Καὶ ἐπορεύθη ἔκαστος εἰς τὸν οἶκον αὐτοῦ. 8 ΊΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὅρος τῶν Ἐλαῖων.

40. τὸν λόγον. The reading is probably τῶν λόγων.

48. ἀρχόντων. But see ver. 26.

and xii. 42.

52. It has been shewn, however, that Elijah, Elisha, Jonas, Amos, Hosea, and Nahum, were of Galilee. See Wolfius. CHAP. VIII.

1—11. The eleven first verses of this chapter are wanting in several MSS. but many more MSS. contain them, and Scholz decides that the passage is undoubtedly authentic.

"Είπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, " Ἐγὰ ὑπάγω, 21 n 7. 34. et 13. 33. " καὶ ζητήσετέ με, καὶ ἐν τῆ άμαρτία ὑμῶν ἀποθαν-" είσθε· ὅπου ἐγὰ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν." *Ελεγον οὖν οἱ Ἰουδαῖοι, " Μήτι ἀποκτενεῖ ἐαυτὸν,:: " ὅτι λέγει, Όπου ἐγὰ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλ-" θείν ;" Καὶ είπεν αὐτοῖς, " Ύμεῖς ἐκ τῶν κάτω: " έστε, έγω έκ των ἄνω εἰμί' ὑμεῖς ἐκ τοῦ κόσμου " τούτου έστε, έγω οὐκ εἰμὶ έκ τοῦ κόσμου τούτου. « εἶπον οὖν ὑμῶν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίας μ " ύμων καν γαρ μη πιστεύσητε ότι έγω είμι, απο-" θανείσθε έν ταις άμαρτίαις ύμων." "Ελεγον ούν: αὐτῷ, "Σὺ τίς εἶ;" Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, " Την άρχην ο, τι καὶ λαλῶ ὑμίν. "πολλὰ ἔχω πεκὶ: o 7. 28. " ύμων λαλείν και κρίνειν άλλ' ὁ πέμτρας με άλη-" θής έστι, κάγὼ α ήκουσα παρ' αὐτοῦ, ταῦτα λέγω " είς του κόσμου." Οὐκ ἔγνωσαν ὅτι του πατέρα: αὐτοῖς ἔλεγεν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, " "Οταν κ " ύψωσητε τὸν υίὸν τοῦ ἀνθρώπου, τότε γνώσεσθε " ὅτι ἐγώ εἰμι καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ " καθως εδίδαξε με ο πατήρ μου, ταῦτα λαλώ. καὶ ὁ:; " πέμψας με, μετ' έμοῦ έστιν' οὐκ ἀφηκέ με μόνον δ " πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε." Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.::

21. πάλω. This may be with reference to vii. 33, 34.

23. This is the reason why they could not follow him.

24. See note at Mark xvi.

25. Τὴν ἀρχὴν is used for altogether, at all, and for originally, at first. It is used in the latter sense in Gen. xiii. 4. xliii.

18, 20. Dan. viii. 1. Raphel

See xii. 48. xv. 22. ἀρχὴν signifying omnino, lairet. The meaning per latter sense in Gen. xiii. 4. xliii.

I am altogether what I am.

prefers the former; he reads or, and places only a comma after υμω; from the fact of my speaking to you at all, because you do not believe me, I have many things to allege against you. See xii. 48. xv. 22. For τψ ἀρχὴν signifying omnino, see Pulairet. The meaning perhaps is I am altogether what I have before told you that I am.

31 Έλεγεν οδυ ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, " Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγφ τῷ 32 " έμφ, άληθως μαθηταί μου έστέ καὶ γνώσεσθε τὴν 33 " άλήθειαν, καὶ ἡ άλήθεια έλευθερώσει ὑμᾶς." 'Απεκρίθησαν αὐτῷ, " Σπέρμα 'Αβραάμ ἐσμεν, καὶ οὐδενὶ " δεδουλεύκαμεν πώποτε· πῶς σὰ λέγεις, "Οτι έλεύ-34" θεροι γενήσεσθε;" ^p'Απεκρίθη αὐτοῖς ὁ Ἰησοῦς, p Rom. 6. " 'Αμὴν άμὴν λέγω ὑμῶν, ὅτι πᾶς ὁ ποιῶν τὴν άμαρ- 2. 19. 35 " τίαν, δοῦλός ἐστι τῆς ἀμαρτίας. ὁ δὲ δοῦλος οὐ " μένει έν τῆ οἰκία εἰς τὸν αἰωνα' ὁ υίὸς μένει εἰς τὸν 36" αἰῶνα. ἐὰν οὖν ὁ υίὸς ὑμᾶς ἐλευθερώση, ὄντως 37 " έλεύθεροι έσεσθε. οίδα ὅτι σπέρμα Αβραάμ ἐστε· " άλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ 38" χωρεί εν ύμιν. εγω δ εωρακα παρά τω πατρί μου, " λαλώ· καὶ ὑμεῖς οὖν ὁ ἐωράκατε παρὰ τῷ πατρὶ 39" ὑμῶν, ποιείτε." ᾿Απεκρίθησαν καὶ εἶπον αὐτῷ, " Ὁ " πατηρ ημών 'Αβραάμ έστι." Λέγει αὐτοῖς ὁ Ἰησους, "Εὶ τέκνα του Αβραὰμ ἦτε, τὰ ἔργα του 40 " `Αβραὰμ ἐποιεῖτε ἄν. νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, " ἄνθρωπον δς την αλήθειαν υμίν λελάληκα, ην ή-" κουσα παρὰ τοῦ Θεοῦ· τοῦτο 'Αβραὰμ οὐκ ἐποίη-41 " σεν. ύμεις ποιείτε τὰ έργα τοῦ πατρὸς ύμων." Είπον ούν αὐτῷ, " Ἡμεῖς ἐκ πορνείας οὐ γεγεννή-42 " μεθα. ένα πατέρα έχομεν, τον Θεόν." Είπεν οδν αὐτοῖς ὁ Ἰησοῦς, " Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγα-" πᾶτε αν έμέ· έγω γαρ έκ τοῦ Θεοῦ έξηλθον καὶ

35. Compare Heb. iii. 5, 6. 37. οὐ χωρεῖ ἐν ὑμῖν, non penetrat in vobis. L. de Dieu. proach Jesus with being born of fornication. ad l.

^{41.} de moprelas. Origen thinks that the Jews meant to re-

^{42.} ἐξῆλθον relates to his coming originally from God, as being begotten by him: ῆκω to n b 4

8. Judæ

ver. 6.

10. 20.

" ήκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῦνός " με ἀπέστειλε. διατί την λαλιαν την έμην ου γινώ-4 " σκετε, ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν; q 1 Joh. 3. " q ύμεις έκ πατρος του διαβόλου έστε, και τας έπιθυ-μ " μίας του πατρὸς υμών θέλετε ποιείν. ἐκείνος ἀν-" θρωποκτόνος ήν ἀπ' ἀρχής, καὶ ἐν τῆ ἀληθεία οἰχ " έστηκεν ότι ουκ έστιν άλήθεια έν αυτώ. ότω " λαλη τὸ ψεύδος, ἐκ τῶν ἰδίων λαλεί: ὅτι ψεύστης " έστὶ καὶ ὁ πατὴρ αὐτοῦ. ἐγὰ δὲ ὅτι τὴν ἀλήθειω ! " λέγω, οὐ πιστεύετέ μοι. τίς έξ ύμῶν ἐλέγγει μιθ " περὶ άμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμες τι Joh. 4. " οὐ πιστεύετέ μοι ; το οὸν ἐκ τοῦ Θεοῦ τὰ ρήματικ " τοῦ Θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι \$ 7. 20. et " έκ τοῦ Θεοῦ οὐκ ἐστέ." * Απεκρίθησαν οὖν οἱ Ἰον-β δαίοι καὶ εἰπον αὐτῷ, " Οὐ καλῶς λέγομεν ἡμεῖς, ὅπ " Σαμαρείτης εί σύ, καὶ δαιμόνιον έχεις:" 'Απεκρίθηκ 'Ιησούς, " Έγω δαιμόνιον ούκ έχω, άλλα τιμώ τὰ

> " πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ἐγὰ δὲ ἀξ " ζητῶ τὴν δόξαν μου ἔστιν ὁ ζητῶν καὶ κρίνων.

his now coming into the world, as sent by him. See xvi. 28. xvii. 8.

43. Beza translates it, Quare locutionem istam meam non agnoscitis, quod non potestis audire sermonem meum? L. de Dieu prefers making the second part of the verse an answer to the first: akovew is to obey. Compare vii. 17. Aalia is discourse, λόγος, doctrine.

44. The reading is probably έκ τοῦ πατρός.

Ibid. ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. These words do not contain the cause, but the proof: we may know that the Devil al not continue in the truth, because there is no truth in him. L.de Dieu.

Ibid. καὶ δ πατ ήρ αὐτοῦ. sc. ψή dovs. In the Syriac there is w ambiguity: the pronoun is & minine: he is a liar, and the father of it, i. e. of a lie. L. de Dieu.

48. Σαμαρείτης. The Same ritans would perhaps have sui of the Jews, as Jesus had now said, that they were not God! people.

50. FOTEN & CYTEN KELL KRISH There is one that seeketh

51 " άμην, άμην λέγω ύμιν, έάν τις τον λόγον τον έμον " τηρήση, θάνατον οὐ μὴ θεωρήση εἰς τὸν αἰῶνα." 52 Είπον οὖν αὐτῷ οἱ Ἰουδαῖοι, "Νῦν ἐγνώκαμεν ὅτι " δαιμόνιον έχεις. 'Αβρααμ ἀπέθανε, καὶ οἱ προφήται, " καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήση, οὐ 53 " μη γεύσεται θανάτου είς τον αίωνα. μη σύ μείζων " εἶ τοῦ πατρὸς ἡμῶν ᾿Αβραὰμ, ὅστις ἀπέθανε; καὶ " οἱ προφήται ἀπέθανον τίνα σεαυτὸν σὰ ποιείς;" 54 Απεκρίθη Ίησους, "Έαν έγω δοξάζω έμαυτον, ή " δόξα μου οὐδέν ἐστιν ἔστιν ὁ πατήρ μου ὁ δοξά-55" ζων με, ον ύμεις λέγετε, ότι Θεος ύμων έστι, καὶ " οὐκ ἐγνώκατε αὐτὸν, ἐγὰ δὲ οἶδα αὐτόν καὶ ἐὰν " εἴπω ὅτι οὐκ οἶδα αὐτον, ἔσομαι ὅμοιος ὑμῶν, ψεύ-" στης άλλ' οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ. 56" 'Αβραάμ ὁ πατήρ ὑμῶν ἡγαλλιάσατο ἴνα ἴδη τὴν 57 " ημέραν την έμην καὶ είδε καὶ έχάρη." Είπον οδυ οὶ Ἰουδαίοι πρὸς αὐτὸν, "Πεντήκοντα ἔτη οὔπω ἔχεις, 58" καὶ 'Αβραὰμ ἐώρακας ;" Εἶπεν αὐτοῖς ὁ Ἰησοῦς, " 'Αμήν άμην λέγω ύμιν, πρίν 'Αβραάμ γενέσθαι, 59 " έγω εἰμί." ¹³Ηραν οὖν λίθους ΐνα βάλωσιν ἐπ' αὐ- τ 10. 31. τόν Ίησους δε έκρύβη, καὶ έξηλθεν έκ του ίερου, διελθών δια μέσου αυτών και παρήγεν ούτως.

Ο Καὶ παράγων είδεν ἄνθρωπον τυφλον έκ γενετής.

glory, and decideth in my favour. See viii. 15.

54. Most MSS. read Ocos

56. ἡγαλλιάσατο το το τόη, was greatly anxious to see. Beza, Glassius, Elsner, &c. See Matt.

57. Jortin supposes that the Jews judged from our Saviour's countenance. Remarks, vol. I. p. 45. So also Amelius.

58. πρὶν `Αβραὰμ γενέσθαι, before Abraham was born. Erasmus, who thinks that a difference is intended between Abraham and Christ as to the mode of their existence.

 ἐκρύβη. He probably concealed himself miraculously. u 1. 5, 9. et 8. 12.

et 12. 35, 46. καὶ ἡρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, ε "Ραββὶ, τίς ἥμαρτεν, οὖτος, ἢ οἱ γονεῖς αὐτοῦ, ἴνα "τυφλὸς γεννηθῆ;" 'Απεκρίθη ὁ 'Ιησοῦς, "Οὔτες " οὖτος ἥμαρτεν, οὖτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἴνα φαν- ερωθῆ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργά-4 " ζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἔως ἡμέρα ἐστίν " ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. "ὅτανς " ἐν τῷ κόσμῷ ὡ, φῶς εἰμι τοῦ κόσμου." Ταῦτα εἰ-6 πὼν, ἔπτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ, "Ύπαγε, νίψαι εἰς τὴν; " κολυμβήθραν τοῦ Σιλωάμ." ὁ ἐρμηνεύεται, ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

Οι οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρό-\$ τερον ὅτι τυφλὸς ἦν, ἔλεγον, " Οὐχ οὖτός ἐστω ὁ " καθήμενος καὶ προσαιτών;" "Αλλοι ἔλεγον, " Όπς οὖτός ἐστιν." "Αλλοι δὲ, " Ότι ὅμοιος αὐτῷ ἐστω."

CHAP. IX.

2. It has been argued from this passage, that the Jews believed in a transmigration of souls, or they could not have supposed that a man's own sins could have caused him to be born blind. We might, perhaps, suppose them to be ignorant whether he was born blind or no, and alter the punctuation thus: Master, who did sin? this man? [that he has been struck blind :] or his parents, that he was born blind? Josephus speaks of the Pharisees believing a metempsychosis, but it was only of the souls of good

men. Antiq. XVIII. 1. 3. de Bd. Jud. II. 8. 14. The Talmudists, however, held the transmigntion of the souls of all mes. See Biscoe, p. 85, &c. The same notion is perhaps alluded to in Matt. xvi. 14.

3. Obte outos spapers. Neike hath this man's sin, nor that of his parents, been the cause of in blindness: but the result of his will be, that the operations of God will be displayed. See not at Matt. i. 22.

8. τυφλός. Most MSS. red προσαίτης. The man was so longer sitting and begging, be walking about of himself.

51 " άμην, άμην λέγω ύμιν, έάν τις τον λόγον τον έμον " τηρήση, θάνατον ου μη θεωρήση είς τον αἰωνα." 52 Είπον οὐν αὐτῷ οἱ Ἰουδαίοι, "Νῦν ἐγνώκαμεν ὅτι " δαιμόνιον έχεις. 'Αβραὰμ ἀπέθανε, καὶ οἱ προφήται, " καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήση, οὐ 53 " μη γεύσεται θανάτου είς τον αίωνα. μη συ μείζων " εἶ τοῦ πατρὸς ἡμῶν ᾿Αβραὰμ, ὅστις ἀπέθανε; καὶ " οἱ προφηται ἀπέθανον τίνα σεαυτὸν σὰ ποιεῖς;" 54 Απεκρίθη Ἰησους, " Ἐὰν έγὰν δοξάζω έμαυτον, ή " δόξα μου οὐδέν ἐστιν ἔστιν ὁ πατήρ μου ὁ δοξά-55" ζων με, δυ ύμεις λέγετε, ὅτι Θεὸς ύμῶν ἐστι, καὶ " οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἰδα αὐτόν καὶ ἐὰν " εἶπω ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι ὅμοιος ὑμῶν, ψεύ-" στης άλλ' οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ. 56" 'Αβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλιάσατο ἴνα ἴδη τὴν 57 " ήμέραν την έμήν καὶ είδε καὶ έχάρη." Είπον οδν οί Ἰουδαίοι πρὸς αὐτὸν, "Πεντήκοντα έτη οὖπω έχεις, 58 " καὶ 'Αβραὰμ εώρακας;" Εἶπεν αὐτοῖς ὁ Ἰησοῦς, " 'Αμὴν ἀμὴν λέγω ὑμῖν, πρὶν 'Αβραὰμ γενέσθαι, 59" έγω είμί." ' ΤΡραν οὐν λίθους ΐνα βάλωσιν έπ' αὐ- 10.31. τόν 'Ιησοῦς δὲ ἐκρύβη, καὶ ἐξηλθεν ἐκ τοῦ ἱεροῦ, διελθων δια μέσου αυτών και παρήγεν ούτως.

Ο Καὶ παράγων είδεν ἄνθρωπον τυφλον έκ γενετής.

glory, and decideth in my favour. See viii. 15.

54. Most MSS. read Θεδς ήμῶν.

56. ηγαλλιάσατο το τόη, was greatly anxious to see. Beza, Glassius, Elsner, &c. See Matt. xiii. 17.

57. Jortin supposes that the Jews judged from our Saviour's

countenance. Remarks, vol. I. p. 45. So also Amelius.

58. πρὶν 'Αβραὰμ γενέσθαι, before Abraham was born. Erasmus, who thinks that a difference is intended between Abraham and Christ as to the mode of their existence.

59. ἐκρύβη. He probably concealed himself miraculously.

" δαμεν ότι οδτός έστιν ο υίδς ήμων, καὶ ότι τυφλός " έγεννήθη πως δε νυν βλέπει, ούκ οίδαμεν ή τίς 11 " ήνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἴδαμετ " αὐτὸς ἡλικίαν ἔχει αὐτὸν ἐρωτήσατε, αὐτὸς περὶ " αύτοῦ λαλήσει." *Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι:: ¥ 12. 42. έφοβοῦντο τοὺς Ἰουδαίους ήδη γὰρ συνετέθειντο ώ Ιουδαίοι, ίνα έάν τις αὐτὸν ὁμολογήση Χριστὸν, άποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἰτω; " Τι ήλικίαν έχει, αὐτὸν έρωτήσατε." Ἐφώνησαν οίτι έκ δευτέρου τον ἄνθρωπον ος ην τυφλος, καὶ εἰπον αίτο, " Δος δόξαν τφ Θεφ. ήμεις οίδαμεν ότι ὁ ανθρωπος " ούτος άμαρτωλός έστιν." Απεκρίθη οδυ έκείνος και έπεν, "Εὶ ἀμαρτωλός ἐστιν, οὐκ οἰδα εν οἰδα, ὅτι τν λὸς ὢν ἄρτι βλέπω." Εἶπον δὲ αὐτῷ πάλιν, "Τί ἐκώ: " ησέ σοι; πῶς ἦνοιξέ σου τοὺς ὀφθαλμούς;" 'Ατ-: εκρίθη αὐτοῖς, "Εἰπον ὑμῶν ἤδη, καὶ οὐκ ἡκούσατ " τί πάλιν θέλετε ἀκούειν; μή καὶ ύμεῖς θέλετε αὐπί " μαθηταὶ γενέσθαι;" Ἐλοιδόρησαν οὐν αὐτὸν, κέ είπον, " Σὰ εί μαθητής ἐκείνου ήμεις δὲ τοῦ Μωσίκ " έσμεν μαθηταί. Τημείς οίδαμεν ότι Μωση λελάλη: y 8, 14. " κεν ὁ Θεός τοῦτον δε οὐκ οἴδαμεν πόθεν ἐστυ. 'Απεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, " Έν γή " τούτφ θαυμαστόν έστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθο " έστὶ, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. Ιοίδαμε & z Prov. 15. 29. et 28. 9. " ότι άμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν π " θεοσεβής ή, καὶ τὸ θέλημα αὐτοῦ ποιή, τοίπ

ye should say, that ye is # know whence this man is, ric he hath been able to open my ce It is plain, that a man wh 30. It is extraordinary that can do this must be from Gol

^{22.} ἀποσυνάγωγος. Either deprived of the common advantages of society, or prohibited from entering the synagogues.

10 Έκεινος έλεγεν, " Ότι έγω είμι." Έλεγον οὖν αὐτῷ,
11 "Πῶς ἀνεώχθησάν σου οἱ ὀφθαλμοί;" 'Απεκρίθη
ἐκείνος καὶ εἶπεν, " Ανθρωπος λεγόμενος 'Ιησοῦς πη" λὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς, καὶ
" εἶπέ μοι, " Υπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ,
" καὶ νίψαι. ἀπελθων δὲ καὶ νιψάμενος ἀνέβλεψα."
12 Εἶπον οὖν αὐτῷ, "Ποῦ ἐστιν ἐκείνος;" Λέγει, "Οὐκ
" οἶδα."

Αγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτέ 14 τυφλόν. ἢν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰη-15 σοῦς, καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ηρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ είπεν αὐτοῖς. "Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς 16 " μου, καὶ ἐνιψάμην, καὶ βλέπω." *Ελεγον οὖν ἐκ τῶν Φαρισαίων τινές, "Ούτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ " τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ." Αλλοι έλεγον, " Πως δύναται άνθρωπος άμαρτωλός τοιαύτα σημεία 17 " ποιείν;" Καὶ σχίσμα ήν έν αὐτοῖς. Λέγουσι τῷ τυφλφ πάλιν, " Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου " τους όφθαλμούς;" 'Ο δὲ εἶπεν, "Οτι προφήτης 18 " έστίν." Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, οτι τυφλος ήν καὶ ἀνέβλεψεν, εως ότου εφώνησαν τοὺς το γονείς αὐτοῦ τοῦ ἀναβλέψαντος, καὶ ἡρώτησαν αὐτοὺς, λέγοντες, " Οδτός έστιν ὁ υίὸς ὑμῶν, ον ὑμεῖς λέγετε " ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;" 20 Απεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, "Οἴ-

^{11.} ἀνέβλεψα. This verb does see. L. de Dieu.

not always mean to recover 15. The reading is probably sight, but often simply to see: πηλὸν ἐπέθηκέ μοι ἐπὶ τοὺς ὀφθαλ-here it would be to begin to μούς.

c Esa. 40.

37. 24.

" πρόβατα καλεί κατ' όνομα, καὶ έξάγει αὐτά, καὶ, " όταν τὰ ἴδια πρόβατα ἐκβάλη, ἔμπροσθεν αὐτῶν " πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅπι " οίδασι τὴν φωνὴν αὐτοῦ. ἀλλοτρίω δὲ οὐ μὴ ἀκο-: " λουθήσωσιν, άλλὰ Φεύξονται ἀπ' αὐτοῦ· ὅτι οἰκ " οἴδασι τῶν ἀλλοτρίων τὴν Φωνήν." Ταύτην τὴν παροιμίαν είπεν αυτοίς ὁ Ἰησούς εκείνοι δὲ κά έγνωσαν τίνα ην α έλάλει αὐτοῖς.

Είπεν οδυ πάλιν αὐτοῖς ὁ Ἰησοῦς, " Αμὴν, ἀμὴκ; " λέγω ύμιν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων. " πάντες οσοι προ έμου ήλθον, κλέπται είσι και λη-" σταί άλλ ούκ ήκουσαν αὐτων τὰ πρόβατα. ἐγώς " είμι ή θύρα δι έμοῦ έάν τις εἰσέλθη, σωθήσετα " καὶ εἰσελεύσεται καὶ εξελεύσεται, καὶ νομὴν εὐρή " σει. ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἴνα κλέψη κὶ " θύση καὶ άπολέση έγω ήλθον ίνα ζωήν έχων. " καὶ περισσον έχωσιν. "Εγώ είμι ὁ ποιμην ὁ κα-11. Ezech. " λός ο ποιμήν ο καλός την ψυχήν αὐτοῦ τίθησε 34. 23. et " ὑπὲρ τῶν προβάτων. ὁ μισθωτὸς δὲ, καὶ οἰκ ἐκ " ποιμήν, οδ ούκ είσι τὰ πρόβατα ίδια, θεωρεί το " λύκον έρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φε " γει καὶ ὁ λύκος άρπάζει αὐτὰ, καὶ σκορπίζει π " πρόβατα. ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐσπ " καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγώ εἰμί " ποιμην ὁ καλός καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομ " ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ πατὴρ, κὴν

CHAP. X.

6. παροιμίαν is opposed to παρρησία in xvi. 25. 29.

8. This has been supposed to refer to Theudas and Judas of Galilee, and such like impos-

tors. See Acts v. 36, &c. Wir. by. The words προ έμοι π wanting in many MSS.

14, 15. The members of the sentence, if properly dispose would be as follow: " γινώσκω τὸν πατέρα καὶ τὴν ψυχήν μου τίθημι

16 " ύπερ των προβάτων. ακαὶ άλλα πρόβατα έχω, α Ezech.37.

" οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης κάκεῖνά με δεῖ

" άγαγείν, καὶ τῆς φωνῆς μου ἀκούσουσι καὶ γενή-

17" σεται μία ποίμνη, είς ποιμήν, διὰ τοῦτο ὁ πατήρ

" με άγαπᾶ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πά-

18 " λιν λάβω αὐτήν. οὐδεὶς αἴρει αὐτὴν ἀπ' έμοῦ, ἀλλ'

" έγω τίθημι αὐτὴν ἀπ' έμαυτοῦ. έξουσίαν έχω θείναι

" αυτήν, καὶ έξουσίαν έχω πάλιν λαβείν αυτήν. ταύ-

" την την έντολην έλαβον παρά τοῦ πατρός μου."

19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς

20 λόγους τούτους. ε έλεγον δὲ πολλοὶ έξ αὐτῶν, " Δαι- ε 7. 20. et 8. 48, 52.

21" μόνιον έχει καὶ μαίνεται τί αὐτοῦ ἀκούετε;" "Αλ-

λοι έλεγον, "Ταύτα τὰ ρήματα οὐκ έστι δαιμονίζο-

" μένου μη δαιμόνιον δύναται τυφλών όφθαλμούς

" ἀνοίγειν:"

ΓΕΓΕΝΕΤΟ δέ τὰ έγκαίνια έν τοις Ίεροσολύ- 1 ι Macc. 4.

23 μοις, καὶ χειμών ἦν καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῶ 59.

24 ίερφ έν τη στοά του Σολομώντος. έκύκλωσαν οθν αυτον οι Ιουδαίοι, και έλεγον αυτώ, " Έως πότε την

" ψυχην ήμων αίρεις; εί σὰ εί ὁ Χριστὸς, είπε ημίν

25 " παρρησία." ε' Απεκρίθη αυτοίς ο Ίησους, " Είπον ε ver. 38.

τὰ ἐμὰ, καθώς γινώσκω τὸν πατέρα ber. See Wolfius. καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, καθώς γινώσκει με ό πατήρ.

22. Tà éykaiva. This feast was instituted by Judas Maccabeus, when the temple was purified from the profanation of Antiochus Epiphanes. 1 Macc. iv. 59. Josephus, Antiq. XII. 7.7. It continued eight days from the twenty-fifth day of the month Casleu, which fell about the middle of Decem-

23. For Solomon's porch see Josephus, Antiq. XX. 9. 7. A porch, or portico, oroà, was a kind of cloister, or covered colonnade enclosing a square.

24. alpeis, do you keep in suspense? Erasmus, Beza, Came-

rarius.

25. Elmov. I have said to you before, that my works &c. See v. 36.

" ύμιν, καὶ οὐ πιστεύετε, τὰ ἔργα α ἐγὰν ποιῶ ἐν τῷ " ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ " h άλλ' ύμεις οὐ πιστεύετε' οὐ γάρ έστε έκ τῶν ώ h 8. 19. " προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῶν. τὰ πρό-፣ " βατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κάγὰ γινώσκο " αὐτά καὶ ἀκολουθοῦσί μοι, κάγὰ ζωὴν αἰώνω: " δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰώνα " καὶ ούχ άρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. ὑ; i 14. 28. " πατήρ μου, δε δέδωκέ μοι, μείζων πάντων έστί " καὶ οὐδεὶς δύναται άρπάζειν έκ τῆς χειρὸς τοῦ πα-1 17.11,22. " τρός μου. εγω καὶ ὁ πατηρ εν εσμεν." 'Εβάστα- Ε 1 8. 59. σαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσο αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Πολλὰ καλά! " έργα έδειξα υμίν έκ του πατρός μου· δια πών " αὐτῶν ἔργον λιθάζετέ με;" Απεκρίθησαν αὐτῷ ά!! 'Ιουδαίοι, λέγοντες, " Περὶ καλοῦ ἔργου οὐ λιθάζομέ " σε, άλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος m Psal. 82. " ων, ποιείς σεαυτον Θεόν." " Απεκρίθη αυτοίς έτ 'Ιησούς, " Οὐκ ἔστι γεγραμμένον έν τῷ νόμῷ ὑμῶς. " ' Έγω είπα, θεοί έστε;' εί έκείνους είπε θεούς, προϊ " ους ο λόγος του Θεου έγενετο, και ου δύναται λι-" θηναι ή γραφή, ον ο πατήρ ήγίασε και απέστειλο! " είς τὸν κόσμον, ὑμεῖς λέγετε, Ότι βλασφημεῖς, ὑπ

33. ποιείς σεαυτὸν Θεόν. This shews in what sense the Jews understood those words, I and the Father are one, ver. 30. and the phrase, Son of God: see ver. 36.

34. νόμφ is here used for all the scriptures, as in xii. 34. xv. 25. Rom. iii. 19. The passage is in the Psalms.

35. This proves, that Jess is God in a higher sense that those πρὸς οῦς ὁ λόγος τοῦ Θεῖ ἐγένετο.

Ibid. καὶ οὐ δύναται λιθήνα: γραφή. And the scripture canot be contradicted: i.e. if the scripture calls these persure Gods, and in this respect canot be wrong.

37 " εἶπον, Υίὸς τοῦ Θεοῦ εἰμι; εἰ οὐ ποιῶ τὰ ἔργα τοῦ

38" πατρός μου, μη πιστεύετέ μοι εἰ δὲ ποιῶ, καν 14.10,11.

" έμοι μη πιστεύητε, τοις έργοις πιστεύσατε' ίνα 22.

" γνωτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, κάγω 39 " ἐν αὐτῷ." Ἐξήτουν οὖν πάλιν αὐτὸν πιάσαι καὶ

39 - εν αυτφ. - Εζητουν ουν παλιν αυτον πια - ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

40 ΚΑΙ ἀπηλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ 4ι ἔμεινεν ἐκεῖ. καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον, "Οτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· "πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθη 42 "ἦν." Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

Τ ⁹ΗΝ δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

2° ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρφ, καὶ ο 12.3.
Ματτ. 26.7.
ἐκμάξασα τοὺς πόδας αὐτοῦ τοῖς θριξῖν αὐτῆς, ἡς ὁ Marc. 14.3.

3 ἀδελφὸς Λάζαρος ἢσθένει. ἀπέστειλαν οὖν αὶ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, "Κύριε, ἴδε, ὂν φιλεῖς

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" δόξης τοῦ Θεοῦ, ἵνα δοξασθη ὁ νίὸς τοῦ Θεοῦ δί

5" αὐτῆς." Ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν

6 ἀδελφην αὐτης καὶ τον Λάζαρον. ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ῷ ἦν τόπφ δύο ἡμέρας.

40. Jesus staid at Bethabara about a month. Newcome.

CHAP. XI.

1. Epiphanius has preserved

a tradition that Lazarus was
thirty years old at this time,
and that he lived thirty years
more. Vol. I. p. 652. For the
prepositions ἀπὸ and ἐκ, see
vol. I.

note at i. 45. and also Luke x.

2. ahei/yara. This anointing is mentioned afterwards, xii. 3. and is perhaps anticipated here, because it had become so generally known, as was predicted in Matt. xxvi. 13.

*Επειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, " *Αγωμε " εἰς τὴν Ἰουδαίαν πάλιν." **Λέγουσιν αὐτῷ οἱ μα** θηταὶ, " 'Ραββὶ, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαία " καὶ πάλιν ὑπάγεις ἐκεῖ;" 'Απεκρίθη ὁ 'Ιησοις " Ούχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περι " πατη έν τη ημέρα, οὐ προσκόπτει, ὅτι τὸ φῶς τοί " κόσμου τούτου βλέπει έαν δέ τις περιπατή έντή " νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ." Ταῦτα είπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, " Λάζαρος " ὁ Φίλος ἡμῶν κεκοίμηται άλλὰ πορεύομαι ἐκ " έξυπνίσω αὐτόν." Είπον οὐν οἱ μαθηταὶ αὐτοῦ, " Κύριε, εὶ κεκοίμηται, σωθήσεται." Ειρήκει δε δ 'Ιησούς περί του θανάτου αυτού εκείνοι δε εδοξα ότι περὶ τῆς κοιμήσεως τοῦ ὅπνου λέγει. τότε οἰκ είπεν αυτοίς ὁ Ἰησούς παρρησία, " Λάζαρος απέθως " καὶ χαίρω δι' υμας, ίνα πιστεύσητε, ὅτι οὐκ ἡμπ: " ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν." Εἶπεν οὖν Θωμάς: ό λεγόμενος Δίδυμος, τοις συμμαθηταίς, " Αγωμο " καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ."

Ἐλθων οὖν ὁ Ἰησοῦς εὖρεν αὐτὸν τέσσαρας ἡμερος ήδη ἔχοντα ἐν τῷ μνημείῳ. ἦν δὲ ἡ Βηθανίε ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπύπε καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰ περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται ἀπτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ἡ οὖν Μάρθα. Ἡπ

τὸ φῶς τοῦ κόσμου τούτου, the natural light. Jesus meant to say, that his time was not yet come: (see vii. 6. ix. 4.)

^{10.} ἐν αὐτῷ. sc. τῷ κόσμφ. Knatchbull, Saubertus, Franckius. Others refer it to the man walking in the night.

^{16.} Θωμα̂s, in Hebrew ZNI from DND, gemellos paren.

^{17.} τέσσαρας ήμέρας έχοπ So Arrian, ήδη δε τρίτην ήρων αὐτῷ τοῦ πλοῦ ἔχοντι έξαγγών ται. VI. 17. 9.

37 " εἶπον, Υίὸς τοῦ Θεοῦ εἰμι; εἰ οὐ ποιῶ τὰ ἔργα τοῦ

38" πατρός μου, μὴ πιστεύετέ μοι n εἰ δὲ ποιῶ, κᾶν n 14.10,11. et 17.21, et 17.21, ot 19.10 μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε ot 17.21,

" γνώτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, κάγὼ 39 " ἐν αὐτῷ." Ἐξήτουν οὖν πάλιν αὐτὸν πιάσαι καὶ

έξηλθεν έκ της χειρός αὐτῶν.

40 ΚΑΙ ἀπηλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἢν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ 41 ἔμεινεν ἐκεῖ. καὶ πολλοὶ ἢλθον πρὸς αὐτὸν, καὶ ἔλεγον, ""Ότι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ

42 " ἢν." Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

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" ασθενεία ουκ εστι προς σανατον, αλλ υπερ της " δόξης τοῦ Θεοῦ, ἵνα δοξασθῆ ὁ υίὸς τοῦ Θεοῦ δί

5" αὐτης." Ἡγάπα δὲ ὁ Ἰησοῦς την Μάρθαν καὶ την

6 άδελφην αὐτης καὶ τον Λάζαρον. ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ῷ ἢν τόπφ δύο ἡμέρας.

40. Jesus staid at Bethabara about a month. Newcome.

CHAP. XI.

 Epiphanius has preserved a tradition that Lazarus was thirty years old at this time, and that he lived thirty years more. Vol. I. p. 652. For the prepositions ἀπὸ and ἐκ, see vol. 1. note at i. 45. and also Luke x. 38.

2. ἀλείψασα. This anointing is mentioned afterwards, xii. 3. and is perhaps anticipated here, because it had become so generally known, as was predicted in Matt. xxvi. 13.

s g. 6.

αύτην κλαίουσαν, καὶ τοὺς συνελθόντας αὐτη Ἰουδαίους κλαίοντας, ένεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν έσυτον, καὶ είπε, "Ποῦ τεθείκατε σύτον;" 3 Λέγουσιν αὐτῷ, "Κύριε, ἔρχου καὶ ἴδε." 'Εδάκρυσυ 3 ο Ίησους. έλεγον ουν οι Ἰουδαίοι, ""Ιδε, πώς εφίλει; " αὐτόν." 'Τινές δὲ έξ αὐτῶν εἶπον, " Οὐκ ἡδύνατος; " οὖτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, πα-" ησαι ίνα καὶ ούτος μη ἀποθάνη;" 'Ιησούς ούν πά-; λιν έμβριμώμενος έν έαυτφ, έρχεται είς το μνημέων. ην δε σπήλαιον, καὶ λίθος επέκειτο επ' αὐτῶ. λέγει ό Ἰησοῦς, ""Αρατε τὸν λίθον." Λέγει αὐτῷ ἡ ἀδελφη τοῦ τεθνηκότος Μάρθα, "Κύριε, ήδη όζει τεταρ-" ταίος γάρ έστι." Λέγει αυτή ὁ Ἰησους " Ουκ είπων " σοι, ὅτι ἐὰν πιστεύσης, ὅψει τὴν δόξαν τοῦ Θεοῦ;" 3Ηραν οὖν τὸν λίθον, οὖ ἦν ὁ τεθνηκῶς κείμενος. '0+ δὲ Ἰησοῦς ἡρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε. "Πά-" τερ, εύχαριστῶ σοι ὅτι ἤκουσάς μου. ἐχὼ δὲ ἤδευ+ " ὅτι πάντοτέ μου ἀκούεις ἀλλὰ διὰ τὸν ὅχλω " τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με " ἀπέστειλας." Καὶ ταῦτα εἰπὼν, φωνῆ μεγάλη: έκραύγασε, "Λάζαρε, δεῦρο έξω." Καὶ ἐξηλθεν ὁ τεθνηκώς, δεδεμένος τους πόδας και τας χειρας κειρίας, καὶ ή όψις αὐτοῦ σουδαρίω περιεδέδετο. λέγει αίτοις ο Ἰησους, "Λύσατε αὐτον, και ἄφετε ὑπίγειν."

33. ἐνεβριμήσατο τῷ πνείματι is said of a person who suffers inwardly as much as another person who expresses it by outward groans. In xiii. 21, we have ἐταράχθη τῷ πνεύματι.

of lawro is improperly

Jewish tomb was not open at top, but it was a chamber with an aperture at the side. (Se note at Mark xvi. 5.) 'Estimate means, was applied to it.

39. rerapraios. He had been beried four days, see v. 17. Hem! upon it; for a have been dead a longer time

45 Πολλοί οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι α ἐποίησεν ὁ Ἰησοῦς, ἐπί-46 στευσαν είς αὐτόν. τινές δὲ έξ αὐτῶν ἀπηλθον πρὸς τούς Φαρισαίους, καὶ εἶπον αὐτοῖς α ἐποίησεν ὁ Ἰη-

47 σούς. *συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι + Matt. 26. συνέδριον, καὶ ἔλεγον, "Τί ποιούμεν; ὅτι οὖτος ὁ ἄν- 3. Marc. 14-

48 " θρωπος πολλά σημεία ποιεί. έὰν ἀφώμεν αὐτὸν οὕτω. "

" πάντες πιστεύσουσιν είς αὐτόν' καὶ έλεύσονται οἰ " 'Ρωμαίοι καὶ άροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθ-

49 " νος." Είς δέ τις έξ αὐτῶν Καϊάφας, ἀρχιερεύς ὧν τοῦ ένιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, " Υμεῖς οὐκ οἴδατε

50 " ούδέν " ούδε διαλογίζεσθε, ότι συμφέρει ήμιν, ίνα 18.14.

" είς ἄνθρωπος ἀποθάνη ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον

51 " τὸ ἔθνος ἀπόληται." Τοῦτο δὲ ἀφ' ἐαυτοῦ οὐκ είπεν, άλλα άρχιερεύς ών τοῦ ένιαυτοῦ έκείνου, προεφήτευσεν ότι έμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπέρ τοῦ

52 έθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἴνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγη εἰς

53 εν. ἀπ' ἐκείνης οὖν της ἡμέρας συνεβουλεύσαντο ΐνα 54 αποκτείνωσιν αυτόν. Ίησους ουν ουκ έτι παρρησία

would have done this, if the Jews had set up Jesus for a

49. Kaiádas. See note at

Luke iii. 2.

51. προεφήτευσεν. It seems from this passage, that the gift of prophecy was continued in the high priests, though they did not always understand their predictions. Caiaphas had been inspired to deliver this prophecy, and he perhaps thought that it might be fulfilled by putting Jesus to death; but he

48. 'Ρωμαΐοι. The Romans was totally ignorant of the way in which his death would be expedient. His words seem to have been caused immediately by the remark in v. 48. and he said in reply, If this be so, it is better that Jesus should die, than the whole nation be destroyed by the Romans.

52. S. John means to say, that though Caiaphas applied his prophecy to the Jews only, it had reference to all mankind.

54. Jesus staid at Ephraim about a month. Newcome. It was two miles from Jerusalem.

8 g. 6.

αύτην κλαίουσαν, καὶ τοὺς συνελθόντας αὐτη Ἰουδαίους κλαίοντας, ένεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν έαυτον, καὶ εἶπε, "Ποῦ τεθείκατε αὐτόν;" 34 Λέγουσιν αὐτῷ, "Κύριε, ἔρχου καὶ ἴδε." 'Εδάκρυσεν 35 ό Ίησοῦς. ἔλεγον οὖν οἱ Ἰουδαίοι, "Ἰδε, πῶς ἐΦίλει 36 " αὐτόν." Τινες δε έξ αὐτῶν εἶπον, " Οὐκ ηδύνατο 37 " οδτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποι-" ησαι ίνα καὶ ούτος μη ἀποθάνη;" 'Ιησούς ούν πά- 38 λιν έμβριμώμενος έν έαυτφ, έρχεται είς το μνημείον. ην δε σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. λέγει 39 ό Ἰησοῦς, ""Αρατε τὸν λίθον." Λέγει αὐτῷ ἡ ἀδελφη τοῦ τεθνηκότος Μάρθα, "Κύριε, ήδη όζει τεταρ-" ταιος γάρ έστι." Λέγει αὐτῆ ὁ Ἰησοῦς " Οὐκ εἶπόν 40 " σοι, ὅτι ἐὰν πιστεύσης, ὄψει τὴν δόξαν τοῦ Θεοῦ;" Ήραν οὖν τὸν λίθον, οῧ ἢν ὁ τεθνηκὼς κείμενος. 'Ο 41 δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, " Πά-" τερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὰ δὲ ἤδεω 43 " ὅτι πάντοτέ μου ἀκούεις ἀλλὰ διὰ τὸν ὅχλον " τον περιεστώτα είπον, ίνα πιστεύσωσιν ότι σύ με " ἀπέστειλας." Καὶ ταῦτα εἰπὼν, φωνῆ μεγάλη43 έκραύγασε, " Λάζαρε, δεῦρο ἔξω." Καὶ ἐξῆλθεν ὁ τε-4 θνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χείρας κειρίαις, καὶ ή όψις αὐτοῦ σουδαρίω περιεδέδετο. λέγει αὐτοις ὁ Ἰησους, " Λύσατε αυτον, καὶ άφετε υπάγειν."

33. ἐνεβριμήσατο τῷ πνεύματι is said of a person who suffers inwardly as much as another person who expresses it by outward groans. In xiii. 21, we have ἐταράχθη τῷ πνεύματι.

38. ἐπέκειτο is improperly translated, lay upon it; for a

Jewish tomb was not open at top, but it was a chamber with an aperture at the side. (See note at Mark xvi. 5.) Έπέκειτο means, was applied to it.

39. τεταρταίος. He had been buried four days, see v. 17. He may have been dead a longer time.

Πολλοί οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι α ἐποίησεν ὁ Ἰησοῦς, ἐπί-46 στευσαν είς αὐτόν. τινές δὲ έξ αὐτῶν ἀπηλθον πρὸς τούς Φαρισαίους, καὶ εἶπον αὐτοῖς α ἐποίησεν ὁ Ἰη-47 σους. τσυνήγαγον ουν οι άρχιερείς και οι Φαρισαίοι: Matt. 26. συνέδριον, καὶ ἔλεγον, "Τί ποιοῦμεν; ὅτι οὕτος ὁ ἄν- 1. Luc. 22. 48 " θρωπος πολλά σημεία ποιεί. έὰν ἀφῶμεν αὐτὸν οὕτω, 2 " πάντες πιστεύσουσιν είς αὐτόν καὶ έλεύσονται οἱ " 'Ρωμαίοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθ-49 " νος." Είς δέ τις έξ αὐτῶν Καϊάφας, ἀρχιερεύς ὧν τοῦ ένιαυτοῦ έκείνου, εἶπεν αὐτοῖς, " Ύμεῖς οὐκ οἴδατε 50 " οὐδέν " οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῶν, ἵνα = 18.14. " είς ἄνθρωπος ἀποθάνη ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον 51 " τὸ ἔθνος ἀπόληται." Τοῦτο δὲ ἀφ' ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὧν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ 52 έθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἴνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγη εἰς 53 εν. απ' εκείνης οὖν της ημέρας συνεβουλεύσαντο ίνα 54 αποκτείνωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἔτι παρρησία

48. 'Ρωμαΐοι. The Romans would have done this, if the Jews had set up Jesus for a king.

49. Kaiápas. See note at Luke iii. 2.

51. προεφήπευσεν. It seems from this passage, that the gift of prophecy was continued in the high priests, though they did not always understand their predictions. Caiaphas had been inspired to deliver this prophecy, and he perhaps thought that it might be fulfilled by putting Jesus to death; but he

was totally ignorant of the way in which his death would be expedient. His words seem to have been caused immediately by the remark in v. 48. and he said in reply, If this be so, it is better that Jesus should die, than the whole nation be destroyed by the Romans.

52. S. John means to say, that though Caiaphas applied his prophecy to the Jews only, it had reference to all mankind.

54. Jesus staid at Ephraim about a month. Newcome. It was two miles from Jerusalem.

περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραϊμ λεγομένην πόλιν, κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. ἢν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβησαν 55 πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἴνα ἀγνίσωσιν ἑαυτούς. ἔζήτουν οὖν τὸν Ἰησοῦν, 56 καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, "Τί " δοκεῖ ὑμῶν, ὅτι οὐ μὴ ἔλθη εἰς τὴν ἑορτήν;" Δεδώ-57 κεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν, ἵνα ἐάν τις γνῷ ποῦ ἐστι, μηνύση, ὅπως πιάσωσιν αὐτόν.

* Matt. 26. * O OYN 'Ιησοῦς πρὸ εξ ήμερῶν τοῦ πάσχα Ι 2 6. Marc. 14.
ἢλθεν εἰς Βηθανίαν, ὅπου ἢν Λάζαρος ὁ τεθνηκῶς, ὁν ἦγειρεν ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, 2 καὶ ἡ Μάρθα διηκόνει ὁ δὲ Λάζαρος εἶς ἢν τῶν συν-

7 11. 2. ανακειμένων αὐτῷ. ⁵ Η οὖν Μαρία λαβοῦσα λίτραν 3 μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. λέγει οὖν εἶς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος 4 Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, " Διατίς " τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, ² 13. 29. "καὶ ἐδόθη πτωχοῖς ;" ² Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ 6

55. This was the third passover which Jesus had attended since his baptism. See ii. 13. vi. 4.

Ibid. ἀγνίσωσιν. This probably means, that they took some vow upon themselves. See Acts xxi. 24.

CHAP. XII.

Ι. πρὸ έξ ἡμερῶν τοῦ πάσχα.

So in Amos i. 1. πρὸ δύο ἐτῶν τοῦ σεισμοῦ. See also 2 Mac. xv. 36. S. John meant Saturday.

2. δείπνον. It was in the house of Simon the leper. Matt. xxvi. 6. He may have been the father of Judas Iscariot. See ver. 4. and vi. 71.

3. hirpar, from the Latin libram.

τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ .
τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.
7 εἶπεν οὖν ὁ Ἰησοῦς, "ἸΑφες αὐτήν' εἰς τὴν ἡμέραν
8" τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. Τοὺς πτω- Dent. 15.
" χοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάν- 26. 11.
Ματς. 14.7.
Ματς. 14.7.

- 9 Έγνω οὖν ὅχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα 10 καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἦγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀπο-11 κτείνωσιν· ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
- 12 b T η ἐπαύριον ὅχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτὴν, b Matt. 21. ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, 7. Luc. 19. 13 ° ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάν- c Psal. 118. τησιν αὐτῷ, καὶ ἔκραζον, "ʿΩσαννά· εὐλογημένος ὁ ²5, ²6. " ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσ-14 " ραήλ." Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' 15 αὐτὸ, καθώς ἐστι γεγραμμένον, ' d Mὴ φοβοῦ, θύγατερ a Zach. 9.9. ' Σιών· ἰδοὺ, ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ 16 'πῶλον ὄνου.' Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ
 - 6. ¿βάσταζεν. Huetius explains this to be, auferebat, furabatur, as at xx. 15. Not. in Origen. vol. III. p. 490, 491. This is supported by Krebsius, Elsner, Deylingius: but opposed by Abreschius. p. 535, who interprets βαστάζειν, tractare, administrare.

9. The multitude probably did not come on the evening of the arrival of Jesus, but the day after, i. e. Sunday. Greswell.

ἐβουλεύσαντο, determined.
 Grotius, Palairet.

12. Τη ἐπαύριον. If the remark at v. 9. is correct, this was not Sunday, as is commonly supposed, but Monday.

15. John appears to quote

15. John appears to quote this from memory. See note at Matt. xxi. 5.

16. The disciples did not understand these prophecies the first time, i. e. when their

39. et 16.

33.

f 14. 3.

αὐτοῦ τὸ πρῶτον ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε έμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. ἐμαρτύρει οὖν ὁ ὅχλος ὁ ὧν 17 μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ήγειρεν αὐτὸν ἐκ νεκρῶν διὰ τοῦτο καὶ 18 ύπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι το σημείον. οι ουν Φαρισαίοι είπον προς 19 έαυτούς, " Θεωρείτε ὅτι οὐκ ώφελείτε οὐδέν; ἴδε, ὁ " κόσμος οπίσω αὐτοῦ ἀπηλθεν."

3 Ησαν δέ τινες Ελληνες έκ τῶν ἀναβαινόντων, 20 ίνα προσκυνήσωσιν έν τη έορτη. οδτοι οδν προσηλ- 11

θον Φιλίππω τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ήρωτων αυτον λέγοντες, "Κύριε, θέλομεν τον Ίησοῦν " ἰδεῖν." "Ερχεται Φίλιππος καὶ λέγει τῷ 'Ανδρέα 21 καὶ πάλιν 'Ανδρέας καὶ Φίλιππος λέγουσι τῷ 'Ιησοῦ. ο δε Ίησους απεκρίνατο αυτοίς λέγων, " Ελήλυθεν 23 " ή ώρα ϊνα δοξασθή ὁ υίὸς τοῦ ἀνθρώπου. ἀμὴν, 24 " άμην, λέγω ύμιν, έὰν μη ὁ κόκκος τοῦ σίτου πεσων " είς την γην άποθάνη, αὐτὸς μόνος μένει έὰν δὲ e Matt. 10. " ἀποθάνη, πολύν καρπὸν Φέρει. " ὁ φιλῶν τὴν Ψυ-25 " χὴν αὐτοῦ, ἀπολέσει αὐτήν' καὶ ὁ μιστῶν τὴν 25. Marc. 8. 35. Luc. Ψυχὴν αὐτοῦ ἐν τῷ κόσμῷ τούτῷ, εἰς ζωὴν αἰώνων " φυλάξει αὐτήν. ε έαν έμοι διακονή τις, έμοι άκο- 26

> fulfilment was first offered to them: but afterwards &c.

20. Έλληνες. See note at vii. 35.

22. Philip and Andrew were natives of the same city: (see i. 45.) it is probable therefore that these foreigners lived near that country.

23. ἀπεκρίνατο. Philip and Andrew asked him, whether he

would allow these foreigners to see him: and he answered, The time is coming, when all persons will desire to see me: but it will not be till after my death.

25. Having mentioned his own death, he takes the opportunity of preparing his disciples for similar sufferings.

" λουθείτω' καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ et 17. 24. " έμὸς έσται καὶ έὰν τὶς έμοὶ διακονῆ, τιμήσει αὐ- 17. " τὸν ὁ πατήρ.

" Νῦν ἡ ψυχή μου τετάρακται καὶ τί εἶπω; πά-" τερ, σῶσόν με ἐκ τῆς ώρας ταύτης. ἀλλὰ διὰ 28" τοῦτο ἦλθον εἰς τὴν ὧραν ταύτην. πάτερ, δόξασόν " σου τὸ ὄνομα." Ηλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, 29 " Καὶ ἐδόξασα, καὶ πάλιν δοξάσω." 'Ο οὖν ὅχλος ὁ έστως καὶ ἀκούσας έλεγε βροντήν γεγονέναι. ἄλλοι

30 έλεγον, " Αγγελος αὐτῷ λελάληκεν." 'Απεκρίθη ὁ 'Ιησούς καὶ εἶπεν, " Οὐ δι' έμε αὕτη ή φωνή γέγονεν,

31 " άλλὰ δι' ύμᾶς. Ενῦν κρίσις ἐστὶ τοῦ κόσμου τού- 16.11.

" του νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσε-

32 " ται έξω' κάγω έὰν ύψωθω έκ της γης, πάντας 13.14.

33 " έλκύσω πρὸς έμαυτόν." Τοῦτο δὲ έλεγε, σημαίνων

34 ποίφ θανάτφ ήμελλεν αποθνήσκειν. ¹ Απεκρίθη αὐτῷ 12 Sam. 7. 13. Psal 89. ο όχλος, " Ήμεις ήκούσαμεν έκ τοῦ νόμου, ὅτι ὁ 29, 36. et

" Χριστὸς μένει εἰς τὸν αἰῶνα' καὶ πῶς σὰ λέγεις, 9. 6, 7. " Τι δεῖ ὑψωθῆναι τὸν υἰὸν τοῦ ἀνθρώπου; τίς 25. Dan. 2.

27. τί εἴπω; Irenæus adds, ούκ οίδα. Ι. 8. 2.

Ibid. ἀλλά. Athanasius reads 'Αββά. p. 1195.

28. δόξασον. These are words of resignation: Cause thy name to be glorified in any manner that seemeth good to thee.

Ibid. Kaì ἐδόξασα. I have caused my name to be glorified by my former dispensations, and now I shall do so again by thy

death. See xiii. 31. 30. δι' έμέ. Το afford me any conviction or satisfaction.

31. κρίσις seems very like our English word crisis. Now is the critical time, which will 27. decide whether the prince of this world will prevail or no.

Ibid. ἄρχων. See xiv. 30. xvi. 11. 2 Cor. iv. 4. Eph. ii. 2.

32. This is a prediction of the conversion of the world to Christianity, which would necessarily cause the power of Satan to end.

34. νόμου. See note at x. 34. Ibid. If we compare this with ver. 32, it seems plain that the Jews knew that Jesus called himself the Son of Man, and that they understood the Son of Man to mean Christ. (See

* 1.9. " έστιν οὖτος ὁ υἰὸς τοῦ ἀνθρώπου;" * Εἶπεν οὖν 35 αὐτοῖς ὁ Ἰησοῦς, " Ετι μικρὸν χρόνον τὸ φῶς μεθ " ὑμῶν έστι. περιπατεῖτε ἔως τὸ φῶς ἔχετε, ἵνα μὴ " σκοτία ὑμᾶς καταλάβη καὶ ὁ περιπατῶν ἐν τῆ " σκοτία οὐκ οἶδε ποῦ ὑπάγει. ἔως τὸ φῶς ἔχετε, 36 " πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε." Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπὰ αὐτῶν.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν 37

1 Εsa. 53. 1. αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν ' Ἰνα ὁ λόγος 'Ησαΐου 38

Rom. 10. 16.

τοῦ προφήτου πληρωθῆ, ὁν εἶπε, ' Κύριε, τίς ἐπί' στευσε τῆ ἀκοῆ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι
' ἀπεκαλύφθη;' Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, 39

m Esa. 6. 9. ὅτι πάλιν εἶπεν 'Ησαΐας, ' Tετύφλωκεν αὐτῶν τοὺς φ

Matt. 13. 14.

Marc. 4. 12. ' ὀφθαλμοῦς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν τνα

Luc. 8. 10.

Λεt. 28. 26. ' μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῆ καρδία,

καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.' Ταῦτα εἶ- 41

πεν 'Ησαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε

περὶ αὐτοῦ ' ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολ- 41

note at Matt. viii. 20.) They now ask, what Jesus meant by calling himself the Son of Man, if he was not the Messiah; and they thought that he could not be the Messiah, because he spoke of his being taken away. 35. Instead of answering their

question, he tells them, that only a short time remained for them to find out who he really was.

36. vioì φωτός. See note at 2 Thess. ii. 3.

Ibid. ἐκρύβη. He went to Bethany. Matt. xxi. 17.

39. οὐκ ἠδύναντο, i. e. they

could not believe on account of their obstinate prejudice. See viii. 43. xiv. 17.

40. John appears to quote from memory. The quotation at Matt. xiii. 14. is almost word for word from the LXX, so that λαὸς οὐτος appears to be the nominative to τετύφλωκεν and πεπώρωκεν.

41. airov, i. e. of Christ. John therefore thought that Isaiah saw the glory of Christ: but Isaiah says that he saw the Lord of hosts, vi. 1, 3. Again in Acts xxviii. 25. S. Paul says that the Holy Ghost spake to

λοὶ ἐπίστευσαν εἰς αὐτόν· άλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἴνα μὴ ἀποσυνάγωγοι γένωνται.

43 ⁿ ηγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ⁿ 5.44. ἤπερ τὴν δόξαν τοῦ Θεοῦ.

44 ° Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, " Ὁ πιστεύων εἰς ο 1 Pet. 1. " ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με'

45 καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. ^p ἐγὰ p 1. 5, 9. et 8. φῶς εἰς τὸν κόσμον ἐλήλυθα, ἴνα πᾶς ὁ πιστεύων 12. et 9. 5.

47 " εἰς ἐμὲ, ἐν τῆ σκοτία μὴ μείνη. ٩ καὶ ἐάν τις μου ٩ 3. 17.
" ἀκούση τῶν ῥημάτων καὶ μὴ πιστεύση, ἐγὼ οὐ ιδ.

" κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον,

48 αλλ' ΐνα σώσω τον κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ

" λαμβάνων τὰ ρήματά μου, έχει τὸν κρίνοντα αὐ-

" τόν ο λόγος ον έλάλησα, έκείνος κρινεί αὐτον έν

49 " τη ἐσχάτη ἡμέρα. Τότι ἐγὰ ἐξ ἐμαυτοῦ οὐκ ἐλά- τ 14. 10.

" λησα άλλ' ο πέμψας με πατήρ, αὐτός μοι έντο-

50 καὶ οἰδα ὅτι ἡ καὶ τί λαλήσω καὶ οἰδα ὅτι ἡ

" έντολη αὐτοῦ ζωη αἰώνιος έστιν. α οὖν λαλῶ έγὼ,

" καθώς εἴρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ.

13 °ΠΡΟ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδῶς ὁ Ἰησοῦς • Matt. 26. ὅτι ἐλήλυθεν αὐτοῦ ἡ ὧρα, ἵνα μεταβῆ ἐκ τοῦ κόσμου 14. 1. Luc. τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ²². 1. 2 ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. καὶ δεί-πνου γενομένου, τοῦ διαβόλου ἦδη βεβληκότος εἰς

Isaiah in this place. It appears therefore that Christ and the Holy Ghost are identified with the Lord of hosts. Athanasius observes this, p. 878, 976.

47. See note at Mark xvi. 16. 48. δ λόγος. The doctrine. This was, that a person must believe in Christ, or he cannot be saved.

50. And I know that this doctrine, which he has commanded me to preach, will give eternal life to those that embrace it.

CHAP. XIII.

1. εἰς τέλος. See note at Luke xviii. 5.

2. δείπνου γενομένου. When

u 15. 3.

την καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ΐνα αυτον t 3. 35. et παραδφ, t είδως ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ 3 17.2. Matt. 28. 18. πατηρ είς τὰς χείρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξηλθε καὶ προς του Θεου υπάγει, έγείρεται έκ τοῦ δείπνου, καὶ 4 τίθησι τὰ ἱμάτια, καὶ λαβών λέντιον, διέζωσεν έσυτόν είτα βάλλει ύδωρ είς τὸν νιπτήρα, καὶ ήρξατος νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίω φ ην διεζωσμένος. έρχεται οδυ προς Σίμωνα6 Πέτρον καὶ λέγει αὐτῷ ἐκεῖνος, "Κύριε, σύ μου " νίπτεις τους πόδας;" 'Απεκρίθη 'Ιησους και είπεν? αὐτῶ, " Ο έγω ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ " μετὰ ταῦτα." Λέγει αὐτῷ Πέτρος, " Οὐ μὴ νέψης 8 " τους πόδας μου είς τον αίωνα." Απεκρίθη αυτώ δ 'Ιησούς, "'Εὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' " έμου." Λέγει αὐτῷ Σίμων Πέτρος, "Κύριε, μης " τοὺς πόδας μου μόνον, άλλὰ καὶ τὰς χεῖρας καὶ " την κεφαλήν." "Λέγει αὐτῷ ὁ Ἰησοῦς, " Ο λελου-10 " μένος οὐ χρείαν έχει η τοὺς πόδας νίψασθαι, άλλ " έστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' " οὐχὶ πάντες." Ήιδει γὰρ τὸν παραδιδόντα αὐτόν 11 διὰ τοῦτο εἶπεν, " Οὐχὶ πάντες καθαροί ἐστε."

> the supper had taken place: not when it was over; for it was resumed afterwards: see ver. 12. The same is implied in έγείρεται έκ τοῦ δείπνου, in ver. 4.

> 4. τὰ ἰμάτια, probably not all his clothes, but the pallium and stola: the tunica may have remained. See xxi. 7. Matt. v. 40. Mark xiv. 52. Τὰ ἰμάτια is used for an outer garment, or cloak, in Mark xv. 20.

10. Peter had asked Jesus to wash his hands and his head as

well as his feet: Jesus tells him that it was not his intention to wash their whole body, but only their feet, for this was the only part which required washing: He that has bathed himself has no need of washing himself again, except his feet. He wished Peter to understand, that he did not do this merely as an ordinary washing, but to give them a lesson of humility.

Ι Ι . τὸν παραδιδόντα αὐτόν. Ηἰπ that was betraying him, i.e. seek-

"Ότε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ίμάτια αὐτοῦ, ἀναπεσών πάλιν, εἶπεν αὐτοῖς, "Γινώ-13 " σκετε τί πεποίηκα ύμιν; " ύμεις φωνείτέ με, 'Ο Matt. 23.

" διδάσκαλος, καὶ ὁ κύριος καὶ καλῶς λέγετε, εἰμὶ ι Cor. 8. 6.

14" γάρ. εὶ οὖν έγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος

" καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε άλλήλων νί-

15 " πτειν τους πόδας. υπόδειγμα γὰρ ἔδωκα υμίν, ίνα

16" καθως έγω έποίησα ύμιν, και ύμεις ποιητε. ⁷ άμην, 7 15. 20.

Matt. 10.24. " άμην, λέγω ὑμίν, οὐκ ἔστι δοῦλος μείζων τοῦ κυ- Luc. 6. 40.

" ρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος

17 " αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε

18 " αὐτά. οὐ περὶ πάντων ὑμῶν λέγω ἐγὼ οἰδα οῢς

" έξελεξάμην· άλλ' ΐνα ή γραφή πληρωθή, ' ^{*} O ^{*}Psal.41.9.

" τρώγων μετ' έμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' έμὲ τὴν

19" πτέρναν αὐτοῦ.' 'Απ' ἄρτι λέγω ὑμῶν πρὸ τοῦ

" γενέσθαι, Ίνα ὅταν γένηται, πιστεύσητε ὅτι ἐγώ

20 " εἰμι. * ἀμὴν, ἀμὴν, λέγω ὑμῖν, 'Ο λαμβάνων ἐάν • Μαιτ. 10.

" τινα πέμψω, έμε λαμβάνει· ὁ δε έμε λαμβάνων, 40.

" λαμβάνει τὸν πέμψαντά με."

καὶ ἐμαρτύρησε καὶ εἶπεν, "'Αμὴν, ἀμὴν, λέγω ὑμῶν, 14. 18.

22" ὅτι εἶς ἐξ ὑμῶν παραδώσει με." Έβλεπον οὖν εἰς άλλήλους οι μαθηταί, άπορούμενοι περί τίνος λέγει.

23 ° ην δε άνακείμενος είς των μαθητών αὐτοῦ εν τῷ · 21. 20. 24 κόλπφ τοῦ Ἰησοῦ, δυ ἡγάπα ὁ Ἰησούς νεύει οδυ

ing or meditating to betray

18. 'Ο τρώγων κ.τ.λ. In the LXX, ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν έπ' έμὲ πτερνισμόν.

21. ἐταράχθη. See xi. 33.

23. els. S. John himself. He affection.

must have been on the right hand of our Saviour, for it was ordered that each person should lie on his left side. Thes. Crit. Sacr. part. I. p. 197. Ον ηγάπα, for whom he had a particular

τούτω Σίμων Πέτρος πυθέσθαι τίς αν είη περὶ οὐ λέγει. ἐπιπεσων δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, 25 λέγει αὐτῷ, "Κύριε, τίς ἐστιν;" ᾿Αποκρίνεται ὁ Ἰη-26 σοῦς, " Ἐκεῖνός ἐστιν, ῷ ἐγω βάψας τὸ ψωμίον ἐπι- " δώσω." Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη. καὶ μετὰ τὸ ψωμίον, τότε εἰσ-27 ῆλθεν εἰς ἐκεῖνον ὁ Σατανας. λέγει οὐν αὐτῷ ὁ Ἰησοῦς, "Ο ποιεῖς, ποίησον τάχιον." Τοῦτο δὲ οὐδεὶς 28 ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ^Δτινὲς 29 γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἰχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, " Αγόρασον ὧν χρείαν " ἔχομεν εἰς τὴν ἑορτήν" ἢ τοῖς πτωχοῖς ἵνα τὶ δῷ. λαβων οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν. ἢν δὲ 30 νὺξ, ὅτε οὖν ἐξῆλθε.

Λέγει ὁ Ἰησοῦς, " Νῦν ἐδοξάσθη ὁ υἰὸς τοῦ ἀν-" θρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. εἰ ὁ Θεὸς 3¹

" έδοξάσθη έν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν έν " έαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. "Τεκνία, ἔτι μι-33

e 7. 34 et 8. 21.

d 12. 6.

"κρον μεθ' ύμων είμι. ζητήσετέ με, καὶ καθώς είπον

" τοις 'Ιουδαίοις, "Οτι όπου υπάγω έγω, υμεις ου δύ-

 $f_{15.12.}$ " νασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. f ἐντολὴν καινὴν f Lev. 19. 18. " δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγά-39. Gal. 6. " πησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν f 1 Pet. 1. 22. 12. Τούτf γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, et f 4. 16, 21.

25. Most MSS. read οὖτως after ἐκεῖνος. See note at iv. 6.

Ibid. λέγει αὐτῷ. This was said in a low tone, so as not to be heard by the rest. Philo Judæus speaks of a person, πολλάκις δὲ καὶ ἐπικλίνας πρὸς οὖς, ἴνα μὴ κατάκουοί τις ἔτερος, ἡσυχῆ καὶ πράως ἐνουθέτει. Vol.

p. 552. The answer of Jesus was alike inaudible to the rest.
 28. οὐδεὶς ἔγνω. Because they

had not heard what Jesus said to John.

30. ὅτε οὖν ἐξῆλθε. Οὖν is probably an interpolation, or else these words should be connected with what follows.

36 " ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις." ⁵ Λέγει αὐτῷ Σί- * 21. 19. μων Πέτρος, " Κύριε, ποῦ ὑπάγεις ;" 'Απεκρίθη αὐτῷ ὁ 'Ιησοῦς, " 'Όπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκο- 37 " λουθῆσαι " ὕστερον δὲ ἀκολουθήσεις μοι." Λέγει αὐτῷ ὁ Πέτρος, " Κύριε, διατί οὐ δύναμαί σοι ἀκο- " λουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω."

38 h' Απεκρίθη αὐτῷ ὁ Ἰησοῦς, "Τὴν ψυχήν σου ὑπὲρ h Matt. 26.
" ἐμοῦ θήσεις ; ἀμὴν, ἀμὴν, λέγω σοι, οὐ μὴ ἀλέκ- 14. 30. Luc.
" τωρ φωνήσει, ἔως οὖ ἀπαρνήση με τρίς.

14 "Μὴ ταρασσέσθω ὑμῶν ἡ καρδία: πιστεύετε εἰς
 2" τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῆ οἰκία τοῦ
 "πατρός μου μοναὶ πολλαὶ εἰσίν' εἰ δὲ μὴ, εἰπον ἀν

3 " ὑμῶν. Πορεύομαι ἐτοιμάσαι τόπον ὑμῶν. ἰκαὶ ἐὰν ἱ ver. 18. et " πορευθῶ καὶ ἐτοιμάσω ὑμῶν τόπον, πάλιν ἔρχομαι 17. 24.

" καὶ παραλήψομαι ύμᾶς πρὸς έμαυτόν. ΐνα ὅπου εἰμὶ

4 " έγω, καὶ ύμεις ήτε. καὶ ὅπου έγω ὑπάγω οἴδατε,

5 " καὶ τὴν ὁδὸν οἴδατε." Λέγει αὐτῷ Θωμᾶς, "Κύριε,

" οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν

6" όδον είδεναι;" Λέγει αὐτῷ ὁ Ἰησοῦς, "Ἐγὼ εἰμὶ

" ή όδος καὶ ή άλήθεια καὶ ή ζωή οὐδεὶς ἔρχεται

7 " πρὸς τὸν πατέρα, εἰ μὴ δι έμοῦ. εἰ έγνώκειτέ με,

" καὶ τὸν πατέρα μου ἐγνώκειτε ἄν' καὶ ἀπ' ἄρτι 8" γινώσκετε αὐτὸν, καὶ ἐωράκατε αὐτόν." Λέγει αὐτῷ

CHAP. XIV.

- 2. μοναὶ πολλαί. This was understood of different degrees of rewards in the next life by Irenæus, p. 337. Clem. Alex. p. 579, 797. and Tertullian, p. 492, 531. But it may merely mean that the mercy of God is without bounds, and that heaven is capable of admitting all men.
- 3. πορεύομαι. This is said in explanation of his declaration in xiii. 33. which had perplexed Peter. He repeats, that he was going, but states the reason.
- 4. Thus ye know that heaven is the place to which I am going; and all my former teaching was suited to shew you the way to heaven.

Φίλιππος, " Κύριε, δείξον ήμιν τον πατέρα, και άρκεί " ήμιν." κΛέγει αὐτῷ ὁ Ἰησοῦς, " Τοσοῦτον χρόνον 9 k ver. 20. et 12.45. et " 17. 21. 23. " μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε ; ὁ " έωρακως έμε, έώρακε τον πατέρα και πως συ λέ-" γεις, Δείξον ήμιν τον πατέρα; ου πιστεύεις ότι 10 " έγω έν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥή-" ματα, α έγω λαλω ύμιν, απ' έμαυτοῦ οὐ λαλω ο δε " πατηρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. πι- 11 " στεύετέ μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν " έμοί εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι. " 'Αμην, άμην, λέγω ύμιν, ὁ πιστεύων εἰς έμε, τὰ 12 " έργα α έγω ποιώ, κάκεινος ποιήσει, και μείζονα τού-" των ποιήσει" ότι έγω προς τον πατέρα μου πορεύο- $1_{15.16.et}$ μαι. 1_{K} καὶ 0 τι αν αἰτήσητε εν τ $\hat{\varphi}$ ονόματί μου, 1_3 16. 23, 24. Matt. 7. 7. Marc. 11. " έαν τι αἰτήσητε έν τῷ ὀνόματί μου, ἐγὰ ποιήσω. 14 24. " Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρή-ις

" σατε. καὶ έγὰ έρωτήσω τὸν πατέρα, καὶ ἄλλον 16
" παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ ὑμῶν εἰς τὸν
" αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὁ ὁ κόσμος οὐ δύ-17

" ναται λαβείν, ὅτι οὐ θεωρεί αὐτὸ, οὐδὲ γινώσκει " αὐτό ὑμείς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμίν μένει,

" καὶ ἐν ὑμῶν ἔσται. οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρ-18

" χομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκ 19

11. εὶ δὲ μή. But if you will not believe my assertion.

12. ὅτι ἀγώ. This perhaps means, that when he was gone to the Father, he would send the Holy Ghost to his disciples, which would enable them to work miracles. They were to do greater things, inasmuch as

they were to convert a much greater number than Jesus thought fit to convert in his life.

16. παράκλητος is properly advocatus, a person called in for advice or assistance. "Αλλω is used with reference to Jesus, who was going away.

" έτι θεωρεί, ύμεις δε θεωρείτε με. ὅτι ἐγὼ ζῶ, καὶ 20" ύμεις ζήσεσθε. ἐν ἐκείνη τῆ ἡμέρα γνώσεσθε ύμεις " ὅτι ἐγὰ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κάγὰ 21 " έν ύμιν. ὁ ἔχων τὰς έντολάς μου καὶ τηρῶν αὐτὰς, " ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγα-" πηθήσεται ύπὸ τοῦ πατρός μου καὶ έγὰ ἀγαπήσω 22" αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν." Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, "Κύριε, τί γέγονεν, ὅτι " ήμῶν μελλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσ-23 " μφ ;" 'Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, " Ἐάν " τις άγαπᾶ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ " μου άγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν έλευσόμεθα, 24 " καὶ μονὴν παρ' αὐτῷ ποιήσομεν. ὁ μὴ ἀγαπῶν με, " τοὺς λόγους μου οὐ τηρεί καὶ ὁ λόγος, ον ἀκούετε, " οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός. ²⁵ "Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων [™]ὁ δὲ ™ 15. 26. " παράκλητος, τὸ πνεῦμα τὸ ἄγιον, ὁ πέμψει ὁ πατὴρ Luc. 24. 49. " ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ 27 " ύπομνήσει ύμας πάντα α είπον ύμιν. ειρήνην άφί-" ημι ύμιν, εἰρήνην τὴν έμὴν δίδωμι ύμιν οὐ καθώς " ὁ κόσμος δίδωσιν, έγὰ δίδωμι ὑμῖν. μὴ ταρασ-28 " σέσθω ύμῶν ἡ καρδία, μηδὲ δειλιάτω. ἡκούσατε " ὅτι ἐγὼ εἶπον ὑμῶν, Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς. " εἰ ἡγαπᾶτέ με, ἐχάρητε αν ὅτι εἶπον, Πορεύομαι " πρὸς τὸν πατέρα· "ὅτι ὁ πατήρ μου μείζων μου " 10.29. 29" έστί. οκαὶ νῦν εἴρηκα ὑμῶν πρὶν γενέσθαι ἀνα ὅταν ο 13. 19.

30 " P Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν' ἔρχεται 12.31. et 16.11.

22. Most MSS. read καὶ τί is now coming to make his final γέγονεν, and what has happened? effort against me, and I shall 30. ἔρχεται γάρ. For the Devil submit to death, though he has vol. 1.

" γένηται, πιστεύσητε.

" γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ
1 10. 18. " ἔχει οὐδέν

4 άλλ ἵνα γνῷ ὁ κόσμος, ὅτι ἀγαπῶ τὸν 31

" πατέρα, καὶ καθώς ἐνετείλατό μοι ὁ πατὴρ, οὕτω

" ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

" ΈΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ 15 μου ὁ γεωργός έστι. πᾶν κλῆμα ἐν ἐμοὶ μὴ Φέρον:

" καρπον, αίρει αὐτό καὶ πᾶν τὸ καρπον Φέρον, καθ-

τ 13. 10. " αίρει αὐτὸ, ΐνα πλείονα καρπὸν φέρη. τήδη ύμεις 3

" καθαροί έστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῶν. " μείνατε ἐν ἐμοὶ, κάγὰ ἐν ὑμῶν. καθὸς τὸ κλῆμα οὐ 4

··· μεινατε εν εμοι, καγω εν υμιν. κασως το κλημα ου ι ··· δύναται καρπὸν φέρειν ἀφ' έαυτοῦ, ἐὰν μὴ μείνη ἐν

" τη άμπέλω, ούτως ούδε ύμεις, εαν μη έν έμοι μεί-

" νητε. έγώ είμι ή ἄμπελος, ύμεις τὰ κλήματα. ός

" μένων έν έμοὶ, (κάγὼ έν αὐτῷ,) οὖτος Φέρει καρπὸν

" πολύν. ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

• Matt. 3. " • ἐὰν μή τις μείνη ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλημα,6 10. et 7.19. " καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ

" καὶ γενήσεται ὑμῖν. ἐν τούτφ ἐδοξάσθη ὁ πατήρ8

" μου, ΐνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε έμοὶ

" μαθηταί. Καθώς ἠγάπησέ με ὁ πατὴρ, κάγὼ ἠγά-9

" πησα ύμας, μείνατε έν τἢ ἀγάπη τἢ ἐμἢ. ἐὰν τὰς ιο " ἐντολάς μου τηρήσητε, μενείτε ἐν τἢ ἀγάπη μου

not really any power over me. Τούτου is probably an interpolation.

31. ἀλλ' ἵνα γνῷ. But the result of his coming will be, that the world will know &c.

сwiii кнош &c. Снар. XV.

1. This discourse may have been occasioned by the speech reported in Matt. xxvi. 29.

Ibid. γεωργὸς is applied to the culture of vines by Porphyry and Herodian. See Palairet.

 χωρὶς ἐμοῦ, i. e. ἐν ἐμοὶ οἰ μένοντες.

8. καὶ γενήσεσθε. And so will ye be my disciples.

" καθώς έγω τὰς έντολὰς τοῦ πατρός μου τετήρηκα, 11 " καὶ μένω αὐτοῦ ἐν τῆ ἀγάπη. ταῦτα λελάληκα " ύμιν, Ίνα ή χαρὰ ή έμη έν ύμιν μείνη, καὶ ή χαρὰ 12 " ύμῶν πληρωθή. "αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα μι3. 34. 13 " άγαπᾶτε άλλήλους, καθως ήγάπησα ύμᾶς. μείζονα 1 Joh. 3. 11, " ταύτης ἀγάπην οὐδεὶς έχει, ἵνα τὶς τὴν ψυχὴν αὐ- 1 Thess. 4. $_{14}$ " τοῦ θ $\hat{\eta}$ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς φίλοι μου 9 15 " έστε, έὰν ποιῆτε ὅσα έγὰ ἐντέλλομαι ὑμῖν. οὐκέτι " ύμας λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ " αὐτοῦ ὁ κύριος ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα " α ήκουσα παρα τοῦ πατρός μου, έγνώρισα ύμιν. 16 " τουχ ύμεις με έξελέξασθε, άλλ' έγω έξελεξάμην κ Matt. 28. " ύμᾶς, καὶ ἔθηκα ύμᾶς, ἵνα ύμεῖς ὑπάγητε καὶ καρ- 19. " πον φέρητε, καὶ ὁ καρπος ύμῶν μένη. ἵνα ὅ τι αν " αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν. 17 " ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. 18 "Εὶ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶ-10 " τον ὑμῶν μεμίσηκεν. Υεὶ ἐκ τοῦ κόσμου ἦτε, ὁ κόσ- γ 1 Joh. 4. " μος αν τὸ ἴδιον ἐφίλει' ὅτι δὲ ἐκ τοῦ κόσμου οὐκ 5. " έστε, άλλ' έγω έξελεξάμην ύμας έκ του κόσμου, 20 " διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. μνημονεύετε τοῦ 13.16. " λόγου οὖ έγὰ εἶπον ὑμῶν, Οὐκ ἔστι δοῦλος μείζων 24. " τοῦ κυρίου αὐτοῦ. εἰ έμὲ έδίωξαν, καὶ ὑμᾶς διώ-" ξουσιν' εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέ-21 " τερον τηρήσουσιν. αάλλὰ ταῦτα πάντα ποιήσουσιν 16.3. " ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμ- Μαιτ. 24.9. 22 " ψαντά με. εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, άμαρ- 1 9. 41.

20. ἐτήρησαν. Τηρήσουσιν. Knatchbull conceives τηρείν here to be the same as παρατηρείν, insidiose observare. So also

Ferus, Gatackerus, R. Simon, &c.

22. εἰ μὴ ἢλθον. If I had not come in the way in which I have
p d 2

et 5. 32.

5.34.

" τίαν οὐκ εἶγον' νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ

" της άμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα 23

" μου μισει. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, α οὐ- 24

" δεὶς ἄλλος πεποίηκεν, αμαρτίαν οὐκ εἶχον νῦν δὲ

" καὶ ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πα-

c Paal. 35. " τέρα μου· 'ἀλλ' ἵνα πληρωθή ὁ λόγος ὁ γεγραμ- 25 19. et 69. 4. " μένος έν τῷ νόμῷ ἀὐτῶν, ' ¹Οτι ἐμίσησάν με δω-

4 14. 26. et " ρεάν.' "όταν δὲ ἔλθη ὁ παράκλητος, δν έγω πέμνω 26 16. 7. Luc. " ύμιν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὁ

" παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει « Act. 1. 21. " περὶ έμοῦ· «καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς 27 " μετ' έμοῦ έστε.

" Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. Ι 6

" ἀποσυναγώγους ποιήσουσιν ὑμᾶς ἀλλ' ἔρχεται ώρα, 2

" ίνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξη λατρείαν προσ-" φέρειν τῷ Θεῷ. Γκαὶ ταῦτα ποιήσουσιν ὑμῶν, ὅτι 3

f 15. 21. " οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ^gἀλλὰ ταῦτα 4 8 Matt. 9. 15. Marc. 2. 19. Luc. " λελάληκα ὑμιν, ἵνα ὅταν ἔλθη ἡ ὧρα, μνημονεύητε

> " αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς " οὐκ εἶπον, ὅτι μεθ' ὑμῶν ήμην. νῦν δὲ ὑπάγω πρὸς 5

" τον πέμψαντά με, καὶ οὐδεὶς έξ ύμῶν έρωτα με,

" Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ή 6

come, i. e. with miracles, and convincing proofs of my divine mission. See ver. 24.

24. ἐωράκασι. They have seen my miracles.

26. ekeîvos. It is to be observed that this is masculine, though πνεῦμα is neuter.

CHAP. XVI.

2. λατρείαν προσφέρειν is, to offer sacrifice. Compare Exod. vii. 16. viii. 20: x. 24.

3. ὑμῖν is probably an interpolation.

4-6. I did not tell you of these persecutions at first, because I was then going to stay with you some time: but now I am on the point of returning to my Father, and therefore tell you of them: and when I have done it, you only think of the 7 " λύπη πεπλήρωκεν ύμῶν τὴν καρδίαν. ἀλλ' έγὼ τὴν " ἀλήθειαν λέγω ὑμιν, συμφέρει ὑμιν ἵνα ἐγὼ ἀπέλθω.

" έὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ έλεύσεται

" προς ύμας εάν δε πορευθώ, πέμψω αὐτον προς

8" ύμᾶς καὶ έλθων έκεινος έλέγξει τον κόσμον περί

" άμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

9 " περὶ ἀμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ

" δικαιοσύνης δε, ότι προς τον πατέρα μου υπάγω,

" ἄρχων τοῦ κόσμου τούτου κέκριται.

" Έτι πολλά έχω λέγειν ύμιν, άλλ' οὐ δύνασθε

13 " βαστάζειν ἄρτι' ίσταν δὲ ἔλθη ἐκείνος, τὸ πνευμα 14. 26. et

" της άληθείας, όδηγήσει ύμας είς πασαν την άλή- 15. 26.

" θειαν' οὐ γὰρ λαλήσει ἀφ' ἐαυτοῦ, ἀλλ' ὅσα αν

" ἀκούση λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

14 " έκεινος έμε δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ

15 " ἀναγγελεῖ ὑμῶν. $^{k} π$ άντα ὅσα ἔχει ὁ πατὴρ, ἐμά k 17. 10.

" έστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ

16" ἀναγγελεῖ ὑμῖν. Μικρον καὶ οὐ θεωρεῖτέ με, καὶ

" πάλιν μικρον καὶ όψεσθέ με, ὅτι ἐγὼ ὑπάγω προς

17 " τον πατέρα." Είπον οδν έκ των μαθητών αὐτοῦ

sorrowful part, without asking me any question as to the place to which I am going.

7. ἀλλ' ἐγώ. But though you have not asked me, yet I tell you of myself, &c.

8. ελέγξει τον κόσμον. Will convince the world, or, furnish proof to the world.

9. περὶ ἀμαρτίας. That those persons have been guilty of sin, who do not believe in me.

10. περί δικαιοσύνης. Of my

righteousness; that I was not an impostor as they supposed, but that I have ascended up into

11. περὶ κρίσεως. Of my power to judge my enemies.

15. λήψεται. The reading is probably λαμβάνει.

16. ότι ὑπάγω Because my being taken away from you is not perishing, but only returning to my Father. Clarke.

προς άλλήλους, "Τί έστι τοῦτο, ο λεγει ήμων, Μικρον

et 21. 22.

Marc. 11.

" καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὅννεσθέ " με ; καὶ, ὅτι ἐγὰ ὑπάγω πρὸς τὸν πατέρα ;" Ελε- 18 γον οὖν, "Τοῦτο τί ἐστιν δ λέγει, τὸ μικρόν; οὐκ " οἴδαμεν τί λαλεί." "Εγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον 19 αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, "Περὶ τούτου ζητεῖτε " μετ' αλλήλων, ότι είπον, Μικρον και ου θεωρειτέ " με, καὶ πάλιν μικρὸν καὶ ὅψεσθέ με. ἀμὴν, ἀμὴν, 20 " λέγω ύμιν, ὅτι κλαύσετε καὶ θρηνήσετε ύμεις, ὁ δὲ " κόσμος χαρήσεται ύμεις δε λυπηθήσεσθε, άλλ' ή " λύπη ύμῶν εἰς χαρὰν γενήσεται. ἡ γυνὴ ὅταν τίκ- 21 " τη, λύπην έχει, ὅτι ἦλθεν ἡ ώρα αὐτῆς ὅταν δὲ " γεννήση το παιδίον, ουκ έτι μνημονεύει της θλί-" ψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς " τον κόσμον. καὶ ύμεις οὖν λύπην μεν νῦν ἔχετε 12 " πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρ-" δία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀΦ' ὑμῶν. 1 14. 13. et " 1 καὶ ἐν ἐκείνη τῆ ἡμέρα ἐμὲ οὐκ ἐρωτήσετε οὐδέν. 23 15. 16. Matt. 7. 7. " 'Αμὴν, ἀμὴν, λέγω ὑμῦν, ὅτι ὅσα ἂν αἰτήσητε τὸν " πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ἔως ἄρτι 4 24. Luc. 11. " οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου αἰτεῖτε, καὶ " λήψεσθε, ΐνα ή χαρὰ ὑμῶν ἢ πεπληρωμένη. ταῦτα: " ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ώρα ὅτε " οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρόη-" σία περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. ἐν ἐκείνη τῆς " ἡμέρα ἐν τῷ ὀνόματί μου αἰτήσεσθε καὶ οὐ λέγω

> 20. ὁ κόσμος χαρήσεται. The world, who are your enemies, will rejoice and triumph over you, as if they had destroyed me. Clarke. For κόσμος, see xvii. Q.

22. οὐκ ἐρωτήσετε. Ye will not

want to ask me any questions. because all things will be revealed to you.

^{24.} πεπληρωμένη. Perfect. 26. καὶ οὐ λέγω. Knatchbull points it καὶ οὐ, λέγω ὑμῖν, ὅτι

" ὑμῶν ὅτι ἐγὰν ἐρωτήσω τὸν πατέρα περὶ ὑμῶν

27 " π αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πε- 17.8,25.

" φιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ

28 " έξηλθον. έξηλθον παρὰ τοῦ πατρὸς, καὶ έλήλυθα

" είς τὸν κόσμον' πάλιν ἀφίημι τὸν κόσμον, καὶ πο-

" ρεύομαι πρὸς τὸν πατέρα."

29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, " Ἰδε, νῦν παρ-

30" ρησία λαλείς, καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν

" οἴδαμεν ὅτι οἰδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα

" τίς σε έρωτα. έν τούτφ πιστεύομεν ὅτι ἀπὸ Θεοῦ

31 " έξηλθες." 'Απεκρίθη αὐτοῖς ὁ Ἰησοῦς, " "Αρτι πι-

32 " στεύετε. ° ἰδοὺ, ἔρχεται ώρα καὶ νῦν ἐλήλυθεν, ἴνα ο Matt. 26.

" σκορπισθητε εκαστος είς τὰ ίδια, καὶ εμε μόνον 14. 27.

" άφητε και οὐκ εἰμι μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ

33 " έστι. ταῦτα λελάληκα ύμῶν, ἵνα ἐν ἐμοὶ εἰρήνην

" έχητε. ἐν τῷ κόσμῳ θλίψιν έξετε ἀλλὰ θαρσεῖτε,

" έγὼ νενίκηκα τὸν κόσμον."

I 7 P TAYTA ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς P 12. 23. ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε, " Πάτερ,

" ἐλήλυθεν ἡ ώρα. δόξασόν σου τὸν υίον, Ίνα καὶ ὁ

2 " υίος σου δοξάση σέ· ٩ καθως έδωκας αὐτῷ έξου- 9 5. 27. Ματτ. 28.18.

" σίαν πάσης σαρκὸς, ἵνα πᾶν ὁ δέδωκας αὐτῷ, δώση

3 " αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ,

έγὼ κ.τ.λ. It perhaps means, I say nothing of my asking the Father for you. Wolfius, Clarke.

30. Iva ris or ipora. This refers to ver. 19. The disciples felt that Jesus did not require them to ask him the question, for he knew their thoughts. Knatchbull, Clarke.

33. ĩva èv èµoí. That when these things come to pass, ye may

be able to bear them by the comfort which my doctrine gives you. Ibid. Efere. Most MSS. read

ёхете.

CHAP. XVII.

Γνα πᾶν κ. τ. λ. See a similar construction in vi. 39.
 Here it means, Γνα πᾶσιν, οὖς δέδωκας αὐτῷ, δώση ζωὴν αἰώνιον.

3. The conditions of a man's enjoying eternal life are, that

D d 4

" ΐνα γινώσκωσι σὲ τὸν μόνον άληθινὸν Θεὸν, καὶ " ον ἀπέστειλας Ἰησοῦν Χριστόν. ἐγώ σε ἐδόξασα 4

" έπὶ τῆς γῆς τὸ ἔργον ἐτελείωσα, ὁ δέδωκάς μοι " ΐνα ποιήσω καὶ νῦν δόξασόν με σὺ, πάτερ, παρά 5 " σεαυτφ, τη δόξη ή είχον πρὸ τοῦ τὸν κόσμον είναι " παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώ-6 " ποις, ους δέδωκάς μοι έκ του κόσμου σοι ήσαν, " καὶ έμοὶ αὐτοὺς δέδωκας καὶ τὸν λόγον σου τετη-" ρήκασι. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μος 7 r yer. 25. et " παρὰ σοῦ ἐστιν' τοτι τὰ ῥήματα ἃ δέδωκάς μοι 8 16. 27, 30. " δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν " άληθως, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι " σύ με ἀπέστειλας. έγὼ περὶ αὐτῶν έρωτῶ· οὐ9 " περὶ τοῦ κόσμου έρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, " ὅτι σοί εἰσι. * καὶ τὰ έμὰ πάντα σά ἐστι, καὶ τὰ 10 t ver. 21. et " σὰ ἐμά καὶ δεδόξασμαι ἐν αὐτοῖς. * καὶ οὐκ ἔτι 11 10. 30. " εἰμὶ ἐν τῷ κόσμῳ, καὶ οδτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ " έγω πρός σε έρχομαι. πάτερ άγιε, τήρησον αὐτοὺς " έν τῷ ὀνόματί σου, οὺς δέδωκάς μοι, ίνα ὧσιν εν, " καθως ήμεις. " ὅτε ήμην μετ' αὐτῶν ἐν τῷ κόσμο, 12 Psal. 109.8. « έγω έτήρουν αὐτοὺς έν τῷ ὀνόματί σου ους δέδω-" κάς μοι ἐφύλαξα, καὶ οὐδεὶς έξ αὐτῶν ἀπώλετο, εἰ " μη ὁ υίὸς της ἀπωλείας, ίνα ή γραφή πληρωθή. " νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῶι;

in Jesus Christ.

5. This passage is decisive

for the preexistence of Christ. 6. τοιs ανθρώποις. The disciples. Some put a full stop after this word, and connect ous δεδωκάς with what follows.

9. τοῦ κόσμου. The unbeliev-

he should believe in God, and ing part of the world. See xvi. 20.

> 11. ovs. Most MSS. read . 11, 12. αὐτούς. Judas was not included in this prayer, for he was already gone out, xiii.

12. viòs ἀπωλείας. See note at 2 Thess. ii. 3.

" κόσμφ, ΐνα έχωσι την χαράν την έμην πεπληρω-14 " μένην έν αὐτοῖς. έγὼ δέδωκα αὐτοῖς τὸν λόγον σου, " καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ 15 " κόσμου, καθώς έγω ούκ είμὶ έκ τοῦ κόσμου. ούκ " έρωτω ίνα άρης αὐτοὺς έκ τοῦ κόσμου, άλλ' ίνα 16 " τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου 17 " οὐκ εἰσὶ, καθώς έγω έκ τοῦ κόσμου οὐκ εἰμί. άγί-" ασον αὐτοὺς ἐν τῆ ἀληθεία σου ὁ λόγος ὁ σὸς 18" αλήθεια έστι. καθώς έμε απέστειλας είς τον κόσμον, 19 " κάγω ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον καὶ ὑπὲρ " αὐτῶν ἐγὼ ἀγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὧσιν 20 " ήγιασμένοι έν άληθεία. Οὐ περὶ τούτων δὲ έρωτῶ " μόνον, άλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ 21 " λόγου αὐτῶν εἰς ἐμέ· "ἴνα πάντες εν ὧσι· καθώς " 10. 38. et " σὺ, πάτερ, ἐν ἐμοὶ, κάγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ¡Joh. 1. 3. " ήμιν εν ώσιν τνα ο κόσμος πιστεύση ότι σύ με 22" ἀπέστειλας. καὶ έγὼ τὴν δόξαν ἡν δέδωκάς μοι, " δέδωκα αὐτοῖς, ίνα ὧσιν εν καθώς ἡμεῖς εν ἐσμέν 23 " έγω έν αὐτοῖς, καὶ σὺ έν έμοὶ, ἵνα ὧσι τετελειω-" μένοι εἰς εν, καὶ ἵνα γινώσκη ὁ κόσμος ὅτι σύ με " ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθώς έμὲ ἡγά-24 " πησας. ΤΠάτερ, οὺς δέδωκάς μοι, θέλω μα οπου τ ver. 5. et " εἰμὶ έγω, κάκεῖνοι ὧσι μετ' έμοῦ· ἵνα θεωρώσι τὴν 14.3. " δόξαν τὴν ἐμὴν, ῆν ἔδωκάς μοι, ὅτι ἡγάπησάς με, 17. 25 " πρὸ καταβολης κόσμου. Πάτερ δίκαιε, καὶ ὁ κό-" σμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὖτοι 26" έγνωσαν ὅτι σύ με ἀπέστειλας καὶ ἐγνώρισα αὐ-

^{17.} ἀγίασον αὐτοὺς ἐν τῃ ἀληθεία σου. Consecrate them to the
preaching of thy word.

19. I devote myself for them,

τead πιστευσόντων.

19. I devote myself for them,

" τοις τὸ ὄνομά σου, καὶ γνωρίσω " ωα ἡ ἀγάπη ῆν " ἡγάπησάς με, ἐν αὐτοις ἦ, κἀγὼ ἐν αὐτοις."

2 Matt. 26.
 2 TAYTA εἰπῶν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθη- 18
 36. Marc.
 14. 32.
 ταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου Luc. 22. 39.
 2 Sam. 15. ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐ τοῦ. ἦδει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, τὸν 2
 τόπον ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ

* Matt. 26. τῶν μαθητῶν αὐτοῦ. * ὁ οὖν Ἰούδας λαβών τὴν 3 47. Marc. 14. 43. σ πεἷραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπη-Luc. 22. 47.

Luc. 22.47. Αct. 1. 16. ρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. Ἰησοῦς οὖν εἰδῶς πάντα τὰ ἐρχόμενα ἐπ' 4 αὐτὸν, ἐξελθῶν εἶπεν αὐτοῖς, "Τίνα ζητεῖτε;" ᾿Απε- 5 κρίθησαν αὐτῷ, "Ἰησοῦν τὸν Ναζωραῖον." Λέγει αὐτοῖς ὁ Ἰησοῦς, "Ἐγώ εἰμι." Εἰστήκει δὲ καὶ Ἰού- δας, ὁ παραδιδοὺς αὐτὸν, μετ' αὐτῶν. ὡς οὖν εἶπεν 6 αὐτοῖς, "ὅΟτι ἐγώ εἰμι," ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. πάλιν οὖν αὐτοὺς ἐπηρώτησε, "Τίνα της "ζητεῖτε;" Οἱ δὲ εἶπον, "Ἰησοῦν τὸν Ναζωραῖον." ᾿Απεκρίθη ὁ Ἰησοῦς, "Εἶπον ὑμῦν, ὅτι ἐγώ εἰμι. εἰ 8 καὶ Ἰητεῖτε, ἄφετε τούτους ὑπάγειν." ὑνα 9

Απεκριθή ο Ιησους, "Ειπον υμιν, οτι εγω είμι. εί 8

17.12. "οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν."

"να 9

πληρωθή ὁ λόγος ον εἶπεν, "Ότι οὖς δέδωκάς μοι,

'οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.' Σίμων οὖν Πέτρος 10

ἔχων μάχαιραν, εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ

CHAP. XVIII.

1. Προσετέτακτο δὲ αὐτοῖς ἐξ ἀπέχοντας τῶν Ἱεροσολύμων στα-δίους στρατοπεδεύσασθαι κατὰ τὸ Ἐκλαιῶν καλούμενον ὅρος, ὁ τῆ πό-λει πρὸς ἀνατολὴν ἀντίκειται, μέση φάραγγι βαθεία διειργύμενον, ἡ Κεδρὼν ἀνόμασται. Joseph. vol. II. p. 321. He also speaks of gardens at the foot of the mount

of Olives. Ib. p. 324. John perhaps wrote τοῦ Κέδρων, which is the reading of many MSS. The brook was not named from cedars, but from darkness.

2. πολλάκις. See Luke xxi.

6. This can only be considered as the effect of something miraculous.

άρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ἀτίον τὸ 1 δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, " Βάλε τὴν μάχαιράν σου εἰς " τὴν θήκην. τὸ ποτήριον ὁ δέδωκέ μοι ὁ πατὴρ, οὐ " μὴ πίω αὐτό;"

12 ° 'Η οὖν σπείρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται · Matt. 26.
τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν ¼. 53.
13 αὐτὸν, ἀ καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον ἀ Luc. 3. 2.
ἢν γὰρ πενθερὸς τοῦ Καϊάφα, ὸς ἢν ἀρχιερεὺς τοῦ
14 ἐνιαυτοῦ ἐκείνου. ͼ ἢν δὲ Καϊάφας ὁ συμβουλεύσας ε 11. 50.
τοῖς Ἰουδαίοις, ὅτι συμφέρει ἔνα ἄνθρωπον ἀπολέ-

15 σθαι ὑπὲρ τοῦ λαοῦ. Τ'Ηκολούθει δὲ τῷ Ἰησοῦ Σί- 1 Matt. 26. μων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητής 14. 54. Luc. 22. 54

έκεινος ήν γνωστὸς τῷ ἀρχιερεί, καὶ συνεισῆλθε τῷ

16 Ίησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως ὁ δὲ Πέτρος εἰστήκει πρὸς τῆ θύρα ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὸς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῆ θυ-17 ρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. λέγει οὖν ἡ παι-

17 ρωρφ, και είσηγαγε του Πετρου. Λεγεί σου η παιδίσκη ή θυρωρὸς τῷ Πέτρῳ, " Μὴ καὶ σὺ ἐκ τῶν " μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;" Λέγει ἐκεῖνος,

18 " Οὐκ εἰμί." Εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἢν, καὶ ἐθερμαίνοντο ἢν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστῶς καὶ 19 θερμαινόμενος. 'Ο οὖν ἀρχιερεὺς ἢρώτησε τὸν Ἰη-

ο σερμαινομένος. Ο ουν αρχιερευς ηρωτήσε τον 1ησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς

11. σοῦ seems certainly an interpolation.

12, 13. It is plain from what follows, that Jesus did not stay with Annas, but was taken immediately to Caiaphas, in whose house Peter's denial, (ver. 15—18.) and the first examination

of Jesus (ver. 19, 23.) took place.

15. άλλος μαθητής. Chrysostom and Jerom thought that this was S. John himself: Augustin doubted. See Tillemont, Mémoires, tom. I. p. 1083.

αὐτοῦ. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, "Ἐγὰ παρρησία 20 " ἐλάλησα τῷ κόσμῳ· ἐγὰ πάντοτε ἐδίδαξα ἐν τῆ " συναγωγῆ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰου- " δαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. " Τί με ἐπερωτὰς; ἐπερώτησον τοὺς ἀκηκοότας, τί 21 " ἐλάλησα αὐτοῦς· ἴδε, οὖτοι οἴδασιν ἃ εἶπον ἐγώ." Ταῦτα δὲ αὐτοῦ εἰπόντος, εἶς τῶν ὑπηρετῶν παρε- 22 στηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν, " Οὕτως " ἀποκρίνη τῷ ἀρχιερεῖ;" ᾿Απεκρίθη αὐτῷ ὁ Ἰησοῦς, 23 " Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ " δὲ καλῶς, τί με δέρεις;" (᾿Απέστειλεν αὐτὸν ὁ 24 *Αννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.)

h Matt. 26. h h h h δ ε Σίμων Πέτρος έστως καὶ θερμαινόμενος 25 69. Marc. 14.66. Luc. εἰπον οὖν αὐτῷ, " Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ 22. 55. " εἶ ;" Ἡρνήσατο ἐκεῖνος, καὶ εἶπεν, " Οὐκ εἰμί." Λέγει εἶς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὧν 26 οὖ ἀπέκοψε Πέτρος τὸ ἀτίον, " Οὐκ ἐγώ σε εἶδον ἐν " τῷ κήπῳ μετ' αὐτοῦ ;" Πάλιν οὖν ἡρνήσατο ὁ 27 Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

1 Matt. 27. 1' ΑΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς 28 1. Marc. 15. 1. Luc. 23. τὸ πραιτώριον. ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον 1. Act. 10. 28. et 11. 3.

20. The article before $\sigma uva-\gamma w \gamma \hat{\eta}$ is an interpolation.

23. εἰ κακῶς ελάλησα. This alludes to his doctrine, concerning which the high priest had examined him, v. 19: and ελάλησα is the same as in v. 20. If I have ever taught a bad doctrine, bring proofs of it.

24. This verse has been taken to mean, that Annas now sent Jesus to Caiaphas: but it is plain, that the high priest, who had examined Jesus, was Cai-

aphas, so that he had been sent to him before; and S. John only meant to mark that Jesus was bound, when he was sent. This made him more helpless, when the officer struck him. The word οὖν, which some MSS. insert after ἀπέστειλεν, is an interpolation.

28. πραιτώριον. See note at Matt. xxvii. 27. Jesus was now brought to Pilate's house.

Ibid. These words have been quoted as proving that Jesus

είς τὸ πραιτώριον, ΐνα μὴ μιανθώσιν, ἀλλ' ΐνα φά-29 γωσι τὸ πάσχα. ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς. καὶ εἶπε, "Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώ-30 " που τούτου ;" 'Απεκρίθησαν καὶ εἶπον αὐτῷ, "Εἰ " μη ην ούτος κακοποιός, ουκ αν σοι παρεδώκαμεν 31 " αὐτόν." Εἰπεν οὐν αὐτοῖς ὁ Πιλάτος, " Λάβετε αὐ-" τὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν." Είπον οὐν αὐτῷ οἱ Ἰουδαῖοι, "Ἡμῖν οὐκ ἔξεστιν 32 " ἀποκτεῖναι οὐδένα·" " κίνα ὁ λόγος τοῦ Ἰησοῦ πλη- " Matt. 20. 19. Marc. ρωθη, ον είπε σημαίνων ποίφ θανάτφ ήμελλεν άπο-10.33. Luc. 33 θνήσκειν. Είσηλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ 1 Μαιτ. 27. Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, 15. 2. Luc. 34" Σὲν εἶν ὁ βασιλεὺς τῶν Ἰουδαίων; ᾿Απεκρίθη αὐτ $\hat{\varphi}^{23\cdot 3\cdot}$

anticipated the passover; for the Jews had not yet eaten it. But it has been shewn, that all the other victims, which were eaten during the solemnity, were called πάσχα. Thes. Crit. Sacr. part. I. p. 191. 'All' wa φάγωσι, but that they might be fit to eat the passover.

31. ήμων οὐκ ἔξεστιν κ. τ. λ. i. e. the power of life and death was taken away from them A. D. 8. when Judæa was reduced to the form of a Roman province. Prideaux, Lardner. But Biscoe has argued very ably that the Jews retained this power, p. 113, &c. He thinks these words mean, It is not lawful for us to put any man to death this holy festival: for by the Jewish law execution was to follow on the day after the trial, and Jesus must have been executed on the Sabbath. This was the interpretation of Augustin, Cyril, and Chrysostom. See Lightfoot ad Matt. xxvii. 1. Krebsius thought that the Jews had power to punish capitally for offences against religion, but not for those against the state. See xix. 7. Acts xxiv. 6.

32. If Jesus had been put to death by the Jewish law, he would not have been crucified, for that was a Roman and not a Jewish punishment. He had predicted the manner of his death in Matt. xx. 19. xxvi. 2. John xii. 32, 33. and the meaning of S. John's remark is, that the Jews fulfilled this prophecy, when they declined passing sentence on Jesus by their own law. Biscoe, p. 133.

33. βασιλεύς. Pilate had heard this from the people who brought Jesus to him. See

Luke xxiii. 2.

ό Ίησοίς. - Αφ΄ έσετου στ τούτο λέγεις, η άλλοι - σοι είπον περὶ έμοῦ;" `Απεκρίθη ὁ Πιλάπος, " Μήτι 35 " έγω Ἰουδαίος είμι; το έθνος το σον και οι άρχιε-" ρείς παρέδωκαν σε έμοι τι έποιησας;" Απεκρίθη ο 36 Ίησοίς. " Η βασιλεία ή έμη ούκ έστιν έκ τοῦ " κόσμου τούτου' εὶ ἐκ τοῦ κόσμου τούτου ἢν ἡ βα-" σιλεία ή έμη, οι υπηρέται αν οι έμοι ηγωνίζοντο. " ίνα μη παραδοθώ τοις Ιουδαίοις νυν δέ ή βασιλεία " ή έμη ούκ έστιν έντειθεν." Είπεν οὖν αὐτῷ ὁ Πι-37 λάτος, "Οὐκοῦν βασιλεὺς εἶ σύ;" 'Απεκρίθη ὁ Ἰησούς, "Συ λέγεις, ότι βασιλεύς είμι έγώ, έγω είς " τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν " κόσμον, ίνα μαρτυρήσω τῆ ἀληθεία. πᾶς ὁ ὧν ἐκ " της άληθείας, άκούει μου της φωνής." Λέγει αὐ- 38 τῶ ὁ Πιλάτος, "Τί ἐστιν ἀλήθεια;" Καὶ τοῦτο εἰπων, πάλιν έξηλθε προς τους Ιουδαίους, και λέγει αὐτοῖς, "Έγὼ οὐδεμίαν αἰτίαν εὐρίσκω έν αὐτῷ.

m Matt. 27. " m ξστι δὲ συνήθεια ὑμῖν, ἴνα ἐνα ὑμῖν ἀπολύσω ἐν 39 15. Marc. 15. 6. Luc. " τῷ πάσχα βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βα-23. 17. n Act. 3. 14. " σιλέα τῶν Ἰουδαίων;" n Ἐκραύγασαν οὖν πάλιν 40

πάντες, λέγοντες, "Μὴ τοῦτον, ἀλλὰ τὸν Βαραβ¹⁰ Μαιτ. 27. "βᾶν" ἦν δὲ ὁ Βαραββᾶς ληστής. ¹⁰ Τότε οὖν ἐλαβεν Ι 9
²⁶ Ματς.

ό Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. καὶ οἰ στρα-2 τιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῆ κεφαλῆ, καὶ ἰμάτιον πορφυροῦν περιέβαλον αὐτὸν, καὶ ἔλεγον, " Χαίρε, ὁ βασιλεὺς τῶν Ἰου-3 " δαίων" καὶ ἐδίδουν αὐτῷ ῥαπίσματα. Ἐξῆλθεν οὖν 4

CHAP. XIX.

15. 15.

1. ἐμαστίγωσε. Philo Judæus, ςεσθαι. V speaking of the persecution of the Jews in Alexandria, says of the scourges, αἶς ἔθος τοὺς κακ-

ούργων πονηροτάτους προπηλακίζεσθαι. Vol. II. p. 528.

2. ἱμάτιον πορφυρούν. See Matt. xxvii. 28.

πάλιν έξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, "Ἰδε, ἄγω " ὑμῖν αὐτὸν έξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν 5" αἰτίαν εὑρίσκω." Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμά-6τιον. καὶ λέγει αὐτοῖς, "Ἰδε, ὁ ἄνθρωπος." "Ότε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, "Σταύρωσον, σταύρωσον." Λέγει αὐτοῖς ὁ Πιλάτος, "Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε ἐγὼ 7" γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν." ᾿Απεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, "Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ "τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν "τοῦ Θεοῦ ἐποίησεν."

8 "Ότε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, 9 μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, "Πόθεν εἶ σύ;" 'Ο δὲ Ἰη10 σοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ Πιλάτος, " Ἐμοὶ οὐ λαλεῖς; οὐκ οἰδας ὅτι ἐξουσίαν " ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί 11" σε;" 'Απεκρίθη ὁ Ἰησοῦς, "Οὐκ εἶχες ἐξουσίαν " οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν " διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἀμαρτίαν 12" ἔχει." 'Εκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, " Ἐὰν τοῦτον " ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βα13" σιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι." 'Ο οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λε-

^{6.} Most MSS. add αὐτὸν after σταύρωσον.

^{7.} νόμον. Some think that allusion is made to Lev. xxiv. 16.

G. Πόθεν. Of what parents, vii. 27.

^{13.} τοῦτον τὸν λόγον. The reading is perhaps τούτων λόγων.

γόμενον Λιθόστρωτον, Έβραϊστὶ δὲ Γαββαθά την δὲ 14 παρασκευη τοῦ πάσχα, ώρα δὲ ώσεὶ ἔκτη καὶ λέγει τοῖς Ἰουδαίοις, "Ἰδε, ὁ βασιλεὺς ὑμῶν." Οἱ δὲ 15 ἔκραύγασαν, "᾿Αρον, ἀρον, σταύρωσον αὐτόν." Λέγει αὐτοῖς ὁ Πιλάτος, " Τὸν βασιλέα ὑμῶν σταυρώσω;" ᾿Απεκρίθησαν οἱ ἀρχιερεῖς, " Οὐκ ἔχομεν βασιλέα εἰ " μη Καίσαρα." Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, 16 ἵνα σταυρωθη.

P Matt. 27. P Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον καὶ 17 33. Marc.
 15. 22. Luc. βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγό-23. 33.
 μενον κρανίου τόπον, ὁς λέγεται Ἑβραϊστὶ Γολγοθᾶ ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο 18 9 Μαtt. 27. ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

37. ματό. 15.26. Lac. γραψε δε καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ 23. 38.

13. Λιθόστρωτον. Γαββαθά. Gabbatha signifies properly a parapet encompassing a flat roof; but here it seems to mean, a paved place upon which there was a βῆμα, or tribunal. Aristeas, speaking of the temple, says, τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καθ-έστηκε, apud Eus. Præp. Evang. p. 453. There was probably a raised pavement all round the temple. See Krebsius.

14. παρασκευὴ τοῦ πάσχα. This does not mean, that it was the time when the Jews prepared the passover: but the day before the sabbath was always called παρασκευή; and the meaning here is, it was the day preceding the passover sabbath. Thes. Crit. Sacr. part. I. p. 193. See ver. 31.

Ibid. ἔκτη. Mark says, τρίτη xv. 25. See also Matt. xxvii. 45. Luke xxiii. 44. Some MSS. also read rpiry in this place. That John used the Roman notation of time is not probable, and will not solve the difficulty. See Newcome, Wolfius.

17. ἀπήγαγον. See note at Acts xii. 19. but perhaps the reading is ἤγαγον.

Ibid. βαστάζων κ. τ. λ. This was the custom, as we learn from Plutarch, καὶ τῷ μὲν σώματι τῶν κολαζομένων ἔκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν, de sera Num. vind. p. 554. A. See also Dion. Hal. VII. p. 456. Chariton, p. 66. ed. D'Orville. Artemid. II. 61. p. 148. It would appear that Jesus was unable to carry the cross the whole distance, for it was carried by Simon of Cyrene. Matt. xxvii. 32. See Matt. x. 38. xvi. 24.

19. τίτλον. From the Latin titulus. So Suetonius, "Patrem-

σταυροῦ· ἦν δὲ γεγραμμένον, " Ἰησοῦς ὁ Ναζωραῖος 20 " ὁ βασιλεὺς τῶν Ἰουδαίων." Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν

21 γεγραμμένον Έβραϊστὶ, Έλληνιστὶ, 'Ρωμαϊστί. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, " Μὴ " γράφε, 'Ο βασιλεὺς τῶν Ἰουδαίων ἀλλὶ ὅτι ἐκεῖ-

22 " νος εἶπε, Βασιλεύς εἰμι τῶν Ἰουδαίων." ᾿Απεκρίθη

23 ὁ Πιλάτος, " * Ο γέγραφα, γέγραφα." ^τ Οἱ οὖν στρα- τ Matt. 27.
τιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμά- 35. Marc.
τιὰ αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρα- 23. 34.
τιώτη μέρος,) καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄρρα-

24 φος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. εἶπον οὖν ε Psal. 22.
πρὸς ἀλλήλους, " Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχω-18.
" μεν περὶ αὐτοῦ, τίνος ἔσται" ἵνα ἡ γραφὴ πληρωθῆ, ἡ λέγουσα, ' Διεμερίσαντο τὰ ἱμάτιά μου ἐαυ' τοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.'

25 Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλω-26 πᾶ, καὶ Μαρία ἡ Μαγδαληνή. Ἰησοὺς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἡγάπα, λέγει 27 τῆ μητρὶ αὐτοῦ, " Γύναι, ἰδοὺ, ὁ υἰός σου." Εἶτα

λέγει τῷ μαθητῆ, "Ίδοὺ, ἡ μήτηρ σου." Καὶ ἀπ'

"familias detractum e specta"culis in arenam canibus ob"jecit, cum hoc titulo, Impie
"locutus parmularius." Domit.

25. Μαρία ἡ τοῦ Κλωπᾶ. Theophylact considered this to be the daughter of Joseph by the wife of his brother Clopas, and to be the sister of Salome. ad VOL. 1.

Matt. xiii. 55. But if we compare Matt. xxvii. 56. she seems to have been the mother of James and Joses, who were called ἀδελφοὶ, i. e. cousins of our Lord. See Matt. xiii. 55.

27. There was a tradition that the Virgin accompanied S. John to Ephesus.

ό Ἰησοῦς, " ᾿ΑΦ΄ έαυτοῦ σὺ τοῦτο λέγεις, ἡ ἄλλοι " σοι είπον περὶ έμοῦ;" 'Απεκρίθη ὁ Πιλάτος, " Μήτι 35 " έγω Ἰουδαιός είμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιε-" ρείς παρέδωκάν σε έμοί· τί έποίησας;" Απεκρίθη ο 36 'Ιησούς, "'Η βασιλεία ή έμη ούκ έστιν έκ τοῦ " κόσμου τούτου εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βα-" σιλεία ή έμη, οι ύπηρέται αν οι έμοι ηγωνίζοντο, " ΐνα μὴ παραδοθώ τοις 'Ιουδαίοις' νῦν δὲ ἡ βασιλεία " ή έμη οὐκ ἔστιν έντεῦθεν." Εἶπεν οὖν αὐτῷ ὁ Πι-37 λάτος, "Οὐκοῦν βασιλεὺς εἶ σύ;" 'Απεκρίθη ὁ Ἰησούς, "Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ. ἐγὼ εἰς " τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν " κόσμον, ίνα μαρτυρήσω τῆ ἀληθεία. πας ὁ τ ἐκ " της άληθείας, άκούει μου της φωνης." Λέγει αὐ-38 τῶ ὁ Πιλάτος, "Τί ἐστιν ἀλήθεια;" Καὶ τοῦτο εἰπων, πάλιν έξηλθε προς τους 'Ιουδαίους, και λέγει αὐτοῖς, "Ἐγὰ οὐδεμίαν αἰτίαν εύρίσκω ἐν αὐτῷ. m Matt. 27. " * * * συνήθεια ύμιν, ίνα ενα ύμιν ἀπολύσω έν 39

15. 6. Luc. " τῷ πάσχα. βούλεσθε οὖν ὑμῶν ἀπολύσω τὸν βα-23. 17. n Act. 3. 14. " σιλέα τῶν Ἰουδαίων;" n Ἐκραύγασαν οὖν πάλω 40 πάντες, λέγοντες, "Μή τοῦτον, άλλα τον Βαραβ-

26. Marc. 15. 15.

ο Μαιτ. 27. " βαν" ήν δὲ ὁ Βαραββας ληστής. ο Τότε οὖν ἔλαβεν 19 ο Πιλάτος του Ίησοῦν, καὶ έμαστίγωσε. καὶ οι στρα-1 τιώται πλέξαντες στέφανον έξ άκανθών, έπέθηκαν αὐτοῦ τῆ κεφαλῆ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, καὶ ἔλεγον, " Χαίρε, ὁ βασιλεὺς τῶν Ἰου-; " δαίων" καὶ ἐδίδουν αὐτῷ ραπίσματα. Ἐξηλθεν οὖν 4

CHAP. XIX.

1. έμαστίγωσε. Philo Judæus, speaking of the persecution of the Jews in Alexandria, says of the scourges, als εθος τούς κακ-

ούργων πονηροτάτους προπηλακίζεσθαι. Vol. II. p. 528. 2. ἱμάτιον πορφυρούν. See Matt. xxvii. 28.

πάλιν έξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, "*Ίδε, ἄγω " ὑμῖν αὐτὸν έξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν 5" αἰτίαν εὐρίσκω." Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ὑμά-6τιον. καὶ λέγει αὐτοῖς, "Ἰδε, ὁ ἄνθρωπος." "Ότε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, "Σταύρωσον, σταύρωσον." Λέγει αὐτοῖς ὁ Πιλάτος, "Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε ἐγὼ 7" γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν." ᾿Απεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, "Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ "τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν υἱὸν "τοῦ Θεοῦ ἐποίησεν."

8 "Ότε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, 9 μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, "Πόθεν εἰ σύ;" 'Ο δὲ Ἰη10 σοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ Πιλάτος, " Ἐμοὶ οὐ λαλεῖς; οὐκ οἰδας ὅτι ἐξουσίαν " ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί " οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν " διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἀμαρτίαν 12" ἔχει." Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, " Ἐὰν τοῦτον " ἀπολύσης, οὐκ εἰ φίλος τοῦ Καίσαρος. πᾶς ὁ βα13" σιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι." 'Ο οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λε-

^{6.} Most MSS. add αὐτὸν after σταύρωσον.

^{7.} νόμον. Some think that allusion is made to Lev. xxiv. 16.

G. Πόθεν. Of what parents, vii. 27.

^{13.} τοῦτον τὸν λόγον. The reading is perhaps τούτων λόγων.

γόμενον Λιθόστρωτον, Έβραϊστὶ δὲ Γαββαθά· ἢν δὲ 14 παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἔκτη· καὶ λέγει τοῖς Ἰουδαίοις, "Ἰδε, ὁ βασιλεὺς ὑμῶν." Οἱ δὲ 15 ἔκραύγασαν, "ἸΑρον, ἀρον, σταύρωσον αὐτόν." Λέγει αὐτοῖς ὁ Πιλάτος, "Τὸν βασιλέα ὑμῶν σταυρώσω;" ᾿Απεκρίθησαν οἱ ἀρχιερεῖς, "Οὐκ ἔχομεν βασιλέα εἰ "μὴ Καίσαρα." Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, 16 ἵνα σταυρωθῆ.

P Ματι. 27. P Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον καὶ 17 33. Marc.
 15.22. Luc. βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγό 23. 33. μενον κρανίου τόπον, δς λέγεται Ἑβραϊστὶ Γολγοθᾶ ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο 18

q Matt. 27. ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. q^*E_{-19} 37. Marc. 15.26. Luc. γραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ 23. 38.

13. Λιθόστρωτον. Γαββαθά. Gabbatha signifies properly a parapet encompassing a flat roof; but here it seems to mean, a paved place upon which there was a βῆμα, or tribunal. Aristeas, speaking of the temple, says, τὸ ὀὲ πῶν ἔδαφος λιθόστρωτον καθέστηκε, apud Eus. Præp. Evang. p. 453. There was probably a raised pavement all round the temple. See Krebsius.

14. παρασκευὴ τοῦ πάσχα. This does not mean, that it was the time when the Jews prepared the passover: but the day before the sabbath was always called παρασκευή; and the meaning here is, it was the day preceding the passover sabbath. Thes. Crit. Sacr. part. I. p. 193. See ver. 31.

Ibid. ἔκτη. Mark says, τρίτη xv. 25. See also Matt. xxvii. 45. Luke xxiii. 44. Some MSS. also read rpirn in this place. That John used the Roman notation of time is not probable, and will not solve the difficulty. See Newcome, Wolfins.

17. ἀπήγαγον. See note at Acts xii. 19. but perhaps the reading is ηγαγον.

Ibid. βαστάζων κ. τ. λ. This was the custom, as we learn from Plutarch, καὶ τῷ μὲν σώματι τῶν κολαζομένων ἔκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν, de sera Num. vind. p. 554. A. See also Dion. Hal. VII. p. 456. Chariton, p. 66. ed. D'Orville. Artemid.II.61. p. 148. It would appear that Jesus was unable to carry the cross the whole distance, for it was carried by Simon of Cyrene. Matt. xxvii. 32. See Matt. x. 38. xvi. 24.

19. τίτλον. From the Latin titulus. So Suetonius, "Patrem-

σταυρού ήν δε γεγραμμένον, "Ίησούς ο Ναζωραίος 20 " ὁ βασιλεύς τῶν Ἰουδαίων." Τοῦτον οὖν τὸν τίτλον πολλοί ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἢν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἢν

21 γεγραμμένον Έβραϊστὶ, Έλληνιστὶ, 'Ρωμαϊστί. έλεγον οὖν τῷ Πιλάτφ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, "Μὴ " γράφε, 'Ο βασιλεύς των Ιουδαίων άλλ' ότι έκει-

22 " νος εἶπε, Βασιλεύς εἰμι τῶν Ἰουδαίων." ᾿Απεκρίθη

23 ὁ Πιλάτος, " Ο γέγραφα, γέγραφα." Οἱ οὖν στρα- τ Μαιτ. 27. τιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἰμά- 35. Marc. τια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστω στρα-23.34 τιώτη μέρος,) καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄρρα-

24 φος, έκ τῶν ἄνωθεν ὑφαντὸς δι ὅλου. εἶπον οὖν * Psal. 22. προς άλλήλους, " Μή σχίσωμεν αύτον, άλλα λάχω-18. " μεν περὶ αὐτοῦ, τίνος ἔσται" ἵνα ἡ γραφὴ πληρωθή, ή λέγουσα, ' Διεμερίσαντο τὰ ἱμάτιά μου έαυ-' τοις, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλήρον.'

25 Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλω-

26 πα, καὶ Μαρία ή Μαγδαληνή. Ίησοὺς οὖν ἰδων την μητέρα, καὶ τὸν μαθητήν παρεστώτα ον ήγάπα, λέγει

27 τῆ μητρὶ αὐτοῦ, "Γύναι, ἰδοὺ, ὁ νίος σου." Εἶτα λέγει τῷ μαθητῆ, " Ἰδοὺ, ἡ μήτηρ σου." Καὶ ἀπ'

" familias detractum e specta-" culis in arenam canibus ob-" jecit, cum hoc titulo, Impie " locutus parmularius." Domit.

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27. There was a tradition that the Virgin accompanied S. John to Ephesus.

έκείνης της ώρας έλαβεν αὐτην ὁ μαθητης εἰς τὰ ἴδια.

t Psal. 69.

¹ Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλε- 28

² Μαιτ. 27. σται, ἵνα τελειωθη ἡ γραφη, λέγει, " Διψῶ."

□ Σκεῦος 29

δξους, καὶ ὑσσώπω περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, 30

" Τετέλεσται" καὶ κλίνας την κεφαλην, παρέδωκε τὸ πνεῦμα.

Οἱ οὖν Ἰονδαῖοι, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ 31 σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου) ἡρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώ-32 του κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυ-ρωθέντος αὐτῷ ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶ-33 δον αὐτὸν ἦδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη ἀλλ' εἶς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν 34 πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ΰδωρ.

29. ὑσσώπφ. Matthew and Legorrius, by others Longinus Mark say καλάμφ. See L. de Ibid. αἷμα καὶ ΰδωρ. Many Dieu, Wolfius.

31. See Deut. xxi. 23. Josh. x. 27. Josephus also says, τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνασταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν. Vol. II. p. 287.

Ibid. μεγάλη. It was in fact an union of two sabbaths, the ordinary seventh day of the week, and also the extraordinary sabbath on the 15th of Nisan. Greswell.

34. εἶs τῶν στρατιώτων. His nameissaid by Bede to have been

Ibid. alua kal voup. Many writers have supposed the two sacraments to be prefigured, and have connected this passage with 1 John v. 6. It has been said also, that the presence of water in the pericardium is a proof of death. But such interpretations are fanciful and uncertain: and it seems much more likely that John recorded this circumstance, and used the strong attestations of v. 35. to refute the Doceta, who held that Jesus had not a real body, but was only a phantom.

35 καὶ ὁ ἐωρακὼς μεμαρτύρηκε, καὶ άληθινη αὐτοῦ ἐστὶν ἡ μαρτυρία, κάκεῖνος οἶδεν ὅτι ἀληθη λέγει, ἴνα ὑμεῖς

36 πιστεύσητε. *έγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πλη- × Exod. 12.

37 ρωθη, ''Οστοῦν οὐ συντριβήσεται αὐτοῦ.' ^yΚαὶ πά-^{46. Num. 9.} λιν ἐτέρα γραφη λέγει, ''Όψονται εἰς ον ἐξεκέντη- ^{y Zach. 12.} 'σαν.'

38 *ΜΕΤΑ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ = 12. 42. ό ἀπὸ ᾿Αριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμ - 57. Marc. μένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρη τὸ 23. 50. σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν

39 οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. Ἦἦλθε δὲ καὶ Νικό-α3. 1. δημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἐκατόν.

40 έλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς

41 Ιουδαίοις ένταφιάζειν. ἢν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ῷ

42 οὐδέπω οὐδεὶς ἐτέθη. ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

36. In Exod. xii. 46. the LXX write, καὶ ὀστοῦν οὐ συντρήψετε ἀπὰ αὐτοῦ: but the quotation more nearly resembles Psalm xxxiii. 20. φυλάσσει πάντα τὰ ὀστὰ αὐτῶν, ἐν ἐξ αὐτῶν οὐ συντριβήσεται.

37. Καὶ ἐπιβλέψονται πρός με, ἀνθ ών κατωρχήσαντο. LXX. John appears to have read κɨm, instead of κɨm eː and so read thirty-six Hebrew MSS. Ἑξεκέντησαν is in the versions of Aquila, Theodotion, and Sym-

machus, though not in the LXX. 39. τὸ πρῶτον. On the first occasion of his going to him.

Ibid. λίτρας ἐκατόν. It has been said that λίτρα signified a small coin, obolus Ægineticus. Thes. Crit. Sacr. part. I. p. 276.

40. οθονίοις. Most MSS. read

Ibid. τοίς Ιουδαίοις. The insertion of this remark seems to confirm the notion of this Gospel being written at Ephesus, or at least not for the Jews.

ότε ἡλθεν ὁ Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μα- ες θηταὶ, "Ἐωράκαμεν τὸν κύριον." Ὁ δὲ εἶπεν αὐτοῖς, "Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον "τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν "τύπον τῶν ῆλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν "πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω." Καὶ μεθ' ἡμέ- 26 ρας ὀκτὰν πάλιν ἡσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, "Εἰ- "ρήνη ὑμῖν." Εἶτα λέγει τῷ Θωμᾶ, "Φέρε τὸν τη "δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου καὶ "φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου "καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός." Καὶ ἀπεκρίθη 18 ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, "Ο κύριός μου καὶ ὁ Θεός 1 Ρετ. 1.8." μου." ¹Λέγει αὐτῷ ὁ Ἰησοῦς, "Οτι ἑώρακάς με, 29

" Θωμά, πεπίστευκας μακάριοι οι μη ιδόντες, και

* 21. 25. * Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ 30 Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὖκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. ταῦτα δὲ γέγραπται, 31 ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

" πιστεύσαντες."

ΜΕΤΑ ταῦτα ἐφανέρωσεν ἐαυτὸν πάλιν ὁ Ἰησοῦς 21 τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος: ἐφανέρωσε δὲ οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ: Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέτς

^{29.} Θωμά appears to be an interpolation.

τρος, "Υπάγω άλιεύειν." Λέγουσιν αύτώ, " Έρ-" χόμεθα καὶ ἡμεῖς σὺν σοί." Έξηλθον καὶ ἀνέβησαν είς τὸ πλοίον εύθύς, καὶ έν έκείνη τῆ νυκτὶ ἐπί-4 ασαν ούδέν. πρωίας δὲ ήδη γενομένης έστη ὁ Ἰησούς είς του αιγιαλόν ου μέντοι ήδεισαν οι μαθηταί ότι 5 Ιησούς έστί. λέγει οὖν αὐτοῖς ὁ Ἰησούς, "Παιδία, " μή τι προσφάγιον έχετε;" 'Απεκρίθησαν αὐτώ, 6" Ου". Ο δε είπεν αυτοίς, "Βάλετε είς τὰ δεξιὰ " μέρη τοῦ πλοίου τὸ δίκτυον, καὶ ευρήσετε." "Εβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ 7 πλήθους των ἰχθύων. Ιλέγει οὖν ὁ μαθητής ἐκεῖνος, 1 13. 23. ον ήγάπα ο Ίησους, τῷ Πέτρω, " Ὁ κύριος ἐστί." Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστὶ, τὸν έπενδύτην διεζώσατο, (ήν γαρ γυμνός,) καὶ έβαλεν 8 έαυτον είς την θάλασσαν, οι δε άλλοι μαθηταί τώ πλοιαρίω ήλθον ου γάρ ήσαν μακράν άπο της γης, άλλ' ώς άπὸ πηχών διακοσίων, σύροντες τὸ δίκτυον 9 των ιχθύων. 'Ως οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ανθρακιαν κειμένην και οψάριον επικείμενον, 10 καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς, " Ἐνέγκατε ἀπὸ 11" τῶν ὀψαρίων ὧν ἐπιάσατε νῦν." 'Ανέβη Σίμων Πέτρος, καὶ είλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ίχθύων μεγάλων έκατον πεντηκοντατριών καὶ τοσούτων όντων, ούκ έσχίσθη το δίκτυον.

12 Λέγει αὐτοῖς ὁ Ἰησοῦς, " Δεῦτε, ἀριστήσατε."
Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, " Σὰ
13 " τίς εἶ;" εἰδότες ὅτι ὁ κύριος ἐστίν. ἔρχεται οὖν ὁ

Chap. XXI.
3. It would seem, that the disciples had returned to their former employment. All the

best MSS. read ἐνέβησων.
7. γυμωός. He had only his under garment on. Mark xiv.
52.

14.

13. 23.

Ίησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοίς, καὶ τὸ ὀψάριον ὁμοίως. τοῦτο ήδη τρίτον ἐφα-14 νερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρών.

"Ότε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρω ὁ 15 'Ιησούς, " Σίμων 'Ιωνά, άγαπάς με πλείον τούτων:" Λέγει αὐτῶ, "Ναὶ, κύριε σὰ οἶδας ὅτι φιλῶ σε." Λέγει αὐτῷ, " Βόσκε τὰ ἀρνία μου." Λέγει αὐτῷ 16 πάλιν δεύτερον, "Σίμων Ίωνα, άγαπας με;" Λέγει αὐτῶ, "Ναὶ, κύριε' σὰ οἶδας ὅτι φιλῶ σε." Λέγει αὐτῷ, "Ποίμαινε τὰ πρόβατά μου." Λέγει αὐτῷ τὸ 17 τρίτον, "Σίμων Ἰωνα, φιλείς με;" Ἐλυπήθη ὁ Πέτρος, ότι είπεν αὐτῷ τὸ τρίτον, "φιλεῖς με;" καὶ είπεν αύτῷ, "Κύριε, σὺ πάντα οίδας σὺ γινώσκεις " ὅτι φιλῶ σε." Λέγει αὐτῷ ὁ Ἰησοῦς, " Βόσκε τὰ m 2 Pet. 1. " πρόβατά μου. " άμην, άμην, λέγω σοι, ότε ης νεώ-18 " τερος, εζώννυες σεαυτον, καὶ περιεπάτεις όπου ήθε-" λες όταν δε γηράσης, εκτενείς τας χειράς σου, και " άλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις." Τοῦτο 19 δὲ εἶπε, σημαίνων ποίω θανάτω δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, " Ακολούθει μοι." n ver. 7. et " Επιστραφείς δε ό Πέτρος βλέπει του μαθητήν, ον 20

ηγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ος καὶ ἀνέπεσεν ἐν τῶ δείπνω ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε, "Κύριε, τίς " έστιν ὁ παραδιδούς σε;" Τοῦτον ίδων ὁ Πέτρος: 15. πλείον τούτων. This was ludes to Peter having put on

perhaps added, because Peter alone had come out of the boat to meet Jesus. Am I to infer from this action, that thou lovest me more than these do?

18. εζώννυες - περιεπάτεις. Dr. Clarke thinks that this alhis fisher's coat and come to Jesus.

Ibid. exreveis. This perhaps alludes to crucifixion, by which Peter is said to have died at Rome in the reign of Nero.

22 λέγει τῷ Ἰησοῦ, " Κύριε, οδτος δὲ τί;" Λέγει αὐτῷ ὁ Ἰησοῦς, " Ἑὰν αὐτὸν θέλω μένειν ἔως ἔρχομαι, τί

- 23 "πρός σε; σὺ ἀκολούθει μοι." Ἐξῆλθεν οὖν ὁ λόγος οὖτος εἰς τοὺς ἀδελφοὺς, "Οτι ὁ μαθητὴς ἐκεῖνος
 οὐκ ἀποθνήσκει καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι
 οὐκ ἀποθνήσκει ἀλλ', " Ἐὰν αὐτὸν θέλω μένειν ἔως
 " ἔρχομαι, τί πρός σε;"
- 24 ΟΥΤΟΣ έστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα καὶ οἴδαμεν ὅτι ἀληθής 25 έστιν ἡ μαρτυρία αὐτοῦ. °ἔστι δὲ καὶ ἄλλα πολλὰ° 20 30 ὅσα ἐποίησεν ὁ Ἰησοῦς, ἄτινα ἐὰν γράφηται καθ ἔν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. ᾿Αμήν.

22. μένειν. V. 1 Cor. xv. 6.

ACTS OF THE APOSTLES.

This is unquestionably the work of S. Luke, and was written subsequently to his Gospel, i. 1. It appears from xxviii. 30. that it was at least not published till after the end of S. Paul's first imprisonment at Rome, i. e. till the year 58; but it was probably written during that period, or at the beginning of it; otherwise S. Luke would have been likely to say more of S. Paul's history during those two years. The two last verses may have been added, when the imprisonment was over, at which time the work was probably published; for if it had been written later, the history of S. Paul would have been continued. I conclude therefore, that the Acts of the Apostles were written at Rome between the years 56 and 58, and were published in 58.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ

ΑΠΟΣΤΟΛΩΝ.

ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, Α. D.
ὧ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσ
2 κειν, ἄχρι ἢς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ

3 πνεύματος ἀγίου, οῦς ἐξελέξατο, ἀνελήφθη. οἷς καὶ

παρέστησεν ἐαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν

πολλοῖς τεκμηρίοις, δι ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ

4 Θεοῦ. ^P καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ ^{P. Luc. 24}.

49. Joh. 14.

Ίεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ^{26. et 15}.

5 ἐπαγγελίαν τοῦ πατρὸς, " ἢν ἠκούσατέ μου' ⁹στι ٩ Μαιτ. 3.

11. Μαιτ. 1.

"Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθή
8. Luc. 3.

16. Joh. 1.

CHAP, I.

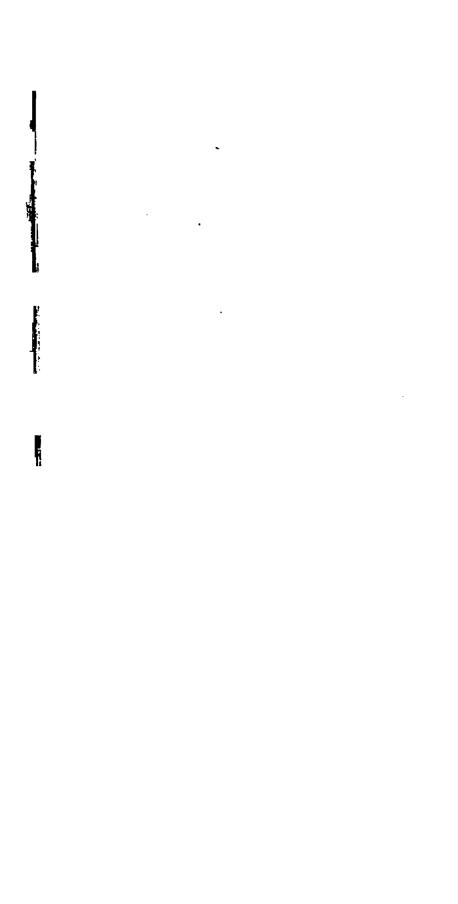
1. Τον πρώτον λόγον. The allusion to S. Luke's Gospel is evident. Philo Judæus uses λόγος in the same way, δ μὲν πρότερος λόγος ἦν ἡμῶν, ὧ Θεόδοτε, περὶ τοῦ κ. τ. λ. Vol. II. p. 445.

Ibid. Θεόφιλε. See Luke i. 3. Ibid. ὧν ἥρξατο—ἄχρι ἦς ἡμέρας, the things which he did from the beginning of his ministry till the day when, &c. See Mark ii. 23.

 The words διὰ πνεύματος άγίου have been connected with ἐξελέξατο, but they more properly belong to ἐντειλάμενος, and may mean, having told the apostles that his commands would be 4. et 11.16.
more fully made known to them et 19. 4.
by the Holy Ghost.

4. συναλιζόμενος. Camerarius (with the Vulgate) understands this of Jesus associating with his disciples after his resurrection: but Erasmus, Raphel, and Alberti, refer it more properly to his convening them for the last time immediately before his ascension.

Ibid. ἡν ἡκούσατέ μου. He had promised this in Matt. x. 20. John xiv. 26. xv. 26. Compare Luke xxiv. 49.



ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ

ΑΠΟΣΤΟΛΩΝ.

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ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσα-ς λημ κατοικοῦντες Ἰονδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. γενομένης δὲ τῆς 6 φωνης ταύτης, συνηλθε τὸ πληθος καὶ συνεχύθη ὅτι ἤκουον εἶς ἔκαστος τῆ ἰδία διαλέκτω λαλούντων αὐτῶν. ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, "Οὐκ, ἰδοὺ, πάντες οὕτοί εἰσιν οἱ "λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούομεν "ἔκαστος τῆ ἰδία διαλέκτω ἡμῶν ἐν ἡ ἐγεννήθημεν, "Πάρθοι καὶ Μηδοι καὶ Ἑλαμῖται, καὶ οἱ κατοικοῦν-9 τες τὴν Μεσοποταμίαν, Ἰονδαίαν τε καὶ Καππα-

ήρξαντο λαλείν έτεραις γλώσσαις, καθώς το πνεύμα

- " δοκίαν, Πόντον καὶ τὴν 'Ασίαν, Φρυγίαν τε καὶ το "Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς
- " κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί

 λαλεῖν. They seem to have gone out of the room where they were sitting, and to have mixed with the multitude below.

Ibid. έτέραις. In Mark xvi. 17. it is καιναίς.

ξι εὐλαβεῖς. Luke calls Simeon δίκαιος καὶ εὐλοβὴς, ii. 25.
 They may have been called εὐλαβεῖς, because they were come to attend the festival.

6. $\phi\omega\eta\hat{s}$. This may perhaps allude to the sound. ($\bar{\eta}\chi\sigma s$ v. 2.) It was certainly heard by the multitude, (see v. 33.) who were perhaps assembled in the temple for prayer. $\Phi\omega\eta\hat{\eta}$ is nowhere used in the New Testament for a report.

9, 10. These verses seem to be in a parenthesis, and probably added by S. Luke. 9. 'Elapirat. Persians. See Isaiah xxi. 2. There was a country called Elymais, bordering upon Persia.

Ibid. Iovõalav. It seems singular that Judæa should be mentioned between Mesopotamia and Cappadocia, or why it should be mentioned at all. since the persons now spoken of were foreign Jews. The countries seem to be enumerated in regular order, beginning from the east; and if so, Judæa is rightly placed.

Ibid. 'Aσίαν. This means the proconsular Asia, or the province, of which Ephesus was the capital. In xx. 4. Δερβαϊσείς not included among 'Ασιανεί.

10. οἱ ἐπιδημοῦντες Ῥωμοῖοι. Ἰουδαῖοἱ τε καὶ προσήλυτοι. The Romans that are in the country.

- 11 " τε καὶ προσήλυτοι, Κρῆτες καὶ "Αραβες, ἀκούομεν Α. D " λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ με- 31.
- 12" γαλεία τοῦ Θεοῦ;" Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, "Τί αν θέλοι
- 13 " τοῦτο εἶναι;" Ετεροι δὲ χλευάζοντες ἔλεγον, " "Οτι " γλεύκους μεμεστωμένοι εἰσί."
- 14 Σταθείς δε Πέτρος σύν τοις ενδεκα, επήρε την φωνην αὐτοῦ, καὶ ἀπεφθέγξατο αὐτοῖς, " 'Ανδρες ' 'Ιουδαίοι, καὶ οἱ κατοικοῦντες 'Ιερουσαλημ ἄπαν-
 - " τες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ
- 15 " ρήματά μου. οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε, οὕτοι
- 16" μεθύουσιν' έστι γὰρ ώρα τρίτη της ημέρας' αλλά 2 Joel. 2.28.
 - " τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωὴλ,
- 17" 'Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς,
 - " έκχεω ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,
 - " καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες
 - " ύμων καὶ οἱ νεανίσκοι ύμων ὁράσεις ὄψονται, καὶ
 - " οι πρεσβύτεροι ύμων ένύπνια ένυπνιασθήσονται.

whether Jews who have been made citizens of Rome, or Romans who have become proselytes to Judaism. Perhaps the ἐπιδημοῦντες 'Ρωμαῖοι may have been the Jews who had been banished from Rome by Tiberius, and who were not suffered to return till about this period.

12,13. The foreign Jews were amazed at hearing their own languages spoken: the natives heard a language which they did not understand, and attributed it to drinking. This distinction seems to be observed in ver. 14. "vopes 'Iovoaios are

the natives, οί κατ. Ἱερουσαλημ the foreigners.

13. Most MSS, read διαχλευάζοντες.

Ibid. γλεύκος is explained by Suidas, τὸ ἀποστάλαγμα τῆς σταφυλῆς πρὶν πατηθῆ.

15. τρίτη. This was one of the hours of prayer. See iii. 1. x. 3, 9.

17. ἐν ταῖς ἐσχάταις ἡμέραις.
The LXX have μετὰ ταῦτα, as
it is in the Hebrew. The expression of the last days generally alludes to the gospel dispensation. See 1 Tim. iv. 1.

Ibid. ἐνύπνια. Many MSS. read ἐνυπνίοις.

A. D. "καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας 18

" μου, εν ταις ημέραις εκείναις εκχεω άπο του πνεύ-

" ματός μου, καὶ προφητεύσουσι. καὶ δώσω τέρατα 19
" ἐν τῶ οὐρανῶ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω.

" αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ὁ ῆλιος μετα-20

" aipa kai mop kai arpioa kanvoo. O ijalos pera-i

" στραφήσεται είς σκότος, καὶ ή σελήνη είς αίμα,

" πρὶν ἡ ἐλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ " ἐπορονος ο καὶ ἔστον σῶς δο διν ἐστον ἐστον καὶ ἐστον σῶς δο διν ἐστον ἐσ

* Rom. 10. " ἐπιφανῆ. * καὶ ἔσται, πᾶς δς ᾶν ἐπικαλέσηται τὸ 21 13.
b 10. 38. " ὄνομα κυρίου, σωθήσεται.' b "Ανδρες 'Ισραηλίται, 21

" ἀκούσατε τοὺς λόγους τούτους 'Ιησοῦν τὸν Ναζω-

" ραίον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς

" δυνάμεσι καὶ τέρασι καὶ σημείοις, οἶς ἐποίησε δί

" αὐτοῦ ὁ Θεὸς ἐν μέσφ ὑμῶν, καθὼς καὶ αὐτοὶ οἴ-

" δατε, τοῦτον τὴ ώρισμένη βουλή καὶ προγνώσει 13

" τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων

c ver. 32. et " προσπήξαντες ἀνείλετε' c ον ο Θεος ἀνέστησε, λύ-14
3. 15. et 4. " σας τὰς ἀδινας τοῦ θανάτου, καθότι οὐκ ἢν δυνα40. et 13.
30, 34. et " τὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. d Δαβὶδ γὰρ λέγει 25
17. 31.
Rom. 4. 24. " εἰς αὐτὸν, 'Προωρώμην τὸν Κύριον ἐνώπιόν μου

et 8. 11. 1 Cor. 6. 14. et 15. 15.

et 15. 15. 20. ἡμέραν. The first coming 2 Cor. 4 14 of Christ. Calovius, Wolfius. Gal. 1. 1. 22. ἀποδεδειγμένον. Krebsius Eph. 1. 20.

Eph. 1. 20. 22. anosocietyperor. Rebistus Col. 2. 12. translates it, qui multis docu- 1 Thess. 1. mentis Dei filius verusque Mes- 10. Hebr. sias demonstratus est. Alberti, 13. 20. celebrem factum inter vos. d Psal. 16. 8. 22. forguém So in Luke

23. ὧρισμένη. So in Luke xxii. 22. ὁ μὲν νίδς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον. See also Acts iv. 28. Diodorus Siculus writes, οὐχ ὡς ἔτυχεν, οὐδ αὐτομάτως, ἀλλ' ὡρισμένη τινι καὶ βεβαίως κεκυρωμένη θεῶν κρίσει. II. 30. p.116. The βουλή and πρόγνωσις of God relate to ἔκδοτον: it was determined by God to

give up Jesus to the Jews. Λαβόντες is wanting in some MSS.

Ibid. διὰ χειρῶν ἀνόμων perhaps means, by the instrumentality of the Gentiles. Wolfius; and the true reading seems to be χειρός.

24. ἀδίνας. If we take this word in its usual sense of pains of labour, it may mean that the grave was made to render back the Lord with violent convulsions and throes. We find ἀδίνες ἄδου περιεκύκλωσάν με in Psal. xvii. 5. ὑδίνων signifies εννους in Matt. xxiv. 8.

" διὰ παντός "ότι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σα-

26" λευθώ διὰ τοῦτο εὐφράνθη ή καρδία μου, καὶ 31. " ήγαλλιάσατο ή γλώσσά μου έτι δὲ καὶ ή σάρξ

27 " μου κατασκηνώσει ἐπ' ἐλπίδι. ὅτι οὐκ ἐγκαταλεί-

" ψεις την ψυχήν μου είς άδου, ούδε δώσεις τον 28 " οσιόν σου ίδειν διαφθοράν. έγνώρισάς μοι όδους

" ζωής πληρώσεις με εύφροσύνης μετά τοῦ προσ-

29 " ώπου σου. " Ανδρες άδελφοι, έξον είπειν μετα 13.36.

" παρρησίας προς ύμας περί του πατριάρχου Δαβίδ,

" ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ

30 " έστιν εν ήμιν ἄχρι της ήμερας ταύτης. 1 προφήτης 13.34. " οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ ¡Par.22.10.

" Θεος, έκ καρπου της οσφύος αυτου το κατά σάρκα 11.

" άναστήσειν τον Χριστον, καθίσαι έπὶ τοῦ θρόνου

31 " αὐτοῦ, επροϊδών ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ ε 13. 35.

" Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς

32 " άδου, ούδε ή σαρξ αὐτοῦ είδε διαφθοράν. τοῦτον

" τον Ιησούν ανέστησεν ο Θεός, οδ πάντες ήμεις

33" έσμεν μάρτυρες. τη δεξια οὖν τοῦ Θεοῦ ὑψωθεὶς.

" τήν τε ἐπαγγελίαν τοῦ ἀγίου πνεύματος λαβὼν

27. abov. See note at Luke

xvi. 23. Most MSS. read ἄδην. 29. Jerom speaks of often going to pray at the tomb of David. S. Paul makes a similar application of this prophecy in xiii. 36.

30. The words in Psalm cxxxi. ΙΙ. are, ὅμοσε Κύριος — ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ

τοῦ θρόνου σου.

Ibid. ἀναστήσειν here has no reference to the resurrection of Christ, but to God raising him up, or causing him to appear

among the Jews. See iii. 22, 26. vii. 37. xiii. 33. Τὸ κατὰ σάρκα evidently implies that Christ had another nature beside the human; but the words are omitted in many MSS.

31. Many MSS. read οΰτε κατελείφθη είς άδου, ούτε κ. τ. λ.

and omit ή ψυχή αὐτοῦ.

33. ἐπαγγελίαν. If this speech had been addressed to the apostles only, S. Peter might have alluded to the places quoted at i. 4. but as it was addressed to the multitude, he probably alΑ. D. "παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὁ νῦν ὑμεῖς βλέ31. "πετε καὶ ἀκούετε. οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς 34
h Psal. 110." οὐρανούς. Λέγει δὲ αὐτὸς, 'h Εἶπεν ὁ Κύριος τῷ

" κυρίφ μου, Κάθου έκ δεξιών μου έως αν θώ τους 35

" έχθρούς σου υποπόδιον τῶν ποδῶν σου.' 'Ασφα-36

" λώς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι κύριον

" καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν

" Ίησοῦν ον ύμεις ἐσταυρώσατε."

'Ακούσαντες δὲ κατενύγησαν τῆ καρδία, εἶπόν τε 37 πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, "Τί "ποιήσομεν, ἄνδρες ἀδελφοί;" Πέτρος δὲ ἔφη πρὸς 38 αὐτοὺς, "Μετανοήσατε, καὶ βαπτισθήτω ἔκαστος "ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν "ἀμαρτιῶν' καὶ λήψεσθε τὴν δωρεὰν τοῦ ἀγίου "πνεύματος. ὑμῶν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς 39 "τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἀν "προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν." 'Ετέροις τε τὸ λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων, "Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης." Οἰτιμεν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ

luded to the prophecy of Joel: and ἐξέχεε refers to ἐκχεῶ in ver. 17. See also ver. 39.

33. βλέπετε. This shews that there was some visible appearance, which the people saw as well as the apostles. Nôν is wanting in many MSS.

34. τῷ κυρίῳ μου. We have our Saviour's own authority for saying, that David applied these words to Christ. Matt. xxii. 43.

36. Most MSS. read ὅτι αὐτὸν καὶ Κύριον καὶ Χριστόν.

38. Many MSS. read τοῦ κυρίου Ἰησοῦ Χ.

39. rois els parpar. It has been doubted, whether this means the Gentiles, or the remote posterity of the Jews. It is certainly applied to the Gentiles in Eph. ii. 13, 17. S. Peter, however, could hardly at this time have contemplated the conversion of the Gentiles. The Jews perhaps believed in the future admission of the Gentiles, but merely by their embracing Judaism.

41. ἀσμένως is omitted in many MSS.

έβαπτίσθησαν καὶ προσετέθησαν τῆ ἡμέρα ἐκείνη Α. D. ψυχαὶ ὡσεὶ τρισχίλιαι.

42 ³Ησαν δὲ προσκαρτεροῦντες τῆ διδαχῆ τῶν ἀποστόλων καὶ τῆ κοινωνία καὶ τῆ κλάσει τοῦ ἄρτου

43 καὶ ταῖς προσευχαῖς. ἐγένετο δὲ πάση ψυχῆ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων

44 έγίνετο. πάντες δε οι πιστεύοντες ήσαν επὶ τὸ αὐτὸ, 1 4. 32.

45 καὶ είχον ἄπαντα κοινὰ, καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθ-

46 ότι ἄν τις χρείαν εἶχε: καθ ἡμέραν τε προσκαρτε-κ 20.7. ροῦντες ὁμοθυμαδὸν ἐν τῷ ἰερῷ, κλῶντές τε κατ οἶ-κον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ 47 ἀφελότητι καρδίας, αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες

ταφελοτητι καρδιας, αινουντες τον Θεον και εχοντες χάριν προς όλον τον λαόν. 'Ο δε κύριος προσετίθει τους σωζομένους καθ' ήμέραν τῆ εκκλησία.

3 'ΕΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννά-

42. κοινωνία. Hammond interprets it of making contributions for the poor. So also Mosheim, De rebus ante Const. Cent. I. 37. See Rom. xv. 26. 2 Cor. viii. 4. ix. 13. Heb. xiii.

Ibid. κλάσει τοῦ ἄρτου seems to mean the eucharist. See xx. 7. 1 Cor. x. 16. So Pearson, Wolfius.

43. Many MSS. add ev 'Ie-

ρουσαλήμ after έγένετο.

44. Mosheim has shewn, that they did not literally have all their goods in common, but considered themselves bound to assist all who were in need. See iv. 32. v. 4. For ἐπὶ τὸ αὐτὸ see note at Matt. xxii. 34.

46. κατ' οίκου probably means, in the different places or apartments, where the Christians assembled. See v. 42. viii. 3. xx.

47. Xáριs means kindness in iv. 33. 1 Cor. xvi. 3. 2 Cor. viii.

Ibid. σωζομένους is used for those who are placed in a state of salvation by baptism.

Ibid. ἐκκλησία. S. Luke used the term in the sense which it bore at the time of his writing.

CHAP. III.

1. The ninth hour of prayer,
i. e. three p. m. is mentioned
in x. 3, 30. This probably happened very soon after the day
of Pentecost.

την. καί τις άνηρ χωλός έκ κοιλίας μητρός αὐτοῦ 2 ύπάρχων έβαστάζετο ον ετίθουν καθ ήμεραν προς την θύραν τοῦ ἰεροῦ την λεγομένην ώραίαν, τοῦ αίτείν έλεημοσύνην παρά των είσπορευομένων είς το ίερον. δς ίδων Πέτρον καὶ Ἰωάννην μέλλοντας είσ-3 ιέναι είς το ίερον, ηρώτα έλεημοσύνην λαβείν. άτε-4 νίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῶ Ἰωάννη, εἶπε, " Βλέψον εἰς ἡμᾶς." 'Ο δὲ ἐπεῖχεν αὐτοῖς, προσδο-5 κῶν τὶ παρ' αὐτῶν λαβείν. εἶπε δὲ Πέτρος, "'Αργύ-6 " ριον καὶ χρυσίον οὐχ ὑπάρχει μοι ο δὲ ἔχω, τοῦτό " σοι δίδωμι. έν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ " Ναζωραίου, έγειραι καὶ περιπάτει." Καὶ πιάσας? αύτον της δεξιάς χειρός ήγειρε παραχρημα δε έστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, καὶ ἐξαλ-8 λόμενος έστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς είς τὸ ἱερον, περιπατών καὶ άλλομενος καὶ αἰνών τον Θεόν, και είδεν αύτον πας ο λαός περιπατούντας καὶ αἰνοῦντα τὸν Θεόν ἐπεγίνωσκόν τε αὐτὸν ὅτι 10 ούτος ην ο προς την έλεημοσύνην καθήμενος έπὶ τη ώραία πύλη τοῦ ἱεροῦ καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον ΙΙ καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πῶς ὁ λαὸς ἐπὶ τῆ στοῷ τῆ καλουμένη Σολομῶντος, ἔκθαμβοι. ἰδων 12

5. ἐπείχεν. See note at Luke

8. ἐξαλλόμενος ἔστη καὶ περιεπάτει. He first leapt up, then stood upon his legs, and then walked about, to convince himself of his cure.

11. αὐτοῦ is probably the true reading, instead of τοῦ λαθέντοι γωλοῦ.

Ibid. στοᾶ. This was a kind of cloister, or covered colon-

^{2. &}amp;palar. Josephus mentions a gate of the temple which was covered with Corinthian brass. De Bel. Jud. V. 5. 3.

- δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαὸν, ""Ανδρες Ίσ- Α. D.
- " ραηλίται, τί θαυμάζετε έπὶ τούτω, η ημίν τί ἀτενί-
- " ζετε, ως ιδία δυνάμει ή ευσεβεία πεποιηκόσι του
- 13 " περιπατείν αὐτόν; 16 Θεός 'Αβραάμ καὶ Ίσαάκ 15.30.
 - " καὶ Ίακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε
 - " τον παίδα αὐτοῦ Ἰησοῦν ον ύμεις παρεδώκατε, καὶ
 - " ήρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναν-
- 14 " τος ἐκείνου ἀπολύειν. "ύμεις δε τον άγιον και δί- m Matt. 27.
 - " καιον ηρνήσασθε, καὶ ητήσασθε ἄνδρα φονέα χαρι-15.11. Luc.
- 15 " σθηναι ύμιν, "τον δε άρχηγον της ζωης ἀπεκτεί-18. 40.
 - " νατε' ον ο Θεος ήγειρεν έκ νεκρών, οδ ήμεις μάρ-" 2.24.
- 16" τυρές έσμεν. καὶ έπὶ τῆ πίστει τοῦ ὀνόματος αὐ-
 - " τοῦ, τοῦτον ον θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ
 - " όνομα αὐτοῦ καὶ ἡ πίστις ἡ δι αὐτοῦ ἔδωκεν αὐτῷ
 - " την ολοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.
- 17 " καὶ νῦν, ἀδελφοὶ, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,
- 18" ωσπερ καὶ οἱ ἄρχοντες ὑμῶν. οἱ δὲ Θεὸς ἃ προ- ο Luc. 24.
 - " κατήγγειλε διὰ στόματος πάντων τῶν προφητῶν 44-
- 19" αύτοῦ παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω. μετα-
 - " νοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθήναι

nade. Philo Judæus speaks of diracos in vii. 52. xxii. 14. four such about the temple,

vol. II. p. 223.

12. τοῦ περιπατείν. There is a similar construction in vii. 19: and in xxvii. 1. (ubi v. not.) Perhaps in every such case περί is to be understood, and the construction here may be,as if we had acted by our own power concerning this man's walk-

13. Most MSS. read bueis

μέν παρεδώκατε.

14. δίκαιον. Jesus is called δ

15. τὸν ἀρχηγὸν τῆς ζωῆς. S. Peter seems to explain this of Jesus being the first to rise from the dead, and by that means the cause of all men rising again.

16. πίστει. This was the

faith of the apostles.

17. ώσπερ οἱ ἄρχοντες ὑμῶν perhaps relates only to ἐπράgare, and not to kara ayvoiav.

18. Many MSS. place abrov after Χριστὸν instead of after προφητών.

P 7. 37. Dent. 18.

18.

- " ύμων τὰς άμαρτίας, ὅπως ἀν ἔλθωσι καιροὶ ἀνα-31.
 - " ψύξεως ἀπὸ προσώπου τοῦ κυρίου, καὶ ἀποστείλη 20 " τον προκεκηρυγμένον ύμιν Ίησοῦν Χριστον, ον δεί 11
 - " ούρανον μεν δέξασθαι ἄχρι χρόνων αποκαταστά-
 - " σεως πάντων, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος
 - " πάντων άγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. ΡΜω- 22
 - " σης μέν γαρ προς τους πατέρας εἶπεν, "Ότι προ-

 - " φήτην ύμιν άναστήσει Κύριος ὁ Θεὸς ύμων έκ των
 - " άδελφων ύμων, ως έμε αυτου άκούσεσθε κατά
 - " πάντα όσα αν λαλήση προς ύμας. έσται δέ, πάσα 13
 - " ψυχή, ήτις αν μή ακούση του προφήτου εκείνου,
 - " έξολοθρευθήσεται έκ τοῦ λαοῦ. Καὶ πάντες δὲ οί 24
 - " προφήται άπο Σαμουήλ και των καθεξής, όσοι έλά-
 - " λησαν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας.

19. ὅπως ἀν ἔλθωσι καιροί can hardly mean, when the times shall come. Wolf, Raphel, L. de Dieu, Alberti, all translate them literally ut veniant. Repent, and be converted, for the remission of your sins, that you may see the time which the Lord has appointed &c. Compare xvii. 30, 31. 2 Pet. iii. 12. (σπεύδοντας.)

Ib. ἀνάψυξις generally means refrigeratio, from ψύχω: but its meaning in this place is perhaps taken from ψυχή, as έξέψυξε is exspiravit in v. 5. It would then mean, the resurrection to eternal life. It seems certainly to refer to the end of the world, and may be the same as the aveouv in 2 Thess. i. 7. See Wolfius,

20. ἀποστείλη, in allusion to the second coming of Christ. The reading is probably προκεχειρισμένον.

21. δυ δεί οὐρανον δέξασθαι is translated by some, quem occupare oportet cælum; but more commonly, quem cælum oportet receptum continere.

Ibid. ἀποκαταστάσεως. See Matt. xvii. 11. Heb. ix. 10. The word is used by Polybius for a return to peace after disturbance, IV. 23.1. and therefore the passage may be the same as 1 Cor. xv. 25. * Ων ελάλησεν may perhaps relate to χρόνων, and not to πάντων. Most MSS. read τῶν ἀγιών.

22. Many MSS, read merely Μωσης μέν είπεν.

23. This is very different in the LXX. καὶ ὁ ἄνθρωπος, ὁς ἐἰν μη ἀκούση όσα αν λαλήση ὁ προφήτης έκείνος έπι τω ονόματι μου, έγω έκδικήσω έξ αὐτοῦ.

24. The literal construction is perhaps thus: And to the same effect spoke all the prophets 25" θύμεις έστε υίοι των προφητών, και της διαθήκης Α. D.

" ης διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ημῶν, λέγων ____3

"πρὸς ᾿Αβραὰμ, ' Καὶ τῷ σπέρματί σου ἐνευλογη- et 22. 18. et 26 " θήσονται πᾶσαι αι πατριαὶ τῆς γῆς. τύμιν πρῶτον 15. 8.

" ὁ Θεὸς ἀναστήσας τὸν παίδα αὐτοῦ Ἰησοῦν, ἀπέ-13.46.

" στειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν

" ἔκαστον ἀπὸ τῶν πονηριῶν ὑμῶν."

4 ΛΑΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ
2 Σαδδουκαῖοι, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς
τὸν λαὸν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνά3 στασιν τὴν ἐκ νεκρῶν καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον ἢν γὰρ
4 ἐσπέρα ήδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον
ἐπίστευσαν καὶ ἐγεννήθη ὁ ἀριθμὸς τῶν ἀνδρῶν
5 ὡσεὶ χιλιάδες πέντε. Ἐγένετο δὲ ἐπὶ τὴν αὔριον
συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους

from Samuel downwards, as many as spoke and predicted these days. The true reading seems to be κατήγγειλαν.

25. vioi. See note at 2 Thess.

ii. 2.

Ibid. τῷ σπέρματι. Most MSS.

read έν τῷ σπ.

26. πρῶτον is perhaps used with reference to Christ's first coming, as opposed to his second. Compare v. 20, 21, 22.

Ibid. avaornoas. See note at

ii. 30.

CHAP. IV.

1. στρατηγός τοῦ leροῦ. This was not a Roman, but a Jewish officer, probably one of the priests or Levites, who kept watch in the temple. Josephus

says, δραμόντες δ' οἱ τοῦ ἱεροῦφύλακες ἥγγειλαν τῷ στρατηγῷ. De Bel. Jud. VI. 5. 3. See v. 24. See Deylingius, Obs. Sacr. part. III. p. 304.

Ibid. Σαδδουκαΐοι. See v. 17.
This affords an additional reason for the persecution, since the Sadducees denied a resurrection.

τήρησω perhaps means a prison. See v. 18.

Ibid. iσπipa. The miracle had been worked at about three o'clock, iii. r.

4. χιλιάδες πίντε. It is not said whether this means five thousand new converts, or two thousand in addition to those mentioned in ii. 41.

καὶ γραμματείς είς Ἱερουσαλημ, καὶ "Ανναν τον άρ-6 χιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ ᾿Αλέξανδρον. καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. καὶ στήσαντες ? αύτους έν τω μέσω, έπυνθάνοντο, " Έν ποία δυνάμει " ή έν ποίω ονόματι έποιήσατε τούτο ύμεις:" Τότε 8 Πέτρος πλησθείς πνεύματος άγίου είπε πρός αύτους, " Αρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ίσραηλ, " εί ήμεις σήμερον ανακρινόμεθα έπι εύεργεσία αν-9 " θρώπου ἀσθενούς, εν τίνι ούτος σέσωσται, "γνω-10 8 2. 24. " στον έστω πάσιν ύμιν καὶ παντὶ τῷ λαῷ Ἰσραήλ. " ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, " ον ύμεις έσταυρώσατε, ον ο Θεος ήγειρεν έκ νεκ-" ρων, έν τούτφ οδτος παρέστηκεν ένώπιον ύμων t Psal. 118. " ύγιής. τουτός έστιν ο λίθος ο έξουθενηθείς ύφ 11 22. Esn. 28. " ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλην 21, 42. " γωνίας. καὶ οὐκ ἔστιν ἐν ἄλλω οὐδενὶ ἡ σωτηρία 12 Marc. 12. 10. Luc. 20. " ο ούτε γὰρ ὄνομά ἐστιν ἔτερον ὑπὸ τὸν οὐρανὸν τὸ 33. 1 Pet. " δεδομένον εν ανθρώποις, εν ῷ δεῖ σωθήναι ήμας." u Matt. 1. Θεωρούντες δε την του Πέτρου παρρησίαν καὶ 'Ιω-13 21. άννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί

5. εἰς Ἱερουσαλήμ. Probably ἐν Ἱ.

6. "Ανναν τὸν ἀρχιερέα. Annas is mentioned first, though Caiaphas was certainly the high priest. Annas went by the name of "Annas the high priest," as long as he lived. See note at Luke iii. 2.

Ib. Ἰωάννην. Lightfoot thinks this may have been Rabbi Jochanan ben Zaccai, who was the first president of the sanhedrim after the destruction of Jerusalem.

Ibid. 'Αλέξανδρον. This has been supposed to be Alexander, the brother of Philo Judæus, who was Alabarch of the Jews at Alexandria. Krebsius.

Ibid. γένους ἀρχιερατικοῦ. Annas had five sons, who held the office of high priest.

11. οἰκοδομούντων. Many MSS.

read οἰκοδόμων.

12. οὕτε γὰρ ὄνομα. For neither is the name, which is given among men, whereby we are to be saved, any other name than this. Most MSS. read οὐδέ.

είσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς Α. D. 14 ότι σὺν τῷ Ἰησοῦ ἦσαν τὸν δὲ ἄνθρωπον βλέποντες _ σύν αύτοις έστωτα τον τεθεραπευμένον, ούδεν είχον 15 άντειπείν. κελεύσαντες δε αύτους έξω του συνεδρίου 16 άπελθείν, συνέβαλον προς άλλήλους, λέγοντες, "Τί " ποιήσομεν τοις άνθρώποις τούτοις: ὅτι μὲν γὰρ " γνωστον σημείον γέγονε δί αὐτῶν, πᾶσι τοῖς κατ-" οικούσιν Ίερουσαλήμ φανερον, καὶ οὐ δυνάμεθα άρ-17" νήσασθαι άλλ' ΐνα μη έπι πλείον διανεμηθή είς " τον λαον, άπειλη άπειλησώμεθα αὐτοῖς μηκέτι λα-18" λείν έπὶ τῷ ὀνόματι τούτφ μηδενὶ ἀνθρώπων." Καὶ καλέσαντες αύτους, παρήγγειλαν αυτοις το καθόλου μη φθέγγεσθαι μηδέ διδάσκειν έπὶ τῷ ὀνόματι τοῦ 19 Ίησοῦ. *ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς * 5. 29. αύτους είπου, "Εὶ δίκαιον έστιν ένώπιον τοῦ Θεοῦ, 20" ύμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. οὐ δυ-" νάμεθα γὰρ ἡμεῖς, α είδομεν καὶ ἡκούσαμεν, μη λα-21 " λείν." Οι δέ προσαπειλησάμενοι ἀπέλυσαν αὐτους, μηδέν ευρίσκοντες το πώς κολάσωνται αυτούς, διὰ τὸν λαὸν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ 22 γεγονότι. έτων γαρ ήν πλειόνων τεσσαράκοντα ὁ άνθρωπος, έφ' ον έγεγόνει το σημείον τοῦτο της ἰάσεως.

23 'Απολυθέντες δὲ ἢλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύ-24 τεροι εἶπον. οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἢραν φωνὴν πρὸς τὸν Θεὸν, καὶ εἶπον, " Δέσποτα, σὰ ὁ Θεὸς

14. ἐστῶτα, standing upon his legs, perfectly cured.

In both places it means the Christians.

^{17.} ἀπειλή ἀπειλησώμεθα. So παραγγελία παρηγγείλαμεν, v. 28.

^{18.} Many MSS. omit aurois. 23. rous iblous. See xxiv. 23.

^{24.} S. Luke was probably present when this speech was delivered.

" ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασ-31. " σαν καὶ πάντα τὰ έν αὐτοῖς, *ὁ διὰ στόματος Δα-25 × Psal. 2. 1. " βίδ τοῦ παιδός σου εἰπων, ' Ίνα τί εφρύαξαν εθνη, " καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασι-26 " λείς της γης, και οι άρχοντες συνήχθησαν έπι το " αὐτὸ, κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐ-" του.' Συνήχθησαν γὰρ ἐπ' άληθείας ἐπὶ τὸν ἄγιον 27 " παιδά σου, Ίησουν, ον έχρισας, Ἡρώδης τε καὶ " Πόντιος Πιλάτος, σύν έθνεσι και λαοίς Ίσραήλ " ποιήσαι όσα ή χείρ σου καὶ ή βουλή σου προώρισε :8 " γενέσθαι. καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς 19 " αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας " πάσης λαλείν τον λόγον σου, έν τῷ τὴν χεῖρά σου 30 " έκτείνειν σε, είς ιασιν και σημεία και τέρατα γίνε-" σθαι, διὰ τοῦ ὀνόματος τοῦ ἀγίου παιδός σου Ίη-" σου." Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν 31 δ ήσαν συνηγμένοι, καὶ ἐπλήσθησαν ἄπαντες πνεύ-

y 2. 44.

ΥΤΟΥ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία 32 καὶ ἡ ψυχὴ μία καὶ οὐδὲ εἶς τὶ τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἄπαντα κοινά. καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπό-33 στολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ χάρις τε

ματος άγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετά

We ought perhaps to add, ἐν τῆ πόλει ταύτη after ἀλη-θείας.

30. σε after εκτείνειν is per-

haps an interpolation.

παρρησίας.

32. ψυχὴ μία. This is mentioned as a proverb among friends, by Aristotle, Eth. Nic. IX. 8.

Ibid. τῶν ὑπαρχόντων. This word seems to confirm what was said at ii. 44. They were still ὑπάρχοντα αὐτῷ, i. c. his own property. though he felt that the poor had an interest in them. Κοινὰ τὰ τῶν Φέλων was a common proverb.

33. xápis. See note at ii. 47-

 $\epsilon i \chi \epsilon \nu$.

34 μεγάλη ἦν ἐπὶ πάντας αὐτούς οὐδὲ γὰρ ἐνδέης τις ὑπῆρχεν ἐν αὐτοῖς ὅσοι γὰρ κτήτορες χωρίων ἣ οἰ- _ κιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πι- 35 πρασκομένων, καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀπο στόλων διεδίδοτο δὲ ἐκάστφ καθότι ἄν τις χρείαν

36 Ἰωσῆς δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὅ ἐστι μεθερμηνευόμενον, υἰὸς παρακλήσεως,

37 Λευίτης, Κύπριος τῷ γένει, ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πό-

5 δας τῶν ἀποστόλων. 'Ανὴρ δέ τις 'Ανανίας ὀνόματι, 2 σὺν Σαπφείρη τῆ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τὶ παρὰ τοὺς πόδας τῶν

3 ἀποστόλων ἔθηκεν. εἶπε δὲ Πέτρος, " 'Ανανία, διατί " ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί

" σε τὸ πνεῦμα τὸ ἄγιον, καὶ νοσφίσασθαι ἀπὸ τῆς

4" τιμής του χωρίου; ούχὶ μένον σοὶ ἔμενε, καὶ πρα-

" θεν έν τη ση έξουσία υπήρχε; τί ὅτι ἔθου ἐν τῆ

" καρδία σου τὸ πράγμα τοῦτο ; οὐκ ἐψεύσω ἀνθρώ-

34. πωλοῦντες. Selling portions of them.

36. Βαρνάβαs. Commentators are puzzled to derive Barnabas from any Syriac words signifying Son of consolation. Schleusner says אבו is vaticinari, hortari, consolari. L. de Dieu says אבו is the third person of the future from אים, consolari, in Syriac. According to Eusebius, Barnabas was one of the seventy disciples, H. E. I. 12: but this seems impro-

bable. Simeon Metaphrastes says that he had studied under Gamaliel with S. Paul. Many MSS. have Ἰωσὴφ instead of Ἰωσῆs, and ἀπὸ for ἕπό.

CHAP. V.

 αὐτοῦ is perhaps an interpolation,

4. This also confirms what was said at ii. 44.

Ibid. τί ὅτι. Perhaps the construction is τί ἔστω ὅτι; but we find in Aristophanes ὅτι τί δή; and in Plato ὅτι δὴ τί;

31.

" ποις, άλλὰ τῷ Θεῷ." 'Ακούων δὲ 'Ανανίας τοὺςς λόγους τούτους, πεσών έξεψυξε καὶ έγενετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ἀναστάντες 6 δε οι νεώτεροι συνέστειλαν αυτον, και εξενέγκαντες έθαψαν. Έγένετο δὲ ώς ώρων τριών διάστημα, καὶς ή γυνη αύτου μη είδυια το γεγονός είσηλθεν. άπεκ-8 ρίθη δὲ αὐτῆ ὁ Πέτρος, "Εἰπέ μοι, εὶ τοσούτου τὸ " χωρίον ἀπέδοσθε;" 'Η δὲ εἶπε, " Ναὶ, τοσούτου." 'Ο δε Πέτρος είπε προς αυτήν, "Τί ότι συνεφωνήθης " ύμιν πειράσαι το πνεύμα κυρίου; ίδου, οι πόδες " των θαψάντων τον άνδρα σου έπὶ τῆ θύρα, καὶ " έξοίσουσί σε." "Επεσε δὲ παραχρημα παρά τους ιο πόδας αύτου, καὶ εξέψυξεν είσελθόντες δε οι νεανίσκοι εδρον αύτην νεκράν, και έξενέγκαντες έθανων προς του άνδρα αυτής. και έγενετο φόβος μέγας έφ π όλην την έκκλησίαν, καὶ έπὶ πάντας τους άκούοντας ταῦτα.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα 12 καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἄπαντες ἐν τῆ στοὰ Σολομῶντος· τῶν δὲ λοιπῶν οὐ-13 δεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες 14 τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· ὥστε 15

6. νεώτεροι. In v. 10. we find of νεανίσκοι. Mosheim conceives them to have been persons who held a certain office in the church, like to that of deacons. De rebus ante Const. Cent. I. 37.

Ibid. συνέστειλαν. The verb more commonly used is περιστέλλειν.

7. ὡρῶν τριῶν. This perhaps

shews that the Christians observed the Jewish hours of prayer. See iii. 1. x. 3. Elinidate means, entered the place where the Christians were holding their meeting.

11. ἐκκλησία is here used for an assembly of Christians.

κολλάσθαι, to associate familiarly with them. See ix. 26.

κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἴνα ἐρχομένου Πέ-16 τρου κὰν ἡ σκιὰ ἐπισκιάση τινὶ αὐτῶν. συνήρχετο δὲ καὶ τὸ πληθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἴτινες ἐθεραπεύοντο ἄπαντες.

'Αναστάς δε ὁ άρχιερεύς καὶ πάντες οἱ σύν αὐτῶ, ή οδσα αίρεσις των Σαδδουκαίων, επλήσθησαν ζήλου, 18 καὶ ἐπέβαλον τὰς χείρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, 19 καὶ έθεντο αυτούς έν τηρήσει δημοσία. άγγελος δέ κυρίου διὰ τῆς νυκτὸς ἦνοιξε τὰς θύρας τῆς φυλακῆς, 20 έξαγαγών τε αυτούς είπε, "Πορεύεσθε, καὶ σταθέντες " λαλείτε έν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς 21 " (ωης ταύτης." 'Ακούσαντες δε είσηλθον ύπο τον όρθρον είς το ίερον, καὶ εδίδασκον. παραγενόμενος δε ο άρχιερεύς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πάσαν την γερουσίαν τῶν υίῶν Ἰσραηλ, καὶ ἀπέστειλαν είς τὸ δεσμωτήριον, ἀχθήναι αὐτούς. 22 οι δε ύπηρέται παραγενόμενοι ούχ εδρον αύτους έν 23 τη φυλακή άναστρέψαντες δε άπηγγειλαν λέγοντες, " Ότι το μέν δεσμωτήριον εύρομεν κεκλεισμένον έν " πάση ἀσφαλεία, καὶ τοὺς φύλακας έξω έστῶτας " προ των θυρών ανοίξαντες δε, έσω ούδενα εύρο-

 κατὰ τὰς πλατείας, in every street. Many MSS, read καὶ εἰς for κατά.

17. 'Aναστὰs is not used literally for rising up, but beginning. See vi.9. The high priest was Caiaphas, or perhaps Annas. See iv. 6.

Ibid. alpeous. This term was not yet used as one of revol. 1.

proach; but merely meant a sect or party. See xv. 5. xxvi. 5.

20. τὰ ῥήματα τῆς ζωῆς ταύτης perhaps mean τὰ ῥήματα ταῦτα τῆς ζωῆς, and may be compared with ὁ λόγος τῆς σωτηρίας ταύτης in xiii. 26.

 Schleusner considers συνέδριον and γερουσία to be synonymous.

" μεν." 'Ως δὲ ήκουσαν τοὺς λάγους τούτους ὅ τε 24 _ίερεὺς καὶ ὁ στρατηγὸς τοῦ ίεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί αν γένοιτο τοῦτο. παρα- 25 γενόμενος δέ τις απήγγειλεν αύτοις λέγων, ""Οτι " ίδου, οι ἄνδρες, ους έθεσθε έν τη φυλακή, είσιν έν " τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν." Τότε 26 απελθων ο στρατηγος συν τοις υπηρέταις ήγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαὸν, ἵνα μη λιθασθώσιν. άγαγόντες δε αύτους έστησαν έν τώ 27 συνεδρίω. και έπηρώτησεν αύτους ὁ άρχιερευς τλέ-18 z 4. 18. γων, "Οὐ παραγγελία παρηγγείλαμεν ύμῶν μη δι-" δάσκειν έπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπλη-" ρώκατε την 'Ιερουσαλημ της διδαχης ύμων, καὶ " βούλεσθε έπαγαγείν έφ' ήμας τὸ αίμα τοῦ ἀνθρώ-" που τούτου." Αποκριθεὶς δὲ ὁ Πέτρος καὶ οί 29 & 4. rg. ἀπόστολοι εἰπον, "Πειθαρχείν δεί Θεφ μάλλον ή b 2. 24. et " ἀνθρώποις. b ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν 30 3. 15. " Ίησοῦν, διν ύμεις διεχειρίσασθε κρεμάσαντες έπι cHeb. 2.10. " ξύλου τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτηρα τψωσε 31 Luc. 24.47. "τῆ δεξιὰ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ d Joh. 15. " ἄφεσιν άμαρτιῶν. d καὶ ἡμεῖς ἐσμὲν αὐτοῦ μάρτυ-31 26, 27. " ρες των ρημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ " αγιον, δ έδωκεν ο Θεος τοις πειθαρχούσιν αυτώ." Οι δε ακούσαντες διεπρίοντο, και έβουλεύοντο αν-33

24. lερεύs. Mill would read ἀρχιερεύs. Krebsius defends the common reading, but understands it to mean the high priest, as in Matt. viii. 4. In ver. 27. we have δ ἀρχιερεύs. Many MSS. omit lερεύs καὶ δ.

31. ἀρχηγόν. In iii.15. Christ is called ἀρχηγόν τῆς ζωῆς, and

in Heb. ii. το. ἀρχηγὸν τῆς σωτηρίας.

32. rd nrevum. This is perhaps an appeal to the miraculous gifts of the Spirit, which many of the believers received. Some MSS. omit de.

33. dumpiouro. The metaphor is said to be taken from the

35 στόλους ποιήσαι, εἶπέ τε πρὸς αὐτοὺς, " "Ανδρες " Ἰσραηλῖται, προσέχετε ἐαυτοῖς ἐπὶ τοῖς ἀνθρώποις

36" τούτοις τί μέλλετε πράσσειν. προ γαρ τούτων των

" ήμερων ἀνέστη Θευδας, λέγων είναι τινα έαυτον, δ

" προσεκολλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων

" δε άνηρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διε-

37 " λύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ τοῦτον ἀν-

" έστη Ἰούδας ὁ Γαλιλαΐος, ἐν ταῖς ἡμέραις τῆς ἀπο-

" γραφής, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ·

grinding of the teeth against each other. See vii. 54.

34. Gamaliel was by his mother of the seed of David. He was grandson of Hillel, and said by some to be son of Symeon, who took up Christ in his arms: (Luke ii. 25.) he was president of the sanhedrim, and died eighteen years before the destruction of Jerusalem. He was perhaps less disposed, as being a Pharisee, to second the high priest, who was a Sadducee.

Ibid. ἔξω ποιῆσαι, sc. ἐαυτούς. Krebsius. Many MSS. omit τι

after βραχύ.

35. The construction is, προσέχετε έαυτοίς, τί μέλλετε πράσσειν ἐπὶ τοίς ἀνθρώποις τούτοις. Bos,

Alberti, Palairet.

36. Θευδάs. Josephus mentions Theudas, a leader of an insurrection: (Antiq. XX. 5.) but this happened fourteen or fifteen years after Gamaliel's speech. There were probably two persons of the same name, as there were four Simon's

within forty years, and three Judas' within ten years, all leaders of insurrections. Casaubon, Krebsius.

Ibid. τωα. In Philo Judæus we find δοξάς παρ' αὐτῷ τις εἶναι, vol. II. p. 537. and in Epictetus, κῶν δόξης τισω εἶναι τις. In Acts viii. 9. we read, λέγων εἶναί τινα ἐαυτὸν μέγαν, and in Gal. vi. 3. εἰ δοκεῖ τις εἶναί τι. The phrases εἶναί τωα and ἐγένοντο εἰς οὐδὲν may be opposed to each other.

37. 'Iovôos. Josephus mentions this Judas, and calls him a Galilean, and a Gaulonite, from Gaulon, a city in Batanæa. He excited the people against the payment of the tax. Antiq. XVIII. 1.6. De Bel. Jud. II. 8. 1.

Ibid. ἀπογραφής. This payment was about ten years after the enrolment mentioned in Luke ii. 2: but it was one and the same ἀπογραφή.

Ibid. leardy is perhaps an in-

terpolation.

A.D. " κάκείνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ

31. " διεσκορπίσθησαν. καὶ τὰ νῦν λέγω ὑμῦν, ἀπόστητε 38

" διεσκορπίσθησαν. καὶ τὰ νυν λεγω υμιν, αποστητε 35 " ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς

" ὅτι ἐὰν ἢ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον

" τοῦτο, καταλυθήσεται εἰ δὲ ἐκ Θεοῦ ἐστὶν, οὐ 39

" δύνασθε καταλύσαι αυτὸ, μήποτε καὶ θεομάχοι εύ-

" ρεθήτε." Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλε- 40 σάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐ-

Matt. 5. τούς.
 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσ-41 10, 11, 12.
 Rom. 5. 3. ώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ Phil. 1. 29.
 Jac. 1. 2. κατηξιώθησαν ἀτιμασθῆναι πᾶσάν τε ἡμέραν ἐν τῷ 4² 1 Pet. 4. 13.
 ἱερῷ καὶ κατ οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

ΈΝ δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν 6 μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῆ διακονία τῆ καθημερινῆ αἰ χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἰ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, "Οὐκ ἀρε-

39. δύνασθε. We should perhaps read δυνήσεσθε, and αὐτούς.

40. δείραντες. Δέρω came to have this signification from the excoriation caused by scourging.

41. αὐτοῦ is perhaps an interpolation.

42. kar' olkov. See note at ii. 46.

CHAP. VI.

1. Ένταις ἡμέραις ταύταις. See i.15, where the words can only imply the lapse of a few days. I conceive the appointment of the deacons to have happened

within a few months after the ascension: perhaps a little before the feast of tabernacles, which took place about Octuber.

Ibid. Έλληνοτῶν. These were the Jews, who lived in foreign countries, and read the scriptures in Greek. The Έβραῖοι were the resident inhabitants of Jerusalem, who spoke the language of the country.

Ibid. παρεθεωρούντο. It is observed by Biscoe, that the Jews in Jerusalem looked down upon the Hellenistic Jews, p. 83.

" στόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ A.D. 3" Θεοῦ, διακονεῖν τραπέζαις, ἐπισκέψασθε οὖν, ἀδελ-

" φοὶ, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτὰ, πλή-

" ρεις πνεύματος άγίου καὶ σοφίας, οὖς καταστήσο-

4" μεν έπὶ τῆς χρείας ταύτης ἡμεῖς δὲ τῆ προσευχῆ

" καὶ τῆ διακονία τοῦ λόγου προσκαρτερήσομεν."

5 Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους καὶ ἐξελέξαντο Στέφανον ἄνδρα πλήρη πίστεως καὶ πνεύματος ἀγίου, καὶ ^f Φίλιππον, καὶ Πρόχορον, καὶ ^t 8. 5, 26. Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον 6προσήλυτον 'Αντιοχέα, οῢς ἔστησαν ἐνώπιον τῶν

6προσήλυτον Αντιοχέα, οῦς ἔστησαν ένώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς 7 χεῖρας. καὶ ὁ λόγος τοῦ Θεοῦ ηὕξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλημ σφόδρα, πολύς τε ὅχλος τῶν ἱερέων ὑπήκουον τῆ πίστει.

8 ΣΤΕΦΑΝΟΣ δὲ πλήρης πίστεως καὶ δυνάμεως 9 ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγο-

 διακονεῖν τραπέζαις, to keep an account of the money. See note at Matt. xxv. 27.

3. Epiphanius says, that the seven deacons were of the seventy disciples mentioned in Luke x. 1. Vol. I. p. 50.

Ibid. πλήρεις πνεύματος άγίου seems always to mean, possessing the miraculous gifts of the Spirit. For σοφία see 1 Cor. xii. 8.

 πλήρη πίστεως καὶ πνεύματος άγίου. I understand this expression, like that in ver. 3, to allude to the miraculous gifts of the Spirit: πίστις is mentioned as one of these in 1 Cor. xii. 9. See also ver. 8, 10. xi. 24.

Ibid. Φίλιππον. See viii. 5, 26, 40, xxi. 8. He seems to have lived at Cæsarca.

Ibid. Νικόλαον. The Nicolaitans, whom S. John condemns, Rev. ii. 6, 15, claimed this Nicolas as their founder: but probably without reason.

 πλήρης πίστεως καὶ δυνάμεως. Filled with that faith which enabled him to work miracles: but many MSS, read χάριτος for πίστεως. A. D. 31.

μένης Λιβερτίνων, καὶ Κυρηναίων, καὶ 'Αλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ 'Ασίας, συζητοῦντες τῷ Στεφάνω καὶ οὐκ ἴσχυον ἀντιστῆναι τῆ σοφία καὶ 10 τῷ πνεύματι ῷ ἐλάλει. τότε ὑπέβαλον ἄνδρας λέ- 11 γοντας, ""Οτι άκηκόαμεν αὐτοῦ λαλοῦντος ρήματα " βλάσφημα είς Μωσήν καὶ τὸν Θεόν." Συνεκίνη-12 σάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματείς, και έπιστάντες συνήρπασαν αυτον, και ήγαγον είς το συνέδριον, έστησάν τε μάρτυρας ψευ-13 δείς λέγοντας, "'Ο άνθρωπος ούτος ου παύεται ρή-" ματα βλάσφημα λαλών κατὰ τοῦ τόπου τοῦ άγίου " τούτου καὶ τοῦ νόμου. ἀκηκόαμεν γὰρ αὐτοῦ λέ-14 " γουτος, "Ότι Ίησοῦς ὁ Ναζωραῖος οὖτος καταλύσει " τον τόπον τοῦτον, καὶ ἀλλάξει τὰ έθη ἃ παρέδωκεν " ήμιν Μωϋσης." Καὶ ἀτενίσαντες είς αὐτὸν ἄπαν-15 τες οι καθεζόμενοι έν τῷ συνεδρίω, είδον τὸ πρόσωπον αὐτοῦ ώσεὶ πρόσωπον ἀγγέλου.

Εἶπε δὲ ὁ ἀρχιερεὺς, "Εἰ ἄρα ταῦτα οὕτως ἔχει;" 7
'Ο δὲ ἔφη, ""Ανδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. 2

9. Λιβερτίνων. This may come from the Latin word Libertinus: (L. de Dieu.) Biscoe thinks they were Roman Jews, or Jews who ordinarily had their residence in Rome, and were free of that city. Others have thought, that they came from Libertum, a town of Africa; and since they are mentioned with the Cyrenians, &c. this seems not improbable. The word λεγομένης would then apply to all these genitives. Biscoe adds, that there were 460 or 480 synagogues in Jerusalem, and many probably were

built by Jews of different countries, who resorted to them at the great festivals. They may have come now to the feast of tabernacles.

Ibid. τῶν ἀπὸ Κιλικίας. Saul was probably one of these.

13. βλάσφημα is wanting in many MSS. as is τούτου after aylov.

CHAP. VII.

 In reading this speech, we must remember that Stephen was accused of speaking against Moses and the temple. He shews, that the Jews were God's chosen people long be" ὁ Θεὸς τῆς δόξης ἄφθη τῷ πατρὶ ἡμῶν Αβραὰμ Α. D.

" ὅντι ἐν τῆ Μεσοποταμία, πρὶν ἡ κατοικήσαι αὐ-____31.

3" τον έν Χαρράν, εκαὶ είπε προς αυτον, "Εξελθε ε Gen. 12.

" έκ της γης σου και έκ της συγγενείας σου, και "

4" δεύρο εἰς γῆν ην ἄν σοι δείξω. Τότε έξελθων ἐκ

" γης Χαλδαίων, κατώκησεν εν Χαρράν κάκειθεν

" μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκισεν

" αὐτὸν εἰς τὴν γῆν ταύτην εἰς ῆν ὑμεῖς νῦν κατοι-

5" κείτε καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῆ,

" οὐδὲ βῆμα ποδός καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς

" κατάσχεσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐ-

6 " τον, ούκ όντος αὐτῷ τέκνου. "ἐλάλησε δὲ οὕτως ὁ h Gen. 15.

" Θεος, 'ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῆ '3

fore the temple was built; and that at first they rejected Moses.

Ibid. It might be thought from the passage in Gen. xii. 1. that these words were spoken to Abram, while he was in Haran: but it will bear the sense drawn from it by Stephen. Some think he received a call in both places. Lightfoot, Biscoe. Josephus speaks of God calling him out of Chaldæa. Antiq. I. 7, 1. See also Gen. xv. 7. Heb. xi. 8.

Ibid. Χαῥράν. In the Hebrew Τρη, perhaps the place called by Lucan Charræ.

 έκ γῆς Χαλδαίων. From Ur, which appears from v. 2. to have been in Mesopotamia.

Ibid. μετὰ τὸ ἀποθανεῖν. In Gen. xi. 26, 32. Terah is said to have begot Abram when he was seventy, and to have been two hundred and five when he

died: and since Abram was seventy-five when he left Haran, (xii. 4.) Terah lived many years after. But Eusebius states, according to the Samaritan chronology, that Terah lived only seventy-five years after the birth of Abram: and the Samaritan Pentateuch makes his whole age one hundred and forty-five years. Biscoethinks, that though Terah is said to have lived seventy years, and begot Abram, Nahor, and Haran, perhaps Abram was not the eldest, and Terah may have been one hundred and thirty, when Abram was born. So also Mercerus. L. de Dieu thinks that Stephen may have alluded to Abram settling at Hebron, literally in the tribe of Judah : (els ην ύμεις νῦν κατοικεῖτε:) and sixty years elapsed between this and his leaving Haran.

" άλλοτρία, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, 31. " έτη τετρακόσια. καὶ τὸ έθνος, ῷ ἐὰν δουλεύσωσι, τ " κρινώ έγω, είπεν ὁ Θεός καὶ μετὰ ταῦτα έξελεύ-" σονται, καὶ λατρεύσουσί μοι έν τῷ τόπφ τούτφ." " i Καὶ έδωκεν αὐτῷ διαθήκην περιτομής καὶ οὕτως 8 i Gen. 17. g. et 21. 3. " έγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῆ ἡμέρα et 25. 24. et 35. 23. " τῆ ὀγδόη καὶ ὁ Ἰσαὰκ τὸν Ἰακὼβ, καὶ ὁ Ἰακὼβ k Gen. 37. " τους δώδεκα πατριάρχας. kκαὶ οἱ πατριάρχαι (ηλώ-9 28. " σαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αίγυπτον καὶ ἡν 1 Gen. 41. " ὁ Θεὸς μετ' αὐτοῦ, 1καὶ ἐξείλετο αὐτὸν ἐκ πασῶν 10 " των θλίψεων αυτού, καὶ έδωκεν αυτώ γάριν καὶ " σοφίαν εναντίον Φαραω βασιλέως Αιχύπτου, καὶ " κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἰγυπτον καὶ ὅλον " τὸν οἰκον αὐτοῦ. ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν 11 " Αἰγύπτου καὶ Χαναὰν, καὶ θλίψις μεγάλη καὶ οὐχ m Gen. 42. " εθρισκον χορτάσματα οἱ πατέρες ἡμῶν. " ἀκούσας 12 " δὲ Ἰακὼβ όντα σίτα ἐν Αἰγύπτφ, ἐξαπέστειλε n Gen. 45. " τοὺς πατέρας ἡμῶν πρῶτον καὶ ἐν τῷ δευτέρω 13 " ἀνεγνωρίσθη Ἰωσηφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φα-" νερον έγενετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. · Gen. 46. " ° ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο τὸν πατέρα 14 27. Deut. 10. 22.

6. τετρακόσια. So also in Gen. xv. 13. though the exact number was four hundred and thirty, as in Exod. xii. 40. Gal. iii. 17. Josephus says four hundred and thirty years in Antiq. II. 15, 2. and four hundred in II. 9, 1. de Bel. Jud. V. 9, 4. L. de Dieu computes the dates thus: five years in Haran; twenty-five between Abram leaving Haran and the birth of Isaac; sixty between the births

of Isaac and Jacob; one hundred and thirty between the birth of Jacob and his going into Egypt; two hundred and ten in Egypt.

The words καὶ λατρεύσωσί μοι ἐν τῷ τόπῳ τούτῳ are not in the LXX nor in the Hebrew.
 They may refer to ver. 16. and they shall come hither again.
 Wolfius refers to Exod. iii. 12.

12. We should perhaps read σίτια εἰς Αἴγυπτον.

" αὐτοῦ Ἰακὼβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν A. D.

15 " ψυχαις έβδομηκονταπέντε. Γκατέβη δὲ Ἰακώβ εἰς 31.

" Αίγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες 5. et 49.33.

" ἐν τῷ μνήματι ὁ ἀνήσατο Αβραὰμ τιμῆς ἀργυρίου, 13. Gen. 23.

17 " παρὰ τῶν νίῶν Ἐμμὸρ τοῦ Συχέμ. Καθὼς δὲ ήγ-19. Jos. 24.

" γιζεν ὁ χρόνος τῆς ἐπαγγελίας ῆς ὤμοσεν ὁ Θεὸς $^{32}_{\rm r~Exod.~I.}$

" τῷ 'Αβραὰμ, ηὖξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αὶ-7, 8.

18" γύπτω, ἄχρις οὖ ἀνέστη βασιλεὺς ἔτερος ος οὐκ ἤδει

19" τον Ίωσήφ. οδτος κατασοφισάμενος το γένος ήμων,

" ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ

20 " βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. " Εν ῷ καιρῷ : Exod. 2. " ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ " ος ἀνε-23.

14. Ἰακώβ is perhaps an in-

terpolation.

Ibid. έβδομηκονταπέντε. It appears from Gen. xlvi. 26, 27. that all the persons were seventy, including Jacob him-self, Joseph and his two sons who were born in Egypt. The LXX say seventy-five, but they interpolate v. 20. by adding the children of Manasseh and Ephraim. If we except Joseph and his two sons, there were sixty-seven who came into Egypt: and Jacob's sons' wives may have made the number seventy-five. But it is most probable that Stephen followed the LXX.

16. There seems some confusion here. Abraham bought a burying place of Ephron the Hittite at Macpelah, Gen. xxiii: and the patriarchs were carried from Egypt and buried at that place according to Jacob's request, xlix. 29—32: but

it was Jacob, who bought a parcel of a field of Hamor the father of Shechem, xxxiii. 19. and nothing is said here of a burying place. This however became the inheritance of the children of Joseph; and he himself was buried there, Josh. xxiv. 32. Many MSS. read Έμμὸρ ἐν Συχέμ.

17. ὅμοσεν. Many MSS. read

ωμολόγησεν.

19. τοῦ ποιεῦν. See iii. 12. Here also I should understand ἔνεκα. He afflicted our fathers, for the purpose of making them expose their own children. So Krebsius.

20. ἀστείος τῷ Θεῷ. Almost all the commentators take this for a Hebraism, exceedingly beautiful. Palairet thinks it is the same as σὰν Θεῷ, by the direction of God. Josephus speaks of the extreme beauty of Moses. See Heb. xi. 23.

Α. D. " τράφη μήνας τρείς έν τῷ οἴκφ τοῦ πατρὸς αὐτοῦ.

 $\frac{3^{1}}{t \text{ Exod. 2.}}$ " t ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ή θυγάτηρ Φ α- 21 t Exod. 2. " ραὼ, καὶ ἀνεθρέψατο αὐτὸν ἐαυτῆ εἰς υἰόν. καὶ 22

" ἐπαιδεύθη Μωσῆς πάση σοφία Αἰγυπτίων ἢν

" δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. 'Ως δὲ ἐπλη-23

" ρούντο αὐτῷ τεσσαρακονταετης χρόνος, ἀνέβη ἐπὶ

" την καρδίαν αὐτοῦ, ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐ-

" Exod. 2. " τοῦ τοὺς υἱοὺς Ἰσραήλ. "καὶ ἰδών τινα ἀδικούμενον, 24

" ημύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονου-

" μένφ, πατάξας τον Αιγύπτιον. ενόμιζε δε συνιέναι 15

" τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ

x Exod. 2. " δίδωσιν αὐτοῖς σωτηρίαν' οἱ δὲ οὐ συνῆκαν. *τῆ 26

" δὲ ἐπιούση ἡμέρα ὤφθη αὐτοῖς μαχομένοις, καὶ

" συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπων, "Ανδρες,

" άδελφοί έστε ύμεις ινατί άδικειτε άλλήλους; ' '0 27

" δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπων,

" Τίς σε κατέστησεν ἄρχοντα καὶ δικαστην έφ

" ήμᾶς; μη ἀνελείν με σὰ θέλεις, ὅν τρόπον ἀνεί-18

" λες χθες του Αιγύπτιου; "Εφυγε δε Μωσης έν 29

" τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῆ Μα-

γ Exod. 3. " διὰμ, οὖ ἐγέννησεν υἱοὺς δύο. ⁹Καὶ πληρωθέντων 3° " ἐτῶν τεσσαράκοντα, ἄφθη αὐτῷ ἐν τῆ ἐρήμω τοῦ

" όρους Σινα άγγελος Κυρίου έν φλογί πυρος βάτου.

" ὁ δὲ Μωσῆς ἰδων ἐθαύμασε τὸ ὅραμα προσερ-31

20. Many MSS. omit aὐτοῦ.

21. The reading is perhaps ἐκτεθέντος δὲ αὐτοῦ.

22. Philo Judæus mentions at great length the learning of

Moses, vol. II. p. 83.

Ibid. Some MSS. read $\tilde{\epsilon}_{p}$ -

Ibid. Some MSS. read ερ-

27. Some MSS. read ἐφ' ἡμῶν.

29. Έφυγε. In Exod. ii. 15. Moses is said to have fled through fear of Pharaoh. Philo represents Pharaoh as afraid of Moses conspiring against him, vol. II. p. 87, 87.

Ibid. Μαδιάμ. Midian was to the south of the Dead sea, rather to the east, and extended as far south as the Red sea. " χομένου δε αύτοῦ κατανοήσαι, εγένετο φωνή Κυρίου

32 " πρὸς αὐτὸν, ' Έγὰ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς.

" 'Αβραάμ καὶ ὁ Θεὸς 'Ισαάκ καὶ ὁ Θεὸς 'Ιακώβ.'

" Έντρομος δε γενόμενος Μωσής οὐκ ετόλμα κατα-

33 " νοήσαι. εἶπε δὲ αὐτῷ ὁ Κύριος, ' Λῦσον τὸ ὑπόδη-

" μα τῶν ποδῶν σου ὁ γὰρ τόπος ἐν ῷ ἔστηκας, γῆ

34" άγία έστίν. ίδων είδον την κάκωσιν τοῦ λαοῦ μου

" τοῦ ἐν Αἰγύπτω, καὶ τοῦ στεναγμοῦ αὐτῶν ήκουσα:

" καὶ κατέβην έξελέσθαι αὐτούς καὶ νῦν δεῦρο, ἀπο-

35" στελώ σε είς Αίγυπτον. Τοῦτον τον Μωϋσῆν ον " ήρνήσαντο, εἰπόντες, 'Τίς σὲ κατέστησεν ἄρχοντα

" καὶ δικαστήν ; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυ-

" τρωτήν ἀπέστειλεν έν χειρί ἀγγέλου τοῦ ὀφθέντος

36" αὐτῷ ἐν τῆ βάτῳ. * οὖτος ἐξήγαγεν αὐτοὺς, ποιήσας = Exod. 7.

" τέρατα καὶ σημεία ἐν γῆ Αἰγύπτου καὶ ἐν ἐρυθρᾳ et 8. et 9.

" θαλάσση καὶ έν τῆ έρήμω έτη τεσσαράκοντα. t. 13. et 16.

37 " "Οὖτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς νίοῖς Ίσραὴλ, "3. 22.

" · Προφήτην ύμιν αναστήσει Κύριος ὁ Θεὸς ύμων 15, 18.

" έκ των άδελφων ύμων ως έμέ αὐτοῦ ἀκούσεσθε."

38" b Οδτός έστιν ο γενόμενος έν τη έκκλησία έν τη b Exod. 19.

" ἐρήμφ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν 3, 20.

33. èv w. Perhaps è d' w.

34- low eldov. This seems to be an Hebraism, though it is used by Lucian, Dial. Menel.

sub fin. vol. I. p. 300. 35. ἄρχοντα καὶ λυτρωτήν. The allusion here to our Saviour is evident: he had been rejected, as Moses was at first rejected; and like him he was made an ἄρχων καὶ λυτρωτής, Some MSS. read ἀπέσταλκεν σύν χειρί.

Ibid. ayyehov. See Exod. xxiii.

20. Numb. xx. 16. Judg. ii. 1. There can be no doubt, that it was God himself who spoke to Moses out of the bush: but the Jews believed, as did the Fathers, that the visible appearance, which Moses saw, was an Angel, or the second person in the Trinity. See Elsner, Diss. de lege Mosis per angelos data.

37. Most MSS. read avaorn-

σει ὁ Θεὸς έκ.

" τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ος ἐδέξατο A. D. " λόγια ζῶντα δοῦναι ἡμῖν. <mark>Τό οὐκ ἡθέλησαν ὑπή-</mark>39 " κοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ " έστράφησαν ταις καρδίαις αὐτών εἰς Αἴγυπτον, c Exod. 32. " c εἰπόντες τῷ 'Ααρων, ' Ποίησον ἡμῶν θεους οι προ- 40 " πορεύσονται ήμων ο γάρ Μωσης ούτος, ος έξή-" γαγεν ήμας έκ γης Αιγύπτου, ούκ οίδαμεν τί γέγο-" νεν αὐτφ.' Καὶ έμοσχοποίησαν έν ταις ήμέραις 41 " έκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλω, καὶ εὐ-" φραίνοντο έν τοις έργοις των χειρων αυτών. ^{4*}Ε-42 d Jer. 19. 13. Amos " στρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν 5. 25. " τῆ στρατιὰ τοῦ οὐρανοῦ καθώς γέγραπται ἐν βί-" βλφ τῶν προφητῶν, ' Μὴ σφάγια καὶ θυσίας προσ-" ηνέγκατέ μοι έτη τεσσαράκοντα έν τη έρήμω, οίκος " Ίσραήλ; καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, 43 " καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν 'Ρεμφαν, τοὺς τύ-" πους οθς έποιήσατε προσκυνείν αὐτοίς καὶ μετοικιῶ • Exod. 25. " ύμᾶς ἐπέκεινα Βαβυλώνος.' • 'Η σκηνή τοῦ μαστυ- 44 40. Hebr. " ρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τἢ ἐρήμφ, καθὼς 8. 5.

" διετάξατο ὁ λαλῶν τῷ Μωσῆ, ποιῆσαι αὐτὴν κατὰ

38. λόγια ξώντα. The λόγια were all the commands given by God to Moses. They are called ξώντα, not because they gave life, (for see Gal. iii. 21.) but as the oracles of the true and living God, in opposition to pretended oracles. See Rom. iii. 2. Heb. v. 12.

42. "Εστρεψε. Wolfius understands έαυτον, Krebsius γνώμην.

43. ἀνελάβετε. The Hebrew word signifies to raise up: but some have taken ἀνελάβετε to

mean, ye have borrowed or adopted. Raphel. Ibid. 'Ρεμφάν. In the LXX.

Saturn. See L. de Dieu.

Ibid. τύπους. Images. Josephus calls Rachel's images τύποι. Antiq. I. 19. 11. Polybius also speaks of θεῶν τύπους.

V. 9, 3. 44. Most MSS. read ήν τοίς πατράσιν. 45 " τὸν τύπον ὃν ἐωράκει ' ἢν καὶ εἰσήγαγον διαδεξά- Α. D.

" μενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῆ κατα- 31.

" σχέσει τῶν ἐθνῶν ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου f Jos. 3.14.

46" των πατέρων ήμων, έως των ήμερων Δαβίδ εος : Sam.

" εξρε χάριν ενώπιον τοῦ Θεοῦ, καὶ ἢτήσατο εξρεῖν 2 Sam. 7.1.
" στήνουμα το Θεοῦ Ἰακοβ Δεολομον δε οκοδόμη».

47 " σκήνωμα τῷ Θεῷ Ἰακώβ. ^h Σολομῶν δὲ ῷκοδόμη- ^{&c.} 1 Par. 17. 12. Psal. 132.5.

48 " σεν αὐτῷ οἶκον. 'Αλλ' οὐχ ὁ ὕψιστος ἐν χειροποι- $^{\text{Psal.}}$ 132.5. 49 " ήτοις ναοῖς κατοικεῖ, καθώς ὁ προφήτης λέγει, ' $^{\text{c}}$ O et 8. 27.

" οὐρανός μοι θρόνος, ή δὲ γῆ ὑποπόδιον τῶν ποδῶν Esa 66.1.

" μου ποίον οίκον οίκοδομήσετέ μοι, λέγει Κύριος;

50 " ἢ τίς τόπος τῆς καταπαύσεώς μου; οὐχὶ ἡ χείρ μου

" ἐποίησε ταῦτα πάντα ;"

51 " Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῆ καρδία k Jer. 6. 10. " καὶ τοῖς ώσὶν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἀγίῷ ἀν- Ezech. 44.

52" τιπίπτετε ως οι πατέρες ύμων, και ύμεις. τίνα των 7

" προφητών οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέ-

" κτειναν τους προκαταγγείλαντας περί της έλεύσεως

" τοῦ δικαίου, οδ νῦν ὑμεῖς προδόται καὶ φονεῖς γε-

53 " γένησθε· ¹οἴτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς¹ Exod. 19. 54 " ἀγγέλων, καὶ οὐκ ἐφυλάξατε." 'Ακούοντες δὲ ταῦτα, Gal. 3. 19.

45. διαδεξάμενοι. Successores, Erasmus, Hombergius. Postea, deinceps. Wolfius: but Krebsius understands it, quod patres vestri, qui id, quasi per manus traditum, a majoribus acceperant, attulerunt. So L. de Dieu.

Ibid. ἐν τῆ κατασχέσει τῶν ἐθνῶν, while they were taking possession of the land of the heathen. This was not fully effected till the time of David.

48. vaois is perhaps an interpolation,

50. The Hebrew and LXX

have this verse affirmatively, πάντα γὰρταῦτα ἐποίησεν ἡ χείρ μου.

51. ἀπερίτμητοι τῆ καρδία. V. Jerem. ix. 26. Ezech. xliv. 7. Rom. ii. 29. Phil. iii. 3. Many MSS. read καρδίαις.

52. τοῦ δικαίου, Christ was the only descendant of Adam, who was in himself perfectly righteous, and hence he is called δ δίκαιος. See iii. 14. xxii. 14. James v. 6. 1 Pet. iii. 18.

See ver. 35. S. Paul speaks of δ νόμος διαταγείς δι' ἀγγελων, Gal. iii. 19. and δ δι'

διεπρίοντο ταις καρδίαις αὐτών, και έβρυχον τους _ οδούντας επ' αὐτόν. Υπάρχων δε πλήρης πνεύματος 55 άγίου, άτενίσας είς τὸν ούρανὸν, είδε δόξαν Θεού, καὶ Ίησοῦν έστωτα έκ δεξιών τοῦ Θεοῦ, καὶ εἶπεν, "Ἰδοῦ, 56 " θεωρῶ τοὺς οὐρανοὺς ἀνεφγμένους, καὶ τὸν υίὸν τοῦ " ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ." Κράξαν-57 τες δὲ φωνή μεγάλη, συνέσχον τὰ ώτα αὐτῶν, καὶ ωρμησαν ομοθυμαδον έπ' αυτόν: "καὶ εκβαλόντες 58 m 22. 20. έξω της πόλεως, έλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου Matt. 5. καλουμένου Σαύλου, η καὶ ἐλιθοβόλουν τὸν Στέφανον, 59
 44. Luc. 6. ἐπικαλούμενον καὶ λέγοντα, "Κύριε Ἰησοῦ, δέξαι τὸ 34. " πνεθμά μου." Θεὶς δὲ τὰ γόνατα, ἔκραξε φωνή 60 μεγάλη, "Κύριε, μη στήσης αὐτοις την άμαρτίαν " ταύτην." Καὶ τοῦτο εἰπὼν ἐκοιμήθη. Ο Σαῦλος δέ 8 0 22. 20. ην συνευδοκών τη άναιρέσει αυτού. Έγενετο δε έν έκείνη τη ήμέρα διωγμός μέγας έπι την έκκλησίαν την έν Ίεροσολύμοις πάντες τε διεσπάρησαν κατά τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλην τῶν αποστόλων. συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες: εὐλαβεῖς, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῶ.

ἀγγέλων λαληθεὶς λόγος, Heb. ii. 2. Josephus also says, ἡμῶν δὲ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων. Antig. XV. 5. 3.

58. ol μάρτυρες. See Deut. xvii. 7. The witnesses laid down their clothes, that they might more readily throw the stones. See xxii. 23,

Ibid. veaviou generally meant a man of about thirty years of age.

CHAP. VIII.

συνευδοκῶν. See note at vi. 9.
 Ibid. ἐν ἐκείνη τῆ ἡμέρα. I understand this literally, that the nome out ion home.

derstand this literally, that the persecution began immediately after the death of Stephen. His funeral is mentioned afterwards. The exchanging perhaps means particularly all those who bore office in the church, such as the six other deacons.

- 3^{p} Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς A.D. οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας $\frac{3^{1}}{4}$ 4π αρεδίδου εἰς φυλακήν. οἱ μὲν οὖν διασπαρέντες δι- $\frac{p}{26.10,11}$. ῆλθον, εὐαγγελιζόμενοι τὸν λόγον.
- 5 ΦΙΛΙΠΠΟΣ δὲ κατελθών εἰς πόλιν τῆς Σαμα6 ρείας, ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. προσεῖχόν τε
 οἱ ὅχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ
 7 ἐποίει. πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα μεγάλη φωνῆ ἐξήρχετο πολλοὶ δὲ παρα8 λελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. καὶ ἐγένετο
 9 χαρὰ μεγάλη ἐν τῆ πόλει ἐκείνη. ᾿Ανὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῆ πόλει μαγεύων καὶ
 ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα
 10 ἐαυτὸν μέγαν ῷ προσεῖχον πάντες ἀπὸ μικροῦ ἔως
 μεγάλου, λέγοντες, "Οὖτός ἐστιν ἡ δύναμις τοῦ Θεοῦ
 11 "ἡ μεγάλη." Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῷ χρόνφ
 12 ταῖς μαγείαις ἐξεστακέναι αὐτούς. "Οτε δὲ ἐπίστευ-

3. κατὰ τοὺς οἴκους. Mosheim understands this of the places or apartments, where the Christians used to assemble. See ii.

 Φλιππος. This happened immediately after the death of Stephen, while Saul continued in Jerusalem. It was Philip the deacon.

7. Some MSS, read πολλοί — ἐξήρχοντο.

Σίμων. Justin Martyr informs us, that he was of the village of Gittum in Samaria: that the Samaritans eagerly followed him; that he went to Rome in the reign of Claudius,

was worshipped as a god, and honoured with a statue. More doubtful authorities state him to have studied at Alexandria, and to have been versed in Grecian philosophy. The Fathers represent him as the founder of every heresy, by which they mean Gnosticism: and he was perhaps the first Gnostic, who mixed up the name of Christ with that philosophy.

Ibid. έξιστῶν. Perhaps έξι-

στάνων.

πάντες seems to be an interpolation, and most MSS. read ή καλουμένη μεγάλη.

σαν τῷ Φιλίππφ εὐαγγελιζομένφ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, έβαπτίζοντο άνδρες τε καὶ γυναίκες. ὁ δὲ Σίμων καὶ 13 αύτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἢν προσκαρτερών τῷ Φιλίππω θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας, έξιστατο. 'Ακούσαντες δε οι εν 'Ιε-14 ροσολύμοις απόστολοι, δτι δέδεκται ή Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην οίτινες καταβάντες προσηύξαντο περί 15 αὐτῶν, ὅπως λάβωσι πνεῦμα ἄγιον. οὖπω γὰρ ἢν ἐπ΄ 16 ούδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ύπηρχον είς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. τότε ἐπετί- 17 θουν τὰς χειρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον πνεθμα αγιον. Θεασάμενος δε δ Σίμων, ότι δια της επιθέ-18 σεως των χειρών των αποστόλων δίδοται το πνεύμα τὸ ἄγιον, προσήνεγκεν αὐτοῖς χρήματα, λέγων, "Δότε 19 " κάμοὶ τὴν ἐξουσίαν ταύτην, ΐνα δρ ἐὰν ἐπιθῶ τὰς " χείρας, λαμβάνη πνεύμα άγιον." Πέτρος δε είπε 20 προς αυτον, "Το άργυριον σου σύν σοι είη είς απώ-" λειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμιστας διὰ χοη-" μάτων κτασθαι. οὐκ ἔστί σοι μερὶς οὐδὲ κλῆρος ἐν 21 " τῷ λόγῳ τούτῳ. ἡ γὰρ καρδία σου οὐκ ἔστιν εὐ-" θεία ενώπιον τοῦ Θεοῦ. μετανόησον οὖν ἀπὸ τῆς 22

14. We need not allow many days for the conversions in Samaria. In the mean time the persecution had lessened at Jerusalem by Saul having gone to Damascus, (though this is not related till c. ix. that the history of Philip may be finished:) and perhaps many of the foreign Jews had left the city, the feast of tabernacles being

16. This shews, that only the apostles could communicate the miraculous gifts of the Spirit. The deacons could baptize, and impart the ordinary spiritual grace. See Rom. i. 11.

18. Θεασάμενος. Most MSS.

read lowr.

" κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα Α

A. D.

23 " ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου. εἰς γὰρ _ " χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα."

- 24' Αποκριθείς δε ὁ Σίμων εἶπε, " Δεήθητε ὑμεῖς ὑπερ " ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδεν ἐπέλθη ἐπ' ἐμε " ὧν εἰρήκατε."
- 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλημ, πολλάς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.
- 26 *Αγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, " 'Ανάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ " τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ 'Ιερουσαλὴμ εἰς 27 " Γάζαν" αὖτη ἐστὶν ἔρημος. καὶ ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὸς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς. ὸς ἐληλύθει προσκυνήσων εἰς 'Ιερουσα-28 λὴμ, ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρμα-

22. Θεοῦ. Most MSS. read

23. The phrases χολήν πικρίας and σύνδεσμον άδικίας seem taken from Deut. xxix. 18. Isaiah lyiii. 6.

26. ἔρημος. Strabo says the same of the city of Gaza, ἔν-δοξος πότε γενομένη, κατεσπασμένη δὲ ὑπὸ ᾿Αλεξάνδρου, καὶ μένουσα ἔρημος. XVI.

27. εὐνοῦχος. His name is said to have been Indich. He was probably a Jew, or Cornelius would not have been considered the first Gentile convert. Eunuchs were forbidden to enter into the congregation of the Lord, Deut. xxiii. 1—3. but Isaiah foretold, that the VOL. 1.

eunuch should be admitted to a participation of the gospel, lvi. 3—8. This may have been the reason of Philip being sent on this journey.

Ibid. Κανδάκης. Candace was a name of the female sovereigns of the country. Plin. VI. 29. The country was probably the modern Abyssinia.

Ibid. προσκυνήσων. This seems to shew, that he was at least a proselyte, if not a Jew. It seems certain that no Gentile had been baptized before Cornelius. He had perhaps gone to the feast of tabernacles, and was now returning. See note at ver. 14.

τος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαίαν. είπε δὲ τὸ πνεῦμα τῷ Φιλίππω, "Πρόσελθε καὶ κολ-20 " λήθητι τῷ ἄρματι τούτφ." Προσδραμών δὲ ὁ Φί-30 λιππος ήκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην 'Ησαίαν, καὶ εἶπεν, "'Αρά γε γινώσκεις α αναγινώ-" σκεις;" 'Ο δε είπε, "Πως γάρ αν δυναίμην, έαν 3! " μή τις δδηγήση με;" Παρεκάλεσε τε τον Φίλιπ-9 Ess. 53.7. που άναβάντα καθίσαι σὺν αὐτῷ. 9 ἡ δὲ περιοχή τῆς 32 γραφής ην ανεγίνωσκεν, ην αύτη, ' Ως πρόβατον επί ό σφαγήν ήχθη, καὶ ώς άμνὸς έναντίον τοῦ κείροντος ' αύτον ἄφωνος' ούτως ούκ άνοίγει τὸ στόμα αύτοῦ. ' έν τῆ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δέξξ ' γενεαν αύτου τίς διηγήσεται; ότι αίρεται από της ' γης ή ζωη αὐτοῦ.' Αποκριθεὶς δε ὁ εὐνοῦχος τῷμ Φιλίππω είπε, " Δέομαί σου, περί τίνος ὁ προφήτης " λέγει τοῦτο; περὶ ἐαυτοῦ, ἡ περὶ ἐτέρου τινός:" 'Ανοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξά-35 μενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον ιδ έπί τι ὕδωρ καί φησιν ὁ εὐνοῦχος, "'Ιδοὺ, ὕδωρ " τί κωλύει με βαπτισθήναι;" Είπε δε ό Φίλιππος,; "Εὶ πιστεύεις έξ όλης της καρδίας, έξεστιν." 'Αποκριθείς δε είπε, "Πιστεύω τον υίον του Θεου είναι " τον Ίησοῦν Χριστόν." Καὶ ἐκέλευσε στῆναι τὸ ϳ

28. 'Hoaiar. This also shews that he was a proselyte.

33. ἐντῆ ταπεινώσει. S. Luke follows the LXX. The Hebrew is different, and is translated by Lowth, By an oppressive judgment he was taken off.

36. Eusebius says that the place was twenty miles from

Jerusalem, called Bethsoron.

37. It seems from this, that persons were expected to confess Jesus Christ to be the Son of God, before they were admitted to baptism: but the verse is wanting in the best MSS.

ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Α. D.
 39 Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν. ὅτε 3^τ· δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ῆρπασε τὸν Φίλιππον· καὶ οὐκ εἰδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος,
 40 ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος δὲ εὑρέθη εἰς *Αζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἔως τοῦ ἐλθεῦν αὐτὸν εἰς Καισά- ρειαν.

9 ''O ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου το 26. 10.
εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθών τῷ ἀρχιερεῖ, ττὶ τ. 13.
2 ἢτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς
τὰς συναγωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὅντας
ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερου3 σαλήμ. ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγί- 22. 6. et
ξειν τῆ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν ι Cor. 15. 8.
4 φῶς ἀπὸ τοῦ οὐρανοῦ καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε
φωνὴν λέγουσαν αὐτῷ, " Σαοὺλ, Σαοὺλ, τί με διώ-

5" $\kappa \epsilon \iota s$;" $E i \pi \epsilon \delta \epsilon$, " $T i s \epsilon i$, $\kappa \iota \rho \iota \epsilon$;" 'O $\delta \epsilon \kappa \iota \rho \iota \rho s \epsilon i$ -

- 39. Eusebius says, that the eunuch preached the gospel in Ethiopia. H. E. II. 1.
 CHAP. IX.
- 1. This perhaps happened before the baptism of the eunuch, or even before the journey of Peter and John into Samaria. Saul may have set out at the end of the feast of tabernacles, and his conversion took place at the same time as the conversions in Samaria.
- 2. Δαμασκόν. Damascus was probably at this time in the possession of Aretas, king of Arabia Petræa, and Aretas would perhaps favour the Jews, that they might assist him a-

gainst the Romans. See 2 Cor. xi. 32. This may have been the reason why Saul went thither. Josephus speaks of many Jews being in Damascus in the reign of Nero. De Bel. Jud. II, 20.

Ibid. πρὸς τὰς συναγωγάς. The high priest could have no power in other places, and he only sent to the rulers of synagogues, who acknowledged the power of the high priest. See Biscoe, p. 234.

Ibid. τῆς ὁδοῦ. See xix. 23. xxii. 4. xxiv. 14.

- 3. Most MSS. read ἐκ τοῦ οὐρανοῦ.
 - 5, 6. This passage is perhaps H h 2

Α. D. πεν, "'Εγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις' σκληρόν σοι

31. "πρὸς κέντρα λακτίζειν." Τρέμων τε καὶ θαμβῶν6
εἶπε, "Κύριε, τί με θέλεις ποιῆσαι;" Καὶ ὁ κύριος
πρὸς αὐτὸν, "'Ανάστηθι καὶ εἴσελθε εἰς τὴν πόλιν,

t 22. 9. et 26. 13.

"καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν." 'Οἱ δὲ 7 ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐννεοὶ, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. ἡγέρθη 8 δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς' ἀνεφγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε, χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἢν ἡμέρας τρεῖς μὴς βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. "Ην δέ τις μαθ-10 ητὴς ἐν Δαμασκῷ ὀνόματι 'Ανανίας, καὶ εἶπε πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι, "'Ανανία." 'Ο δὲ εἶπεν,

" Ἰδοὺ, ἐγὼ, κύριε." 'Ο δὲ κύριος πρὸς αὐτὸν, " ᾿Ανα-11 " στὰς πορεύθητι ἐπὶ τὴν ρύμην τὴν καλουμένην εὐ-

" θείαν, καὶ ζήτησον έν οἰκία Ἰούδα Σαῦλον ὀνόματι,

" Ταρσέα. ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἐν ὁρά-12

" ματι ἄνδρα ὀνόματι 'Ανανίαν εἰσελθόντα καὶ ἐπι-

" θέντα αὐτῷ χείρα, ὅπως ἀναβλέψη." ᾿Απεκρίθη δεις ὁ ᾿Ανανίας, "Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ

interpolated. The best MSS. read, Εἶπε δὲ, "Τίς εἶ, κύριε;" Ό δὲ, " Ἐγώ εἰμι Ἰησοῦς δν σὺ " διώκεις. ἀλλὰ ἀνάστηθι καὶ εἴσ- " ελθε κ. τ. λ."

5. σκληρόν κ. τ. λ. This proverb occurs in Æschylus, Prom. 323. Agam. 1633. Eurip. Bacchæ, 794. Peliad. fragm. and Pindar, Pyth. II. 173.

7. εἰστήκεισαν, had stopped: for they fell to the ground, xxvi. 14.

Ibid. ἀκούοντες. In xxii. 9. it is said, την φωνήν οὐκ ήκουσαν. They heard the sound of the

words, but not the words themselves: or perhaps Saul's Cilician companions did not understand the language of Palestine, in which the words from heaven were spoken, xxvi. 14.

10. 'Avavías. See his character in xxii. 12.

12. Most MSS. read xeipes.

of Saul from the Jews who returned from the feast of tabernacles, or from the Christians who fled from Jerusalem.

" ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου Α. D.

14" ἐν Ἱερουσαλήμ: καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν 31.

" ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ

15" ὅνομά σου." Εἶπε δὲ πρὸς αὐτὸν ὁ κύριος, "Πο
" ρεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὖτος, τοῦ βα
" στάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων,

16" υίῶν τε Ἰσραήλ. ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ

" αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν."

17 'Απηλθε δε' 'Ανανίας καὶ εἰσηλθεν εἰς την οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε, " Σαοὺλ ἀδελφε, " ὁ κύριος ἀπέσταλκέ με, 'Ιησοῦς ὁ ὀφθείς σοι ἐν τῆ " ὁδῷ ἡ ἤρχου, ὅπως ἀναβλέψης καὶ πλησθῆς πνεύ-18" ματος ἀγίου." Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παραχρῆμα, 19 καὶ ἀναστὰς ἐβαπτίσθη, καὶ λαβὼν τροφην ἐνίσχυσεν.

Έγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μα20 θητῶν ἡμέρας τινάς καὶ εὐθέως ἐν ταῖς συναγωγαῖς
ἐκήρυσσε τὸν Χριστὸν, ὅτι οὖτός ἐστιν ὁ υίὸς τοῦ

A. D. 33.

μοκλης ύπηρετικον ην σκεύος εὐφυές. XIII. 5. For σκεύος ἐκλογης being put for σκεύος ἐκλεκτόν, see note at Luke xvi. 8. 19. This account should be compared with S. Paul's own words in Gal. i. 18—21. He went to Damascus immediately after the vision, ix. 8. staid there a very short time, and then went to Arabia, and returned to Damascus, Gal. i. 17. He probably staid in Arabia great part of the three years mentioned in Gal. i. 18. i. c.

15. σκεύος. So Polybius, Δα-

he went into Arabia late in the year 31, and returned to Damascus early in 33. S. Luke may have been ill informed of S. Paul's movements at this time, because he left Jerusalem upon the persecution, viii. I. and was one of those who went to Antioch, xi. 19. which appears to have been his native city.

20. εὐθέως, i. e. immediately upon his return from Arabia, the second time of his being in Damascus. Most MSS. read Ἰησοῦν for Χριστόν.

Α. D. Θεοῦ. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, 21 " Ούχ ούτος έστιν ο πορθήσας έν Ίερουσαλημ τούς " ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο " έληλύθει, ίνα δεδεμένους αὐτοὺς ἀγάγη ἐπὶ τοὺς ἀρ-" χιερείς ;" Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ 22 συνέχυνε τους Ιουδαίους τους κατοικούντας έν Δαμασκώ, συμβιβάζων ὅτι οὖτός ἐστιν ὁ Χριστός. ὡς 23 δὲ ἐπληροῦντο ἡμέραι ἰκαναὶ, συνεβουλεύσαντο οἰ " 2 Cor. 11. 'Ιουδαίοι ἀνελείν αὐτόν' "έγνώσθη δε τῷ Σαύλφ ή 24 32. έπιβουλή αὐτῶν. παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσι λαβόντες δὲ αὐ-25 τὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τείχους, χαλάσαντες έν σπυρίδι. Παραγενόμενος δε ο Σαύλος 26 είς Ίερουσαλημ, έπειρατο κολλασθαι τοις μαθηταίς . καὶ πάντες έφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ήγαγε 17 προς τους αποστόλους, και διηγήσατο αυτοίς πώς έν τῆ ὁδῷ εἶδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πως έν Δαμασκώ έπαρρησιάσατο έν τώ ονόματι του 'Ιησοῦ. καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπο-28 ρευόμενος έν Ίερουσαλημ, καὶ παρρησιαζόμενος έν τών ονόματι τοῦ κυρίου Ἰησοῦ, ἐλάλει τε καὶ συνεζήτει προς τους Ελληνιστάς οι δε επεχείρουν αυτον άνε-

> 21. This seems to prove that he was a very short time in Damascus on his first visit, or he would have been better known.

> 22. συμβιβάζειν means, to put arguments together.

24. It was the governor of Damascus under Aretas, who wished to seize Paul, 2 Cor. xi. 32.

27. droor olous. One of his reasons for going to Jerusalem was to see Peter, and he saw no apostle except him, and James the bishop of Jerusalem, Gal. i. 18, 19.

28. He staid in Jerusalem fifteen days, Gal. i. 18, 19. and had a vision while he was there, Act. xxii. 17.

29. Έλληνιστάς οἱ δὰ κ. τ. λ.

- 30 λείν. ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Α. D. 31 Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. Αἰ 33-μεν οὖν ἐκκλησίαι καθ ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῷ τοῦ κυρίου, καὶ τῆ παρακλήσει τοῦ ἀγίου πνεύματος ἐπληθύνοντο.
- 32 'ΕΓΕΝΕΤΟ δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἀγίους τοὺς κατοικοῦντας 33 Λύδδαν. εὖρε δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὰ κατακείμενον ἐπὶ κραββάτω, ὃς ἢν 34 παραλελυμένος. καὶ εἶπεν αὐτῷ ὁ Πέτρος, "Αἰνέα, " ἰᾶταί σε 'Ιησοῦς ὁ Χριστός' ἀνάστηθι καὶ στρῶ-35" σον σεαυτῷ." Καὶ εὐθέως ἀνέστη' καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σαρωνᾶν, οἷ-

36 'Εν Ίσπη δέ τις ην μαθήτρια ονόματι Ταβιθά, η

He reasoned only with the foreign Jews: but the natives of Jerusalem wished to kill him.

τινες επέστρεψαν επί τον κύριον.

30. Kaurápeuar. This is thought to be Cæsarea Philippi by L. de Dieu, Benson, and Doddridge: but probably without reason.

31. Γαλιλαίας. Churches therefore had been founded in Galilee, though the fact had not been mentioned by S. Luke. They were perhaps founded by the persons who fled after the death of Stephen. See xi. 19.

32. Nothing is said of the date of this journey of Peter. It is probable, that as soon as the gospel spread in Samaria and Galilee, the apostles began to make circuits from Jerusalem, and visit the churches.

S. Luke particularises this one of Peter, because he went from Lydda to Joppa, and he was at Joppa when Cornelius sent for him. There is no reason why it may not have happened in the year following S. Paul's conversion, A.D. 32: and Saul's wish to see Peter may have arisen from the affair of Cornelius. See xv. 7.

35. Σαρωνᾶν. Saron was a plain that reached from Joppa to Cæsarea. See 1 Chron. xxvii. 29. Isaiah xxxiii. 9. xxxv. 2. lxv. 10. The LXX call it Δρύμος, as does Josephus, Antiq. XIV. 13, 3. De Bel. Jud. I. 13, 2. It is called Ono in Nehem. vi. 2. xi. 35. 1 Chron. viii. 12.

διερμηνευομένη λέγεται Δορκάς αυτη ήν πλήρης _άγαθων ξργων καὶ ἐλεημοσυν<mark>ων ὧν ἐποίει· ἐγένε</mark>το 37 δε εν ταις ήμεραις εκείναις ασθενήσασαν αυτην αποθανείν λούσαντες δε αὐτην έθηκαν εν ὑπερώω. έγ-38 γυς δε ούσης Λύδδης τη 'Ιόππη, οι μαθηται ακούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῆ, ἀπέστειλαν δύο ἄνδρας προς αυτον, παρακαλούντες μη όκνησαι διελθείν έως αὐτῶν. ἀναστὰς δὲ Πέτρος συνηλθεν αὐτοῖς ον 39 παραγενόμενον ανήγαγον είς τὸ ὑπερφον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτώνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτών οὖσα ή Δορκάς. ἐκβαλων δὲ ἔξω πάντας ὁ Πέτρος, 40 θείς τὰ γόνατα προσηύξατο καὶ έπιστρέψας πρὸς τὸ σωμα, εἶπε, "Ταβιθὰ, ἀνάστηθι." 'Η δὲ ήνοιξε τοὺς όφθαλμούς αὐτης καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε. δούς δε αὐτή χείρα, ἀνέστησεν αὐτήν φωνήσας δεμ τους άγίους και τας χήρας, παρέστησεν αυτην ζώσαν. γνωστὸν δὲ ἐγένετο καθ ὅλης τῆς Ἰόππης, καὶ πολ-42 λοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. ἐγένετο δὲ ἡμέρας 43 ίκανας μείναι αὐτὸν έν Ἰόππη παρά τινι Σίμωνι βυρσεῖ.

'ANHP δέ τις ἦν ἐν Καισαρεία ὀνόματι Κορνήλιος, 10 ἐκατοντάρχης ἐκ σπείρης τῆς καλουμένης 'Ιταλικῆς, εὐσεβῆς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἰκο:

38. ἐγγύς. Three leagues. Lightfoot.

CHAP. X.

1. σπείρης Ἰταλικῆς. The σπείρα Ἰταλικῆ is mentioned by Arrian, Tactic. p. 73. and the legio prima Italica by Tacitus, Hist. I. 59, 64. II. 100. III. 22: but this legion was not raised till

Nero's reign. Excipy generally signified a cohort; and Biscoe thinks that this was an independent cohort, stationed at Cæsarea, p. 302. Many MSS. omit he after res.

2. εὐσεβής καὶ φοβούμενος τὸν Θεόν. These expressions are applied to Gentiles, who, though

αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ 3 δεόμενος τοῦ Θεοῦ διαπαντός εἰδεν εν δράματι φανε-ρώς, ώσεὶ ώραν έννάτην της ημέρας, άγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, 4" Κορνήλιε." 'Ο δε άτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος είπε, "Τί έστι, κύριε;" Είπε δε αὐτῷ, " Αι προσευχαί σου και αι έλεημοσύναι σου ανέβη-5 " σαν είς μνημόσυνον ενώπιον τοῦ Θεοῦ. καὶ νῦν " πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σί-6" μωνα, δε έπικαλείται Πέτρος οδτος ξενίζεται παρά " τινι Σίμωνι βυρσεί, δ έστιν οἰκία παρά θάλασ-7" σαν οδτος λαλήσει σοι τί σε δεί ποιείν." 'Ως δὲ ἀπηλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνηλίω, φωνήσας δύο των οἰκετων αὐτοῦ, καὶ στρατιώτην εὐσεβή 8 των προσκαρτερούντων αυτώ, καὶ έξηγησάμενος αυ-9 τοις άπαντα, άπέστειλεν αύτους είς την Ιόππην. Τη δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων καὶ τῆ πόλει ἐγγιζόντων, ανέβη Πέτρος έπὶ τὸ δῶμα προσεύξασθαι, 10 περί ώραν έκτην. έγένετο δε πρόσπεινος, καὶ ήθελε γεύσασθαι παρασκευαζόντων δε εκείνων, επέπεσεν ιι έπ' αύτον έκστασις, καὶ θεωρεί τον ούρανον άνεφγμένον, καὶ καταβαίνον ἐπ' αὐτὸν σκεῦός τι, ὡς ὁθόνην

not proselytes to Judaism, yet by living among Jews had abandoned heathenism, and worshipped the true God. Other expressions were σεβόμενος, σεβόμενος τὸν Θεόν. See xiii. 43. xvii. 4.

3 ὅραν ἐννάτην. About three o'clock, which was a Jewish hour of prayer. See iii. 1. v. 7. This seems to shew that Cornclius conformed to the Jewish

worship.

Ibid. ἄγγελον. At ver. 20. this angel is identified with the Spirit.

- The words οὐτος λάλησει ποιεῖν are perhaps an interpolation.
- 9. Τη ἐπαύριον. Cæsarea is about thirty miles from Joppa.
- 11. ἐπ' αὐτὸν is perhaps an interpolation.

μεγάλην, τέσσαρσιν άρχαις δεδεμένον, και καθιέμενον έπὶ τῆς γῆς · ἐν ῷ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς 12 καὶ τὰ θηρία καὶ τὰ έρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνή πρὸς αὐτὸν, " 'Αναστάς, 13 " Πέτρε, θῦσον καὶ φάγε." 'Ο δὲ Πέτρος εἶπε, 14 " Μηδαμώς, κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν " ἡ ἀκάθαρτον." Καὶ φωνή πάλιν ἐκ δευτέρου πρὸς 15 αὐτὸν, " Α ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου." Τοῦτο 16 δὲ ἐγένετο ἐπὶ τρίς καὶ πάλιν ἀνελήφθη τὸ σκεῦος είς τον ούρανόν.

ΠΡΑΞΕΙΣ

οραμα ο είδε, καὶ ίδου, οι άνδρες οι άπεσταλμένοι άπο τοῦ Κορνηλίου, διερωτήσαντες την οἰκίαν Σίμωνος. έπέστησαν έπὶ τὸν πυλώνα καὶ φωνήσαντες έπυν-18 θάνοντο, εὶ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. Τοῦ δὲ Πέτρου ἐνθυμουμένου περὶ τοῦ 19 οράματος, είπεν αὐτῷ τὸ πνεῦμα, "Ἰδοὺ, ἄνδρες τρεῖς " (πτοῦσί σε· κάλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου 20 " σύν αὐτοῖς, μηδέν διακρινόμενος διότι έγω ἀπέ-" σταλκα αὐτούς." Καταβας δε Πέτρος προς τους 21 ανδρας τους απεσταλμένους από του Κορνηλίου πους

'Ως δε εν εαυτώ διηπόρει ο Πέτρος, τί αν εξη το 17

11. ἀρχαιs, the ends or corners. Euripides speaks of πλεκτας πεισμάτων αρχάς, Hippol. 760. and Philo Judæus of doridos ràs άρχάς, vol. II. p. 117.

12. Many MSS. read τὰ τετράποδα καὶ τὰ έρπετὰ τῆς γῆς καὶ τὰ π. τοῦ οὐρανοῦ.

14. Compare Ezek. iv. 14. For οὐδέποτε πῶν see note at

x 15. 7.

Matt. xii. 25.
15. κοίνου. So in Lev. xiii. when the priest declares the

leper to be cured or not cured, he is said καθαρίζει», or μιαίνευ.

16. πάλω is omitted in many MSS.

20. eya, i. e. the Spirit, ver. 19. who in ver. 3. is called the Angel of God; and Cornelius addresses him as Lord,

21. The words rous discount. μένους-πρός αὐτόν are perhaps an interpolation.

αὐτὸν, εἶπεν, "Ἰδοὺ, ἐγώ εἰμι δν ζητεῖτε τίς ἡ αἰτία, 22 " δι' ην πάρεστε;" Οι δε είπον, "Κορνήλιος εκα-_ " τοντάρχης, άνηρ δίκαιος καὶ φοβούμενος τὸν Θεὸν, " μαρτυρούμενός τε ύπὸ ὅλου τοῦ ἔθνους τῶν Ἰου-" δαίων, έχρηματίσθη ύπο άγγέλου άγίου, μεταπέμ-" ψασθαί σε είς τὸν οἰκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα 23 " παρά σοῦ." Εἰσκαλεσάμενος οὖν αὐτοὺς έξένισε. Τη δε επαύριον ο Πέτρος εξηλθε σύν αύτοις, καί τινες των άδελφων των άπὸ της Ιόππης συνηλθον 24 αὐτῷ. καὶ τῆ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν ο δε Κορνήλιος ήν προσδοκών αὐτοὺς, συγκαλεσάμενος τους συγγενείς αυτού και τους άναγκαίους φίλους.

'Ως δὲ έγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύν-26 ησεν. ὁ δὲ Πέτρος αὐτὸν ήγειρε, λέγων, "'Ανάστηθι 27" κάγὼ αὐτὸς ἄνθρωπός είμι." Καὶ συνομιλών αὐτῷ 28 εἰσῆλθε, καὶ εὐρίσκει συνεληλυθότας πολλούς, γ ἔφη γ Joh. 4. 9. τε πρὸς αὐτοὺς, " Ύμεις ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν " ἀνδρὶ Ἰουδαίφ κολλασθαι ἡ προσέρχεσθαι άλλο-" φύλφ· καὶ έμοὶ ὁ Θεὸς έδειξε μηδένα κοινὸν ἡ ἀκά-29 " θαρτον λέγειν ἄνθρωπον διὸ καὶ ἀναντιβρήτως " ηλθον μεταπεμφθείς. πυνθάνομαι οδν, τίνι λόγω 30 " μετεπέμψασθέ με ;" Καὶ ὁ Κορνήλιος ἔφη, "'Απὸ

23. Many MSS. read araovas most intimate friends. before ὁ Πέτρος.

Ibid. twes. There were six. See xi. 12.

24. αναγκαίους φίλους. We have the same expression in Eurip. Alcest. 651. and rovs αναγκαιστάτους των φίλων in Polybius VIII. 9. It means, the

25. Most MSS. read eyévero τοῦ εἰσελθεῖν.

27. συνομιλών. Beza takes this in its usual sense, colloquens cum eo: Valckenaer, ejus lateri junctus.

30. Από τετάρτης ημέρας, four days ago. On the day of the " τετάρτης ήμέρας μέχρι ταύτης της ώρας ήμην νη-

A. D.

" στεύων, καὶ τὴν ἐννάτην ὅραν προσευχόμενος ἐν τῷ οἴκῳ μου καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν " ἐσθῆτι λαμπρᾳ, καί φησι, Κορνήλιε, εἰσηκούσθη 31 " σου ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθη- " σαν ἐνώπιον τοῦ Θεοῦ. πέμψον οὖν εἰς Ἰόππην, 32 " καὶ μετακάλεσαι Σίμωνα ος ἐπικαλεῖται Πέτρος " οῦτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ " θάλασσαν ος παραγενόμενος λαλήσει σοι. ἐξ αὐ-33 " τῆς οὖν ἔπεμψα πρός σε σύ τε καλῶς ἐποίησας " παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ " Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα

2 Deut. 10. 2' Ανοίξας δὲ Πέτρος τὸ στόμα εἶπεν, "'Επ' ἀλη-34 19. 2 Par. 19. 7. Job. " θείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπ-34. 19. Sap. 6. 7. Eccl. " της ὁ Θεὸς, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐ-35 35. 16. Rom. 2. 11. " τὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστι. Gal. 2. 6. Ephes. 6. 9. " τὸν λόγον ὸν ἀπέστειλε τοῖς υἰοῖς Ἰσραὴλ, εὐαγ-36 Col. 3. 25. 1 Pet. 1. 17. " γελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὖτός a Luc. 4. 14. " ἐστι πάντων κύριος,) αὐμεῖς οἴδατε τὸ γενόμενον 37

vision he sent off the messengers, v. 7, 8: the next day they arrived at Joppa, v. 9: the next, they set out for Cæsarea, v. 23: and on the fourth they arrived there, v. 24. For this use of $d\pi d$ see xxiii. 23.

" σοι ὑπὸ τοῦ Θεοῦ."

Ibid. μέχρι ταύτης τῆς ὥρας, four days ago he had fasted up to the same hour at which he was then speaking.

36. τον λόγον. Some have understood Jesus Christ, who is called *Logos* in John i. 1. (Heinsius, Marckius:) butthere

is no evidence that this term was in use so early. In xiii. 26. we find ὑμῖν ὁ λόγος τῆς συτηρίας ταύτης ἀπεστάλη, where λόγος means doctrine. The construction is perplexed, but λόγον as well as ῥῆμα may be governed of οἴδατε: Ye know the communication which God sent to the children of Israel—the doctrine which was preached, or, the thing which took place throughout the whole of Judæa—I mean, ye know about Jesus of Nazareth, &c.

" ρημα καθ' όλης της 'Ιουδαίας, ἀρξάμενον ἀπὸ της Α. D. " Γαλιλαίας, μετὰ τὸ βάπτισμα ὁ ἐκήρυξεν Ἰωάννης. ... 38 " Ιησούν τὸν ἀπὸ Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ Luc. 4. 18. " Θεὸς πνεύματι άγίω καὶ δυνάμει, ος διηλθεν εὐερ-" γετών καὶ ἰώμενος πάντας τοὺς καταδυναστευομέν-" ους ύπὸ τοῦ Διαβόλου, ὅτι ὁ Θεὸς ἢν μετ' αὐτοῦ: 39" καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν ἔν " τε τη γώρα των Ἰουδαίων καὶ έν Ἱερουσαλήμ. δν 40 " άνείλον κρεμάσαντες έπὶ ξύλου. "τοῦτον ὁ Θεὸς ° 2. 24. " ήγειρε τη τρίτη ήμέρα, καὶ έδωκεν αὐτὸν έμφανη 41 " γενέσθαι ου παντί τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς 13.31. " προκεχειροτονημένοις ύπὸ τοῦ Θεοῦ, ἡμῖν, οΐτινες " συνεφάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀνα-42 " στηναι αὐτὸν έκ νεκρών καὶ παρήγγειλεν ήμιν 17.31. " κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός 10. 2 Cor. " έστιν ο ώρισμένος ύπο τοῦ Θεοῦ κριτής ζώντων 43 " καὶ νεκρῶν. ¹τούτφ πάντες οἱ προφηται μαρτυροῦ- 115.9. Jer. " σιν, ἄφεσιν ἀμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐ- Mich. 7.18 44 " τοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν." Ετι λαλοῦντος τοῦ Πέτρου τὰ ρήματα ταῦτα, ἐπέπεσε τὸ πνεθμα τὸ ἄγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λό-45 γον. καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνηλθον τῷ Πέτρω, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ 46 άγίου πνεύματος εκκέχυται ήκουον γαρ αύτων λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. τότε 47 ἀπεκρίθη ὁ Πέτρος, " ε Μήτι τὸ ὕδωρ κωλῦσαι δύνα- ε 15.8. " ταί τις του μη βαπτισθήναι τούτους, οίτινες τὸ

^{42.} ώρισμένος. Appointed. See πάντα, as applying to the Genxi. 29. Rom. i. 4. 43. There is an emphasis in tiles. Sec Rom. x. 11, 12.

h 10. 9.

" πνεθμα τὸ ἄγιον ἔλαβον καθώς καὶ ἡμεῖς;" Προσ-48 έταξέ τε αὐτοὺς βαπτισθηναι ἐν τῷ ὀνόματι τοῦ κυ-32. ρίου. τότε ηρώτησαν αὐτὸν ἐπιμεῖναι ημέρας τινάς.

> ΉΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ΙΙ οντες κατά την Ἰουδαίαν, ότι καὶ τὰ ἔθνη ἐδέξαντο τον λόγον του Θεού. καὶ ότε ἀνέβη Πέτρος εἰς Ἱερο-2 σόλυμα, διεκρίνοντο προς αυτον οι έκ περιτομής, λέ-3 γοντες, ""Οτι πρὸς ἄνδρας άκροβυστίαν έχοντας είσ-" ηλθες, καὶ συνέφαγες αὐτοῖς." 'Αρξάμενος δε ό4 Πέτρος έξετίθετο αὐτοῖς καθεξης λέγων, " h'Εγώς " ήμην έν πόλει Ιόππη προσευχόμενος, καὶ είδον έν " έκστάσει δραμα, καταβαίνον σκεύός τι ώς όθόνην " μεγάλην, τέσσαρσιν άρχαις καθιεμένην έκ τοῦ οὐ-" ραγού, καὶ ἦλθεν ἄχρις έμου εἰς ἡν ἀτενίσας κατε-6 " νόουν, καὶ είδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία " καὶ τὰ έρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ἦκουσα? " δε φωνής λεγούσης μοι, 'Αναστάς, Πέτρε, θύσον " καὶ φάγε. Εἰπον δὲ, Μηδαμῶς, κύριε ότι πᾶν κοι-8 " νον η ακάθαρτον ουδέποτε είσηλθεν είς το στόμα " μου. 'Απεκρίθη δέ μοι φωνή έκ δευτέρου έκ τοῦ 9 " οὐρανοῦ, A ὁ Θεὸς ἐκαθάρισε, σὰ μὴ κοίνου. Τοῦ-10 " το δὲ ἐγένετο ἐπὶ τρὶς, καὶ πάλιν ἀνεσπάσθη ἄπαν-" τα είς τον ούρανόν. καὶ ίδου, έξ αὐτης τρεῖς ἄνδρες 11 " ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἡ ήμην, ἀπεσταλμένοι " ἀπὸ Καισαρείας πρός με. εἶπε δέ μοι τὸ πνεῦμα, 12 " συνελθείν αὐτοίς, μηδέν διακρινόμενον ήλθον δέ " σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοὶ οὕτοι, καὶ εἰσήλθομεν

> > CHAP. XI.

but this is probably unfounded. 8. πâν is omitted in many nius says that Cerinthus was MSS. but see note to Matt.

^{2.} οἱ ἐκ περιτομῆς. Epiphaone of these, vol. I. p. 111. xii. 25.

- 13" είς τον οίκον τοῦ ἀνδρὸς, ἀπήγγειλέ τε ήμιν πῶς
 - " είδε τον άγγελον έν τῷ οἴκῷ αὐτοῦ σταθέντα καὶ
 - " εἰπόντα αὐτῷ, 'Απόστειλον εἰς 'Ιόππην ἄνδρας, καὶ
- 14 " μετάπεμψαι Σίμωνα τον επικαλούμενον Πέτρον, δς
 - " λαλήσει ρήματα πρός σε, έν οις σωθήση συ καί
- 15" πας ο οικός σου. Εν δε τω αρξασθαί με λαλείν, 12.4.
 - " έπέπεσε τὸ πνεῦμα τὸ ἄγιον ἐπ' αὐτοὺς, ώσπερ καὶ
- 16" έφ' ήμας έν άρχη. κέμνήσθην δε του ρήματος κυ- 1. 5 et
 - " ρίου, ως έλεγεν, ' Ἰωάννης μεν εβάπτισεν ὕδατι, 3.11. Marc. 1.8.
- 17" ύμεις δε βαπτισθήσεσθε έν πνεύματι άγίω. Εί Luc. 3. 16.
 - " οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ Joh. 1.26.
 - " ήμιν, πιστεύσασιν έπὶ τὸν κύριον Ίησοῦν Χριστὸν,
 - " έγω δε τίς ήμην δυνατός κωλύσαι τον Θεόν;"
- 18 Ακούσαντες δε ταῦτα ἡσύχασαν, καὶ εδόξαζον τὸν Θεον, λέγοντες, " Αραγε καὶ τοῖς έθνεσιν ὁ Θεος τὴν " μετάνοιαν έδωκεν είς ζωήν."
- 19 1ΟΙ μεν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς Α. D. γενομένης ἐπὶ Στεφάνω, διῆλθον ἔως Φοινίκης καὶ $\frac{31-42}{18.1}$. Κύπρου καὶ 'Αντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον
- 20 εἰ μὴ μόνον Ἰουδαίοις. ἦσαν δέ τινες έξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναίοι, οίτινες είσελθόντες είς
 - 13. avopas is perhaps an interpolation.
 - 16. See i. 5. John the Baptist himself had also said this, Matt. iii. 11.
 - 17. έγω δέ τίς ήμην. Beza rejects &, which is wanting in some MSS. but Raphel defends it. Cicero often uses ego vero in the same manner.
 - 19. έπὶ Στεφάνω, post Stephanum, Alberti, Palairet. Ob Stephanum, Castalio, Beza, Erasmus, L. de Dieu.
 - Ibid. Κύπριοι. Mnason of Cy-

- prus, an old disciple, is mentioned, xxi. 16.
- 20. 'Αντιόχειαν. Josephus says that the Jews brought over a great number of Greeks to their religion at Antioch, κἀκείνους τρόπω τινι μοίραν αὐτῶν πεποίηντο.

De Bel. Jud. VII. 3. 3. Ibid. ησαν δέτωνες. This probably happened some time after what is mentioned in the preceding verse.

Ibid. Kuphvaior. Lucius of Cyrene is mentioned in xiii. t.

'Αντιόχειαν, έλάλουν προς τους Έλληνιστας, ευαγ-

γελιζόμενοι τὸν κύριον Ἰησοῦν. καὶ ἢν χεὶρ κυρίου 21 μετ' αὐτῶν πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν έπὶ τὸν κύριον. Ἡκούσθη δὲ ὁ λόγος εἰς τὰ ὧτα τῆς 22 έκκλησίας της έν 'Ιεροσολύμοις περί αὐτῶν' καὶ έξαπέστειλαν Βαρνάβαν διελθείν έως 'Αντιοχείας. δς 23 παραγενόμενος καὶ ἰδων την χάριν τοῦ Θεοῦ, ἐχάρη, καὶ παρεκάλει πάντας τῆ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ. ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης 4 πνεύματος άγίου καὶ πίστεως. καὶ προσετέθη όχλος ίκανὸς τῷ κυρίφ. Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνά-25 βας ἀναζητήσαι Σαῦλον, καὶ εύρων αὐτὸν ήγαγεν αὐ- 16 τον είς 'Αντιόχειαν. έγένετο δε αύτους ένιαυτον όλον συναχθήναι έν τή έκκλησία, καὶ διδάξαι όχλον ίκανὸν, χρηματίσαι τε πρώτον έν 'Αντιοχεία τους μαθητάς Χριστιανούς. 'Εν ταύταις δέ ταις ήμέραις κατηλθον: άπὸ Ἱεροσολύμων προφήται είς ᾿Αντιόχειαν. ἀναστὰς:5

Ibid. Έλληνιστάς. The reading of ελληνας is supported by Grotius, Beza, Usher, Cocceius, Bengelius, Le Clerc, Drusius, Benson, &c. But there is more authority for Έλληνιστάς, and if "Ελληνας means Gentiles, and if this took place before the conversion of Cornelius, it seems highly improbable that any Gentiles were converted. I conceive, however, that S. Luke was speaking of a later period, and, if so, there would be no objection to reading Ελληνας, and understanding by it devout Gentiles.

21. Philostratus may have alluded to this rapid progress of the gospel at Antioch, when he speaks of Apollonius leaving it, καὶ τῆς 'Αντιοχείας συνήθως ύβριζούσης, καὶ μηδέν τῶν Έλληνικῶν ἐσπουδακυίας. ΙΙΙ. 58. p. 139. This was between A. D. 37 and

25. Saul had gone to Tarsus in 33. See ix. 30. Gal. i. 21. He had probably preached in Syria and Cilicia; see xv.

26. χρηματίσαι. See Rom. vii. 3. We find χρηματίζευ βασιλεύς in Polybius xxx. 2. and χρηματίσας ώς βασιλεύς in Josephus de Bel. Jud. II. 2.5. It is said that Christianus is rather a Latin than a Grecian form.

28. avaoras de eis. The Alesandrian MS. reads in de molli **ἀγαλλίασις. отнеотранциения** в ήμῶν-. Augustin also reads

δὲ εἶς έξ αὐτῶν ὀνόματι "Αγαβος ἐσήμανε διὰ τοῦ Α. D. πνεύματος, λιμον μέγαν μέλλειν έσεσθαι έφ' δλην_ την οἰκουμένην όστις καὶ έγένετο ἐπὶ Κλαυδίου Καί-29 σαρος. [™]τῶν δὲ μαθητῶν καθὼς ηὐπορεῖτό τις, ὥρισαν = Rom. 15. έκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν 16. 1. 30 έν τἢ Ἰουδαία ἀδελφοῖς. "ο καὶ ἐποίησαν, ἀποστεί- Gal. 2. 10. λαντες προς τους πρεσβυτέρους διά χειρος Βαρνάβα καὶ Σαύλου.

ΚΑΤ' έκείνον δε τον καιρον έπέβαλεν Ήρώδης ο

congregatis autem nobis. If this was the true reading, S. Luke was himself present. The fact is not improbable, though the reading may be wrong.

Ibid. "Ayaßos. See xxi. 10.

Ibid. Λιμόν. Josephus mentions this famine. It began in the fourth year of Claudius, A. D. 44. but raged chiefly in the two following years. Antiq. XX. 2, 6. It is mentioned also by Suetonius, Claud. 18. Tacitus, An. XII. 43. See Krebsius. It might seem that this famine was predicted by Agabus before the reign of Claudius, which began Jan. 24, A. D. 41. and S. Paul came to Antioch in 42. If so, the words εν ταύταις ταις ήμεραις relate to a former period, and the prophecy is mentioned here, because it was now fulfilled, and because the famine was the cause of Paul and Barnabas going to Jerusalem. Many MSS. read λίμον μεγάλην, and Fris for öστις.

28. olkovµiryr. This has been thought to mean only Judæa, VOL. I.

as in Luke xxi. 26. but there were famines about this time in every country. See Biscoe, р. 60, бі.

30. πρεσβυτέρους. This is the first mention of elders in the Christian church. They were perhaps appointed in that period of ten or twelve years between 33 and 44, of which S. Luke says so little. Some have thought that there were now no apostles in Jerusalem, because the money was sent to the elders: but this does not follow: the apostles gave up the distribution of money to the deacons, vi. 2: and the elders were probably chosen from the deacons.

CHAP. XII.

1. Ἡρώδης. Herod Agrippa, son of Aristobulus, and grandson of Herod the Great. He was made king of the tetrarchy of Philip, i. e. of Trachonitis by Caligula in 37. The same emperor afterwards gave him Galilee; and Claudius added Judæa and Samaria.

Α. D. βασιλεύς τὰς χείρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκ
44· κλησίας. ἀνείλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. καὶ ἰδῶν ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις, 3

προσέθετο συλλαβεῖν καὶ Πέτρον ἦσαν δὲ ἡμέραι

τῶν ἀζύμων ὁν καὶ πιάσας ἔθετο εἰς φυλακὴν, παρα-4

δοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν

αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν

τῷ λαῷ. ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῆ φυλακῆς ς

προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας

πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.

Ότε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῆ 6 νυκτὶ ἐκείνη ἢν ὁ Πέτρος κοιμώμενος μεταξὺ δὖο στρατιωτών, δεδεμένος ἀλύσεσι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν. καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, "᾿Ανάστα ἐν τάχει." Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἶπέ τε ὁ ἄγγελος πρὸς αὐ-§

τινὰς τῶν ἀπὸ τῆς ἐκκλησίας perhaps means, some who
had office in the church.

2. Eusebius says that the person, who was the cause of James being brought before Herod, was converted to Christianity, and beheaded together with James. H. E. II. 9.

Ibid. $\mu a \chi a i \rho a$, i. e. he was beheaded. See Petr. Alex. apud Routh. *Rel. Sacr.* vol. III. p. 33².

3. ἀζύμων. Easter in the year 44 fell on the 31st of March. Most MSS. read al ἡμέραι.

4. τέσσαρσι τετραδίοις. Four

soldiers watched at a time, two in the prison, and two at the gate, where they were relieved every three hours. Sixteen soldiers therefore were employed. So Polybius, διδόσσι δὲ καὶ ψυλάκεια δύο, τὸ δὲ ψυλάκεια ἐστιν ἐκ τεττάρων ἀνδρῶν. VI. 33, 7.

 άλύσεσι δυσί. He had a chain on both hands, each of which had the other end fastened to a soldier.

Ibid. ἐτήρουν τὴν φυλακήν. Raphel thinks this means agebant excubias, they kept the watch. So Polybius, VI. 35. 6. τὸν, "Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου" Α. D. ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ, "Περιβαλοῦ τὸ 44.

9" ιμάτιόν σου, καὶ ἀκολούθει μοι." Καὶ ἐξελθών ἡκολούθει αὐτῷ· καὶ οὐκ ἥδει ὅτι ἀληθές ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν.

10 διελθόντες δε πρώτην φυλακήν καὶ δευτέραν, ήλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἡνοίχθη αὐτοῖς καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος

11 ἀπ' αὐτοῦ. καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε,

"Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε κύριος τὸν ἄγ" γελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ
" πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων."

12 Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οδ ἦσαν ἰκανοὶ

συνηθροισμένοι καὶ προσευχόμενοι.

13 Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι 'Ρόδη' 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς

8. Περίζωσαι. Most MSS.

read ¿woau.

10. The first watch were the two soldiers within the prison; the second were the two between the door of the prison and the iron gate which formed the termination of a street leading from the prison to the town.

11. γενόμενος ἐν ἐαντῷ. We find the same phrase in Xen. Cyrop. I. Polyb. I. 49. 8.

12. Μάρκου. Probably the same Mark, who was son of the sister of Barnabas, Col. iv. 10: but not Mark the Evan-

gelist. See Grotius, Simon, ad l. 13. τοῦ Πέτρου is perhaps an

interpolation for αὐτοῦ.

Ibid. ὑπακοῦσαι. This was the term for a person stationed at the door of a house, who was to attend to persons knocking: he was called ὁ ὑπακούων. So Xenophon, Φίλιππος δὲ ὁ γελωτοποιὸς κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι, εἰσαγγείλαι ὅστις τε εἴη. Sympos. p. 690. Ἐγὸ δὲ κόπτω προσελθὼν τὴν θύραν, καὶ μόλις μὲν καὶ βραδέως ὑπήκουσε δ' οὖν ἡ γυνὴ, εἶτα καὶ προσῆλθεν. Lucian. See Raphel and L. de Dieu.

ούκ ήνοιξε τον πυλώνα, είσδραμούσα δε απήγγειλεν έσταναι τὸν Πέτρον πρὸ τοῦ πυλώνος. οἱ δὲ πρὸς 15 αυτήν είπον, "Μαίνη." 'Η δε διισχυρίζετο ούτως έγειν. Οι δὲ έλεγον, " Ὁ ἄγγελος αὐτοῦ ἐστίν." Ὁ 16 δὲ Πέτρος ἐπέμενε κρούων ἀνοίξαντες δὲ είδον αὐτον, καὶ ἐξέστησαν. κατασείσας δὲ αὐτοῖς τῆ γειρὶ 17 σιγάν, διηγήσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν έκ της φυλακής. είπε δὲ, "'Απαγγείλατε 'Ιακώ-" βφ καὶ τοῖς άδελφοῖς ταῦτα." Καὶ ἐξελθων ἐπορεύθη είς ετερον τόπον. Γενομένης δε ήμερας, ήν 18 τάραγος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος έγένετο. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ 19 μη εύρων, ανακρίνας τους φύλακας, έκέλευσεν απαχθήναι καὶ κατελθών ἀπὸ της 'Ιουδαίας εἰς την ο 1 Reg. 5. Καισάρειαν διέτριβεν. ο 3 Ην δε ό ή Ηρώδης θυμομα- 20 9, 11. Ezech. 27. χων Τυρίοις καὶ Σιδωνίοις ομοθυμαδον δε παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτώνος του βασιλέως, ήτουντο ειρήνην, δια το τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

Τακτη δε ημέρα ο Ἡρώδης ενδυσάμενος εσθηται

14. έστᾶναι. See 1 Cor. x. 12. 15. ἄγγελος. See Matt. xviii.

17. Ἰακόβφ. This confirms the statement of the early writers, that James was bishop of Jerusalem. See also xv. 13. xxi. 18. He was one of the cousins of our Lord, and most probably not one of the twelve apostles. See Matt. xiii. 55. It might be conjectured from Gal. i. 19. that he was appointed soon after the conversion of S. Paul. When the apostles began to make circuits from

Jerusalem, (see note at ix. 32.) they probably appointed James to be the permanent head of the church at Jerusalem.

19. ἀπαχθήναι, i. e. ad supplicium. V. Esther xii. 3. So Philo Judæus, ἀπήγοντο, ἐμαστιγοῦντο, ἐτροχίζοντο, vol. II. p. 527. Pliny writes, perseverantes duri jussi. Epist. X. 97.

20. θυμομαχῶν. Determined to continue hostilities. Raphel, Wolfius. Ἡρώδης is perhaps an interpolation.

21. Josephus confirms this account of the death of Herod

βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει Α. D.

22 πρὸς αὐτούς. ὁ δὲ δῆμος ἐπεφώνει, " Θεοῦ φωνὴ καὶ 44.

23 " οὐκ ἀνθρώπου." Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου, ἀνθ ὧν οὐκ ἔδωκε τὴν δόξαν τῷ

24 Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν. ^p O p 6. 7. et 19. 20.

25 δὲ λόγος τοῦ Θεοῦ ηὖξανε καὶ ἐπληθύνετο. ^qΒαρ- Ess. 55. 11. νάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, q 11. 29.

πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

13 ^{*}HΣΑΝ δέ τινες ἐν 'Αντιοχεία κατὰ τὴν οδσαν Α. D. ἐκκλησίαν προφήται καὶ διδάσκαλοι, ὅ τε Βαρνάβας ⁴⁵ καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυ-ρηναῖος, Μαναήν τε 'Ηρώδου τοῦ τετράρχου σύντρο-2 φος, καὶ Σαῦλος. ^{*}λειτουργούντων δὲ αὐτῶν τῷ κυ-^{*} ⁹ 15. ⁶⁴

ρίω καὶ νηστευόντων, εἶπε τὸ πνεῦμα τὸ ἄγιον, Rom. 1. 1. " Αφορίσατε δή μοι τόν τε Bαρνά β αν καὶ τὸν Σ αῦ- Gal. 1. 15. et 2. 8. et 2. 8.

3 " λον εἰς τὸ ἔργον ὁ προσκέκλημαι αὐτούς." ^t Τότε Eph. 3. 8.
νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς 2 Tim. 1. 11.
Αχεῖρας αὐτοῖς, ἀπέλυσαν. Οὖτοι μὲν οὖν ἐκπεμφθέν- t 6. 6. et 8.

τες ύπὸ τοῦ πνεύματος τοῦ ἀγίου, κατῆλθον εἰς τὴν $^{15. \text{ et } 14.}$

He was celebrating games at Cæsarea in honour of Claudius. It was on the second day that he appeared in the theatre in a robe of silver. He lingered five days. Antiq. XIX. 8, 2. He was perhaps celebrating the birthday of Claudius, August 1. See Ranischius.

Ibid. $\beta \hat{\eta} \mu \alpha ros$. It means here a raised seat in the theatre.

23. dre dr. See Luke i. 20. Chap. XIII.

Λούκιος. In Rom. xvi. 21.
 Paul calls him συγγενής.
 There seems no reason to sup-

pose that Lucius was the same with S. Luke.

Ibid. Maran. Josephus mentions Manaen an Essene, who foretold of Herod the Great, while he was a boy at school, that he would be a king. Antiq. XV. 10, 5. The son of this Manaen may have been educated with Herod's son.

Ibid. σίντροφος. One who had been a companion of Herod when a boy, as was the custom in great families. See Raphel.

Α. D. Σελεύκειαν, ἐκείθέν τε ἀπέπλευσαν εἰς τὴν Κύπρον.

45. καὶ γενόμενοι ἐν Σαλαμίνι, κατήγγελλον τὸν λόγον 5

12.25. τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· "εἶχον

* 8. 9. δὲ καὶ Ἰωάννην ὑπηρέτην. * διελθόντες δὲ τὴν νῆσον 6 ἄχρι Πάφου, εὖρόν τινα μάγον ψευδοπροφήτην Ἰου- δαῖον, ῷ ὄνομα Βαρϊησοῦς, δς ἢν σὺν τῷ ἀνθυπάτῳ 7 Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὖτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν

7 Exod. 7. λόγον τοῦ Θεοῦ. 7 ἀνθίστατο δὲ αὐτοῖς Ἐλύμας, ὁ8
11. 2 Tim.
3. 8. μάγος οὕτω γὰρ μεθερμηνεύεται τὸ ὅνομα αὐτοῦ
ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.
Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἀγίου, 9

² Matt. 13. καὶ ἀτενίσας εἰς αὐτὸν ² εἶπεν, " 9 Ω πλήρης παυτὸς 10 38. Joh. "δόλου καὶ πάσης ραδιουργίας, τὶ διαβόλου, έχθρὲ 3.8.

" πάσης δικαιοσύνης, οὐ παύση διαστρέφων τὰς ὁδοὺς " κυρίου τὰς εὐθείας; καὶ νῦν ἰδοὺ, χεὶρ τοῦ κυρίου 11

" έπὶ σὲ, καὶ ἔση τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι

4. Σελεύκειαν. Seleucia was on the Orontes, fifteen miles from Antioch, and five from the sea. See Strabo XVI. p. 751.

6. διελθόντες. Cyprus is 140 miles in length. We may remember, that the gospel had been preached here before, xi. 19. Many MSS. read δλην τὴν νῆσον.

7. ἀνθυπάτω. Proconsul. Beza and Grotius observed, that Cyprus was not governed by a proconsul: but Dio Cassius informs us, that Augustus restored Cyprus to the people, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι ἤρξαντο, LIV. p. 523. See also Sueton. Aug. 47. There is a coin of Proclus,

who probably succeeded Sergius Paulus, on which he is called ANOYHATOS.

Έλύμας has the same signification as μάγος in Persian and Arabic.

9. It was the custom for Jews to take Roman names. See Acts i. 23. Col. iv. 11.

10. padioupyia seems to mean properly whatever is done carelessly or at random, and hence any wickedness.

11. It has been thought that Pliny alluded to this miracle: Est et alia factio a Mose et Jamne et Jotape Judæis pendens, sed multo millibus post Zoroastrem. Tanto recentior est Cypria. XXX. 1.

" καιροῦ." Παραχρημα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς A.D.

12 καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς. τότε 45.

ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς, ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῆ διδαχῆ τοῦ κυρίου.

13 'Αναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας. "'Ιωάννης " 15. 38. δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς 'Ιεροσό-

14 λυμα. αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς 'Αντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῆ ἡμέρα τῶν σαββάτων, ἐκάθι-

15 σαν. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐ-τοὺς, λέγοντες, " "Ανδρες ἀδελφοὶ, εἰ ἔστι λόγος ἐν

16" ὑμῶν παρακλήσεως πρὸς τὸν λαὸν, λέγετε." b Ανα- b 12. 17. et στὰς δὲ Παῦλος, καὶ κατασείσας τῆ χειρὶ, εἰπεν, 21. 40.

" Ανδρες 'Ισραηλίται, καὶ οἱ φοβούμενοι τὸν Θεὸν,

17 " ἀκούσατε. ° ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ έξ- Exod.1.1 et 6. 6. et « ελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὕψωσεν 12. 31. et

" ἐν τῆ παροικία ἐν γῆ Αἰγύπτω, καὶ μετὰ βραχίονος 13.14.

18" ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. d καὶ ὡς τεσ- d Exod. 16 u σαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῆ 2 35. 14. 34. Psal.

12. If the proconsul was baptized, as seems nearly certain, he was the first Gentile convert properly so called.

13. John went as far as Perga, or at least to the coast of Pamphylia, xv. 38. He may perhaps have been displeased at the baptism of Sergius Paulus, having taken up his notions from Peter.

15. ἀνάγνωσιν. The Law used to be read over every year: but when this was forbidden by Antiochus Epiphanes, they substituted the Prophets. When the Maccabees restored the reading of the Law, this served for the first lesson, and the section out of the Prophets for the second. See xv. 21. Prideaux, L. de Dieu.

κατασείσας τῆ χειρί. So
 in xii. 17. xxi. 40: but in xix.
 it is κατασείσας τὴν χείρα.

17. Ἰσραήλ is perhaps an interpolation.

18. ετροποφόρησεν. Most MSS.

1 i 4

" έρήμω. καὶ καθελών έθνη έπτὰ έν γῆ Χαναὰν, 19 A. D. - « κατεκληροδότησεν αυτοίς την γην αυτών. ¹και μετά 20 Jos. 14.1, " ταῦτα, ως ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε 1 Jud. 2.16. « κριτὰς εως Σαμουὴλ τοῦ προφήτου· κακείθεν ἢτή- 21 ε 1 Sam. 8. " σαντο βασιλέα, καὶ έδωκεν αυτοις ὁ Θεὸς τὸν Σαούλ et 10. 1. οι το. τ. Οι το Κίς, ἄνδρα ἐκ φυλης Βενιαμίν, ἔτη τεσσαρά-" κοντα: h καὶ μεταστήσας αὐτὸν, ήγειρεν αὐτοις τὸν 12 h 7. 45. 1 Sam. 13. " Δαβίδ είς βασιλέα, ώ καὶ είπε μαρτυρήσας, Εύρον 14. et 15. 28. et 16. " Δαβίδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν 13. Psal. 8g. 20. " μου, δε ποιήσει πάντα τὰ θελήματά μου.' Τούτου 23 i 2 Sam. 7. 12. Εςπ. 11. " ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ ἐπαγγελίαν ἤγειρε 1 Mal. 3. 1. " τῷ Ἰσραηλ σωτηρα Ἰησοῦν, ὶ προκηρύξαντος Ἰω- 24 Matt. 3. 1. Ματς. 1. 2. " άννου προ προσώπου της εἰσόδου αὐτοῦ βάπτισμα Joh. 3. 23. " μετανοίας παντὶ τῷ λαῷ Ἰσραήλ. k ώς δὲ ἐπλήρου 25 k.Joh. 1. 20, 6 'Ιωάννης τον δρόμον, έλεγε, ' Τίνα με υπονοείτε Marc. 1. 7. " είναι; οὐκ είμὶ έγὼ, άλλ' ἰδοὺ, ἔρχεται μετ' έμὲ, Luc. 3. 16.

read ἐτροφοφόρησεν, which we also find in Deut. i. 31. This is preferred by Hammond, Heinsius, Mill, &c.

19. έπτα. The Canaanites. Hittites, Amorites, Perizzites, Gergesites, Hivites, and Jebusites. Most MSS. read катеκληρονόμησεν.

20. It seems uncertain, whether this means, four hundred and fifty years after this he gave judges, or, he gave judges for four hundred and fifty years. Knatchbull dates the four hundred and fifty years from the covenant made with Abraham, from which period to the Judges were very nearly four hundred and fifty years. L. de Dieu makes four hundred and fortyseven years from the birth of

Isaac to the Judges. From the division of the Judges to Sa. muel was only three hundred and forty-eight years. Some would read Tpiakorious for Tetpaκοσίοις.

21. Josephus says that Saul reigned forty years. Antiq. VI. 14, 9. and the probability of it is shewn by Biscoe, p. 558.
22. μεταστήσας. Vel e regne.

vel e vita. Raphel.

Ibid. Εύρον κ. τ. λ. These words are not taken from any one passage in scripture, but from several, e. g. 1 Sam. xiii. 14. Psalm lxxxix. 20.

23. ήγειρε. Most MSS. read ήγαγε.

25. ἐπλήρου. As John was fulfilling his course.

Ibid. Raphel removes the

| " οὖ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. A.D. |
|--|
| 26 " 1 Ανδρες άδελφοί, υίοι γένους 'Αβραάμ, και οι έν 45. |
| l une if |
| " υμίν φοβούμενοι τον Θεον, υμίν ο λόγος της σω- et 3. 26. |
| 27 " τηρίας ταύτης ἀπεστάλη. " οἱ γὰρ κατοικοῦντες ἐν m 3.17. et |
| **** |
| " Ιερουσαλήμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοή- 15. 21. |
| |
| " σαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ ¡Tim. 1.13. |
| n Mett an |
| " παν σάββατον αναγινωσκομένας, κρίναντες επλή- 20, &c. |
| 966 persons 1 and underline airing Acuaran et al Marc. 15. |
| 28" ρωσαν. " καὶ μηδεμίαν αἰτίαν θανάτου ευρόντες, 11, &c. |
| 29" ήτήσαντο Πιλάτον άναιρεθήναι αὐτόν. ο ώς δὲ ἐτέ- &c. Joh. 19. |
| |
| " λεσαν ἄπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθε-ο Matt. 27. |
| The state of the s |
| 30" λόντες ἀπὸ τοῦ ξύλου, εθηκαν είς μνημείον. P ὁ δε 15.46. |
| - " O \ " Luc. 23. 53. |
| 31 " Θεος ήγειρεν αυτον έκ νεκρών, 9 ος ώφθη έπὶ ήμέ- Luc. 23.53. |
| " and =) close == 2 = man = 2 = m = 2 = 2 = 1 = 1 = 1 = 1 = 1 = 1 = 1 = 1 |
| |
| " λαίας εἰς Ἱερουσαλημ, οἴτινές εἰσι μάρτυρες αὐτοῦ Matt. 28.2, |
| |
| 32" προς του λαόν. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα 16.6, 14. |
| |
| " την προς τους πατέρας έπαγγελίαν γενομένην, ὅτι et 21.1. |
| |
| " ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν 6. |
| 33 " ήμιν, άναστήσας 'Ιησούν' ' ώς καὶ έν τῷ ψαλμῷ cd 22.18.el |
| 55 Ther, area 170 as 270 are as had to 14 yardy et 22. 18. et |
| " τῷ δευτέρῳ γέγραπται, 'Yios μου εἶ σὺ, έγὼ σή-26.4. ct 49 |
| to both |
| 34" μερον γεγέννηκά σε.' 'Οτι δε ανέστησεν αυτον έκ 18. 15. |
| The state of the s |
| " νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθο-12. Psal. |
| Esn. 4. 2. e |
| 7. 14. et 9. |
| note of interrogation after el- Jesus. See Heb. ii. 3. 6. et 40. 10 |
| ναι, and interprets the whole 32. ἡμῶν is omitted in many Jer. 23. 5. |
| pas, and interprets the whole 32. The is omitted in many et 22. 14. |

note of interrogation after ειναι, and interprets the whole
passage, I am not the man whom
you suppose me to be. So Palairet. I should then translate
ἔρχεται, not there comes one, but
he comes.

27. κρίνωτες. Having condemned Jesus. Knatchbull, Beza, Hammond, Wolfius.

31. This seems to imply that S. Paul had not himself seen Jesus. See Heb. ii. 3. 6. et 40. 10. 32. ἡμῶν is omitted in many Jer. 23. 5. et 33. 14. Ezech. 34. 33. ἀναστήσας. See note at 23. et 37. ii. 30. 24. Dan. 9. Ibid. ψαλμῷ. This psalm was ^{24, 25, 8} Psal. 2. 7.

always considered to be pro-Hebr. 1. 5. phetic of the Messiah. See et 5. 5. Heb. i. 5. Many MSS. omit Esa. 55-3. τῷ δευτέρφ.

34. διαφθοράν. Death, the dissolution of soul and body.

" ρὰν, οὖτως εἴρηκεν, 'Οτι δώσω ὑμῶν τὰ ὅσια Δαβὶδ A. D. " τὰ πιστά.' "Διὸ καὶ ἐν ἐτέρφ λέγει, 'Οὐ δώσεις 35 u 2. 27, &c. « τὸν ὅσιόν σου ἰδεῖν διαφθοράν.' ΣΔαβὶδ μὲν γὰρ 36 τ 2. 29. " ἰδία γενεά ὑπηρετήσας τῆ τοῦ Θεοῦ βουλῆ ἐκοιμή-

" θη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ " είδε διαφθοράν ον δε ο Θεος ήγειρεν, ουκ είδε 37 7 Luc. 24. " διαφθοράν. ΥΓνωστον οδυ έστω ύμιν, ανδρες άδελ-38 47. Rom. 3. φοὶ, ὅτι διὰ τούτου ὑμιν ἄφεσις ἀμαρτιῶν καταγ-

2.16. 1 Joh. γέλλεται καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν 39 2 Rom. 8. 3. " τ $\hat{\varphi}$ νόμ φ Μωσέως δικαιωθήναι, έν τούτ φ π $\hat{\alpha}$ ς ὁ πι-

et 10. 4. "τῷ νομῷ Ινιωσεως υκωπούρεως Heb. 7. 19. "στεύων δικαιοῦται. βλέπετε οὖν μὴ ἐπέλθη ἐψ Φ et a. 15. ■ Esa. 28. " ύμᾶς τὸ εἰρημένον εν τοῖς προφήταις, " " Ιδετε, οί41 14. Habac " καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε οτι

" έργον έγω έργάζομαι έν ταις ήμέραις υμών, έργον " φ ού μη πιστεύσητε, έάν τις έκδιηγηται ύμιν.'"

Έξιόντων δε έκ της συναγωγής των Ἰουδαίων, 4 παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαλη-▶ 11. 23. et θηναι αὐτοῖς τὰ ρήματα ταῦτα. δλυθείσης δὲ τῆς 43 14. 22. συναγωγής, ήκολούθησαν πολλοί των Ἰουδαίων καὶ

> 34. "Οτι δώσω κ.τ.λ. In the LXX, καὶ διαθήσομαι ύμιν διαθήκην αιώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά. Our translators render οσια mercies, and the same Hebrew term, which is translated όσια here, is ἐλέη in 2 Chron. vi. 42. It means, I will fulfil the mercies promised to David.

> 39. ἐν τούτφ is not to be connected with ό πιστεύων, but is opposed to ἐν τῷ νόμφ Μωυσέως. For δικαιωθήναι ἀπὸ—see Rom. vi. 7.

41. "Ιδετε. In the LXX "Iδετε, οί καταφρονηταί, και έπιβλέ-

ψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε. There is no word in the Hebrew answering w ἀφανίσθητε.

42. Most MSS. read ¿fiórτων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξύ.

Ibid. µerafú. Lightfoot understood this of the second and fifth days of the week, upon which the synagogues were held. ad Matt. iv. 23. But Krebsius quotes Josephus as using μεταξύ for post : so it is understood by Erasmus, Capellus, L. de Dieu.

τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρ- Α. D. νάβα οίτινες προσλαλούντες αυτοίς, έπειθον αυτούς ___ έπιμένειν τῆ χάριτι τοῦ Θεοῦ.

Τῷ δὲ ἐρχομένφ σαββάτφ σχεδὸν πᾶσα ἡ πόλις 45 συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ἰδόντες δὲ οἱ 'Ιουδαίοι τους όχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοις ύπο του Παύλου λεγομένοις, άντιλέγοντες

46 καὶ βλασφημούντες. επαρρησιασάμενοι δε ὁ Παύλος ε ver. 26. καὶ ὁ Βαρνάβας εἶπον, " Ὑμῦν ἢν ἀναγκαῖον πρῶτον $\frac{\text{et 1. 8. et}}{3. \frac{2}{5.00}}$. $\frac{\text{et 1. 8. et}}{3. \frac{2}{5.00}}$. $\frac{\text{et 18. 6. et}}{3. \frac{2}{5.00}}$. $\frac{\text{et 18. 6. et}}{3. \frac{2}{5.00}}$. $\frac{\text{et 18. 6. et}}{3. \frac{2}{5.00}}$

" σθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε έαυτοὺς τῆς αἰω-21. Εκα 55.

47 " νίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. doὕτω 12. et 21. " γὰρ ἐντέταλται ἡμῶν ὁ Κύριος, ' Τέθεικά σε εἰς φῶς 10. 19. " έθνων, τοῦ εἶναί σε εἰς σωτηρίαν εως ἐσχάτου τῆς d Esa. 49.

48 " γης.'" 'Ακούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον Ιως. 2. 32.

τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν, ὅσοι ἦσαν τε-49 ταγμένοι εἰς ζωὴν αἰώνιον. διεφέρετο δὲ ὁ λόγος τοῦ

50 κυρίου δι όλης της χώρας. οι δε Ιουδαίοι παρώ- ο 2 Tim. 3. τρυναν τὰς σεβομένας γυναϊκας καὶ τὰς εὐσχήμονας 11.

καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν έπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ έξέβαλον αὐ-

43. ἔπειθον αὐτούς. Rogabant eos. Raphel. Most MSS. read προσμένειν.

46. οὐκ ἀξίους κρίνετε έαυτοὺς is the same as κρίνετε έσυτοὺς où dfious, ye pass sentence upon yourselves as unworthy.

47. This quotation agrees

with the Hebrew.

48. τεταγμένοι. This verse is to be contrasted with ver. 46: απωθείσθε τον λόγον του Θεου is opposed to έδόξαζον τὸν λόγον τοῦ Κυρίου, and οὐκ ἀξίους κρίνετε έαυτούς της αλωνίου ζωής to ησαν τεταγμένοι είς ζωήν αιώνιον. The Jews rejected the gospel, the Gentiles accepted it: the former act was voluntary, and so was the latter: τάσσεσθαι είς is therefore to enrol oneself in, to put oneself in the number of. See Rom. x. 3. 1 Cor. xvi. 15.

50. εὐσχήμονας. See xvii. 12. Mark xv. 43. It seems to mean, persons of condition. Most MSS.

omit rás.

Α. D. "ρὰν, οὖτως εἴρηκεν, 'Οτι δώσω ὑμῶν τὰ ὅσια Δαβὶδ $\frac{45}{^{\text{u}}_{2.27, &c.}}$ "τὰ πιστά.' $^{\text{u}}_{\Delta}$ ιὸ καὶ ἐν ἐτέρφ λέγει, 'Οὐ δώσεις 35 $^{\text{u}}_{2.17, &c.}$ "τὸν ὅσιόν σου ἰδεῖν διαφθοράν.' $^{\text{u}}_{\Delta}$ Δαβὶδ μὲν γὰρ 36 $^{\text{u}}_{2.29}$." "ἰδία γενεὰ ὑπηρετήσας τῆ τοῦ Θεοῦ βουλῆ ἐκοιμή-

" θη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ " εἶδε διαφθοράν δν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε 37

7 Luc. 24. " διαφθοράν. Γνωστὸν οὖν ἔστω ὑμὶν, ἄνδρες ἀδελ-38 47. Rom. 3. 24, 28. Gal. " φοὶ, ὅτι διὰ τούτου ὑμὶν ἄφεσις ἀμαρτιῶν καταγ-2.16. 1 Joh. " γέλλεται "καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν 39 2 Rom. 8. 3. " τῷ νόμῷ Μωσέως δικαιωθῆναι, ἐν τούτῷ πᾶς ὁ πι-Heb. 7. 19. " 2 Λον 2

14. Habac. "καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε ὅτι "ἔργον ἐγὰ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον

" & οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῶν.'"

Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, 42 παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαλη
11. 23. et θῆναι αὐτοῖς τὰ ῥήματα ταῦτα. δλυθείσης δὲ τῆς 43

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34. [°]Οτι δώσω κ.τ.λ. In the LXX, καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά. Our translators render ὅσια mercies, and the same Hebrew term, which is translated ὅσια here, is ἐλέη in 2 Chron. vi. 42. It means, I will fulfil the mercies promised to David.

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42. Most MSS. read εξιόντων δε αὐτών παρεκάλουν εἰς τὸ μεταξύ.

Ibid. μεταξύ. Lightfoot understood this of the second and fifth days of the week, upon which the synagogues were held. ad Matt. iv. 23. But Krebsius quotes Josephus as using μεταξύ for post: so it is understood by Erasmus, Capellus, L. de Dieu.

τῶν σεβομένων προσηλύτων τῷ Παύλῷ καὶ τῷ Βαρ- Α. D. νάβα· οἴτινες προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς 45· ἐπιμένειν τἢ χάριτι τοῦ Θεοῦ.

Τῷ δὲ ἐρχομένφ σαββάτφ σχεδὸν πᾶσα ἡ πόλις 45 συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ἰδόντες δὲ οἱ 'Ιουδαίοι τους όχλους, επλήσθησαν ζήλου, και αντέλεγον τοις ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες 46 καὶ βλασφημούντες. επαρρησιασάμενοι δε δ Παύλος ε ver. 26. καὶ ὁ Βαρνάβας εἶπον, " Ὑμῶν ἢν ἀναγκαῖον πρῶτον $\frac{\text{et 1.8. et}}{3.25, 26.}$ " λαληθῆναι τὸν λόγον τοῦ Θεοῦ' ἐπειδὴ δὲ ἀπωθεῖ $-\frac{18.6. \text{ et}}{28.28.}$ " σθε αυτον, καὶ ουκ άξιους κρίνετε έαυτους της αίω-21. Ετα 55. 47 " νίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. doὕτω 12. et 21. " γὰρ ἐντέταλται ἡμῶν ὁ Κύριος, ' Τέθεικά σε εἰς φῶς 10. 19. " έθνων, τοῦ εἶναί σε εἰς σωτηρίαν εως ἐσχάτου τῆς $^{
m d}_{
m 6.}$ et 42. 6. 48" γης.'" 'Ακούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον Ιως. 2.32. τον λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν, ὅσοι ἦσαν τε-49 ταγμένοι εἰς ζωὴν αἰώνιον. διεφέρετο δὲ ὁ λόγος τοῦ 50 κυρίου δι' όλης της χώρας. οι δε 'Ιουδαίοι παρώ- • 2 Tim. 3. τρυναν τὰς σεβομένας γυναϊκας καὶ τὰς εὐσχήμονας 11. καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν έπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐ-

43. ἔπειθον αὐτούς. Rogabant eos. Raphel. Most MSS. read προσμένειν.

46. οὐκ ἀξίους κρίνετε ἐαυτοὺς is the same as κρίνετε ἐαυτοὺς οὐκ ἀξίους, ye pass sentence upon yourselves as unworthy.

47. This quotation agrees with the Hebrew.

48. τεταγμένοι. This verse is to be contrasted with ver. 46: ἀπωθείσθε τὸν λόγον τοῦ Θεοῦ is opposed to ἐδόξαζον τὸν λόγον τοῦ Κυρίου, and οὐκ ἀξίους κρί-

rere éauroùs της alwiou ζωης to ησαν τεταγμένοι els ζωην αlώνιον. The Jews rejected the gospel, the Gentiles accepted it: the former act was voluntary, and so was the latter: τάσσεσθαι els is therefore to enrol oneself in, to put oneself in the number of. See Rom. x. 3. I Cor. xvi. 15.

50. εὐσχήμοτας. See xvii. 12. Mark xv. 43. It seems to mean, persons of condition. Most MSS. omit τάς.

τοὺς ἀπὸ τῶν ὁρίων αὐτῶν. 'οἱ δὲ ἐκτιναξάμενοι τὸν ςι κονιορτον τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἢλθον εἰς Matt. 10.

14. Marc. ματος άγίου. 6. 11. Luc. 9.5.

ΈΓΕΝΕΤΟ δὲ ἐν Ἰκονίφ, κατὰ τὸ αὐτὸ εἰσελθεῖν 14 αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι ούτως ώστε πιστεύσαι Ιουδαίων τε καὶ Ελλήνων πολύ πλήθος. οἱ δὲ ἀπειθοῦντες Ἰουδαίοι ἐπή-2 γειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν άδελφων. είκανον μέν οδν χρόνον διέτριψαν παρρη-3 σιαζόμενοι έπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγω της χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γί-

8 19. 11. Marc. 16. 20. Hebr. 2. 4.

ıı.

νεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πληθος 4 της πόλεως καὶ οἱ μὲν ησαν σὺν τοῖς 'Ιουδαίοις, οἱ h 2 Tim. 3. δè σὺν τοῖς ἀποστόλοις. h'Ως δè ἐγένετο ὁρμη τῶν 5 έθνων τε καὶ Ἰουδαίων σύν τοις ἄρχουσιν αὐτών,

1 Matt. 10. ύβρίσαι καὶ λιθοβολήσαι αὐτοὺς, ισυνιδόντες κατέ-6 φυγον είς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον, κάκει ἦσαν εὐαγγελιζό-7 μενοι.

> 51. Iconium is placed in Lycaonia by Strabo XII. Cic. ad Fam. XV. 4. Plin. V. 27. in Pisidia by Ammian. Marcell. XIV. and the last city in Phrygia by Xenophon, Anab. I. See Kaphel.

52. ἐπληροῦντο πν. ἀγίου. This means, that Paul and Barnabas, before their departure, imparted the miraculous gifts of the Holy Ghost. See vi. 3. CHAP. XIV.

3. τῷ λόγφ τῆς χάριτος αὐτοῦ, literally, the announcement of his free pardon. This was made

by the apostles, and God bore witness to the truth of their words by enabling them to work miracles. See xx. 32.

6. It took Cyrus six days to march through Lycaonia. Anab. I.

Ibid. Δέρβην. It is probable that Timothy was converted during this visit to Derbe. See xvi. 1. 1 Tim. i. 2. Drusius thinks that Lystra and Derbe are not meant to be included among the cities of Lycaonia, being in fact in Isauria.

8 ^kΚαί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν Α. D. ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς 45. 9 οὐδέποτε περιεπατήκει. οὕτος ἤκουε τοῦ Παύλου λα-^{k 3. 2.} λοῦντος ˚ος ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει

10 τοῦ σωθηναι, ¹εἶπε μεγάλη τῆ φωνῆ, " 'Ανάστηθι ἐπὶ ¹ Esa. 35.6. " τοὺς πόδας σου ὀρθός." Καὶ ῆλλετο καὶ περιεπά-

11 τει. ^mΟί δὲ ὅχλοι ἰδόντες ὁ ἐποίησεν ὁ Παῦλος, ἐπῆ- m 28. 6. ραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ, λέγοντες, "Οί " θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς"

12 έκάλουν τε τον μέν Βαρνάβαν, Δία, τον δέ Παῦλον,

13 Έρμην, ἐπειδη αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ὁ δὲ ἰερεὺς τοῦ Διὸς τοῦ ὅντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν

14 τοῖς ὅχλοις, ἤθελε θύειν. "`Ακούσαντες δὲ οἱ ἀπό- η Matt. 26. στολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἰμά- 65.

15 τια αὐτῶν εἰσεπήδησαν εἰς τον ὅχλον, κράζοντες °καὶ ο 10. 26. λέγοντες, " Ανδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς

" όμοιοπαθείς έσμεν ύμιν ἄνθρωποι, εὐαγγελιζόμενοι

" ύμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν

" Θεον τον ζώντα, ρος εποίησε τον ουρανον και την p Gen. 1. 1.

16" γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. ^Qος et 124.8. et " ἐν ταῖς παρωχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη Αρος. 14.7.

17 " πορεύεσθαι ταις όδοις αυτών και τοι γε ουκ άμαρ- Psal. 81.12.

ὁπάρχων is perhaps an interpolation.

 πίστω τοῦ σωθῆναι. The lame man heard Paul announce the terms of salvation, and Paul knew that he had faith in the salvation which had been procured.

11. Αυκαονιστί. A dissertation was written by Jablonski, de lingua Lycaonica.

13. τοῦ ὅντος. Who had a temple. So Æschylus, πρό πό-

λεως. Theb. 170.

Ibid. πυλώνας. The gates of the house in which the apostles were. Wolfius.

14. είσεπήδησαν. Probably έξεπήδησαν.

15. Most MSS. read ἐπὶ Θεὸν ζῶντα.

" τυρον έαυτον άφηκεν άγαθοποιών, ουρανόθεν ήμων A. D. 45. " ύετους διδους και καιρους καρποφόρους, έμπιπλών " τροφής καὶ εὐφροσύνης τὰς καρδίας ἡμῶν." Καὶ 18 ταῦτα λέγοντες, μόλις κατέπαυσαν τους όχλους τοῦ μη θύειν αὐτοῖς.

9' Επηλθον δε από 'Αντιογείας καὶ 'Ικονίου 'Ιου-10 9 2 Cor. 11. 25. 2 Tim. δαίοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν 3. 11. Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. κυκλωσάντων δε αυτον των μαθητών, άνα-20 στας είσηλθεν είς την πόλιν και τη επαύριον εξηλθε σὺν τῷ Βαρνάβα εἰς Δέρβην. εὐαγγελισάμενοί τε 11 την πόλιν έκείνην, καὶ μαθητεύσαντες ίκανους, υπέστρεψαν είς την Λύστραν καὶ Ἰκόνιον καὶ ᾿Αντιό-

τιι. 23. et χειαν' τέπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρα-22 13. 43. Matt. 10. καλούντες έμμενειν τῆ πίστει, καὶ, "ὅτι διὰ πολλών 38. et 16. 38. et 10. 24. Luc. 22. " θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ 28, 29. et " Θεού." * Χειροτονήσαντες δε αυτοίς πρεσβυτέρους 23 24. 26. 2 Tim. 3. 12. Rom. 8. κατ' έκκλησίαν, προσευξάμενοι μετὰ νηστειών, παρέ-

θεντο αὐτοὺς τῷ κυρίῳ εἰς δν πεπιστεύκεισαν. καὶ 4 s 1. 26. Titus 1. 5. διελθόντες την Πισιδίαν, ήλθον είς Παμφυλίαν και 15

λαλήσαντες έν Πέργη τον λόγον, κατέβησαν είς 'Ατ-

t 13. 1, 3. τάλειαν tκάκειθεν άπέπλευσαν είς 'Αντιόχειαν, δθεν 26 ήσαν παραδεδομένοι τη χάριτι τοῦ Θεοῦ εἰς τὸ έργον

> 17. Compare Cicero, "Nam "et fruges et reliqua, quæ " terra pariat, et tempestates " ac temporum varietates, cœli-" que mutationes, quibus om-" nia, quæ terra gignat, matu-"rata pubescant, a diis im-" mortalibus tribui generi hu-" mano putant." De Nat. Deor. I. 2.

22. παρακαλοῦντες---ὅτι. Ρο-

lybius uses mapakaleis with on precisely in this way. See Raphel and Krebsius. But the form of the sentence seems to be like that in i. 4. xvii. 3. xxiii. 22.

23. κατ' ἐκκλησίαν, in every church, i. e. in every place where they had made converts.

26. τη χάριτι του Θεού. Βι

15 * ΚΑΙ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδί- Α. D. δασκον τοὺς ἀδελφοὺς, " "Οτι ἐὰν μὴ περιτέμνησθε και τοι. Lev. 12. "τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι." Γενο- 10. Lev. 12. μένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ 1, 2. Phil. Παύλφ καὶ τῷ Βαρνάβα πρὸς αὐτοὺς, ἔταξαν ἀνα- 8, 11, 16. βαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς 3 Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς 4 ἀδελφοῖς. * παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπε- 2 14. 27. δέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ

the special interposition of God. See xiii. 2.

27. ἥνοιξε. The door therefore had not been fully opened before to the Gentiles. See xv. 3. Cornelius, though not a proselyte, was not an idolatrous Gentile: see x. 2: and the gospel does not seem to have been openly preached to idolatrous Gentiles till now. See xiii, 12.

28. est is perhaps an interpolation.

CHAP. XV.

 τωές. Epiphanius says that Cerinthus was one of them, but probably without foundation. Vol. I. p. 111. They may have been inhabitants of Jerusalem, or persons who had gone up from Antioch and returned. See xv. 24.

 τωὰς ἄλλους. Titus was one of them. Gal. ii. 1, S. Paul speaks of having had a special revelation concerning this journey, Gal. ii. 2. See Buxtorfius, Catalect. p. 268.

Ibid. πρεσβυτέρους. When the apostles were absent from Jerusalem, the church there was managed by James and the elders. See xii. 17. xxi. 18. S. John was now at Jerusalem, Gal. ii. 9.

c 1 Pet. 1. 22.

τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε A. D. μετ' αὐτῶν. ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἰρέ-ς σεως των Φαρισαίων πεπιστευκότες, λέγοντες, ""Οτι " δεί περιτέμνειν αύτους, παραγγέλλειν τε τηρείν τον " νόμον Μωϋσέως."

Συνήγθησαν δε οι απόστολοι και οι πρεσβύτεροι6 ■ 10. 20. et ίδεῖν περὶ τοῦ λόγου τούτου. Απολλης δὲ συζητήσεως? 11. I, 2. γενομένης, άναστὰς Πέτρος εἶπε πρὸς αὐτοὺς, ""Αν-" δρες άδελφοι, ύμεις επίστασθε ότι άφ' ήμερων άρ-" χαίων ὁ Θεὸς ἐν ἡμιν ἐξελέξατο διὰ τοῦ στόματός " μου ακούσαι τὰ έθνη τὸν λόγον τοῦ εὐαγγελίου, ▶10.43,&c. "καὶ πιστεῦσαι. ^bκαὶ ὁ καρδιογνώστης Θεὸς έμαρ-8 1 Par. 28.9. " τύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἄγιον, Ps. 7. 9. Ps. 7. 9. Jer. 11. 20. " καθώς καὶ ἡμῖν· ° καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶνο et 17. 10. " τε καὶ αὐτῶν, τῆ πίστει καθαρίσας τὰς καρδίας αὐet 20. 12. 1 Cor. 1. 2. « τῶν. ἀνῦν οὖν τί πειράζετε τὸν Θεὸν, ἐπιθείναι 10

" ζυγον έπὶ τον τράχηλον τῶν μαθητῶν, ον οὖτε οἰ

d Gal. 5. 1. 8 / σε τάσαι ; πατέρες ήμων οὔτε ήμεις ισχύσαμεν βαστάσαι ;

4. ανήγγειλαν. This was a private communication, (Gal. ii. 2.) made perhaps only to the apostles.

5. Some have made this verse a continuation of the relation of Paul and Barnabas. Beza. The notion is refuted by Wol-

Ibid. περιτέμνειν. S. Paul refused to have Titus circumcised, Gal. ii. 3. It would seem from Gal. ii. 2. that this dispute was promoted by some persons who pretended to be Christians.

6. τοῦ λόγου τούτου. There were two questions, (see ver. 5.)

1. whether the Gentiles should be circumcised; 2. whetherther should observe the customs of the Mosaic law. The former was answered decidedly in the negative; the latter partly in the affirmative. See xxi. 21.

7. ἀφ' ἡμερών ἀρχαίων. This confirms what was said at ix. 32. The conversion of Cornelius was perhaps fourteen years

Ibid. de huir. Among us apostles.

10. πειράζειν τὸν Θεὸν is to try the patience of God by doing any thing wrong.

τι " ε άλλὰ διὰ τῆς χάριτος κυρίου Ἰησοῦ Χριστοῦ πι- Α. D. 12 " στεύομεν σωθήναι, καθ' δν τρόπον κάκεινοι." 'Εσί-_ γησε δὲ πῶν τὸ πληθος, καὶ ήκουον Βαρνάβα καὶ ε Εph. 2. 4, Παύλου έξηγουμένων όσα έποίησεν ὁ Θεὸς σημεῖα 4 13 καὶ τέρατα έν τοῖς ἔθνεσι δι αὐτῶν. Μετὰ δὲ τὸ 12.17. σιγήσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, " Ανδρες 14 " άδελφοὶ, άκούσατέ μου. " Συμεων έξηγήσατο, κα- κ2 Pet. 1.1. " θως πρώτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν 15" λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ καὶ τούτω συμφωνοῦ-" σιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται, 16 " · h Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν h Amos 9. " σκηνήν Δαβίδ τήν πεπτωκυίαν καὶ τὰ κατεσκαμ-" μένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν 17 " ὅπως αν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων " τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὖς ἐπικέκλη-" ται τὸ ὄνομά μου ἐπ' αὐτούς. λέγει Κύριος ὁ ποιῶν 18 " ταῦτα πάντα.' Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ 19 " πάντα τὰ ἔργα αὐτοῦ. διὸ ἐγὰ κρίνω μὴ παρενο-" χλείν τοις από των έθνων έπιστρέφουσιν έπι τον 20 " Θεόν ι άλλὰ ἐπιστείλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ trec. 29. Gen. 9. 4.

11. Most MSS. read τοῦ Κυρίου Ἰησοῦ without Χριστοῦ.

11. κάκεινοι sc. ol πατέρες. Wolfius. We believe that it is through the grace of Jesus Christ that we have had salvation offered, and it was by faith in the same grace that our fathers were saved.

13. Ἰάκωβος. See xii. 17.

14. Συμεών. Wolfius thought that this was Simon the Canaanite: but it seems certainly to be Simon Peter: see ver. 7.

Ibid. ἐπί. Most MSS. read vol. I.

έν τῷ ὀν.

16, 17. This quotation agrees nearly with the LXX; but instead of ὅπως ἀν ἐκζητήσωσιν — ἀνθρώπων, it is in the Hebrew, that they may possess the remant of Edom. The LXX appear to have read DTN for DTN, and S. Luke added τὸν κύριον, which is not in the LXX. See Wolfius and L. de Dieu.

17—19. Most MSS. read δ ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος. Διὸ ἐγώ.

20. ἐπιστείλαι αὐτοίς τοῦ ἀπκ k

" τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας 46. " καὶ τοῦ πνικτοῦ καὶ τοῦ αίματος. ^kΜωσῆς γὰρ έκ 21

Lev. 3. 17. « γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐ-Deut. 12. " τον έχει έν ταις συναγωγαίς κατα παν σάββατον 23. 1 Cor. 8. 1, 9, 10. " ἀναγινωσκόμενος." et 10. 14,

20, 21. 1 Thess. 4. k 13. 27.

Neh. 8. 1.

Τότε έδοξε τοις αποστόλοις και τοις πρεσβυτέροις 22 συν όλη τη έκκλησία, έκλεξαμένους ανδρας έξ αυτών πέμψαι είς 'Αντιόχειαν σύν τῷ Παύλω καὶ Βαρνάβα, 'Ιούδαν τὸν ἐπικαλούμενον Βαρσαβάν, καὶ Σίλαν, ἄνδρας ήγουμένους έν τοις άδελφοις, γράψαντες διά 23 χειρὸς αὐτῶν τάδε, "Οἱ ἀπόστολοι καὶ οἱ πρεσβύ-" τεροι καὶ οἱ ἀδελφοὶ, τοῖς κατὰ τὴν 'Αντιόχειαν καὶ

" Συρίαν καὶ Κιλικίαν άδελφοις τοις έξ έθνων, χαί-" ρειν. 1 Έπειδη ηκούσαμεν ότι τινες έξ ημών έξελ-4

l ver. t. Gal. 2. 4.

1 Job. 2. 19. " θόντες ετάραξαν ύμας λόγοις, ανασκευάζοντες τας " ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρείν τὸν " νόμον, οίς οὐ διεστειλάμεθα, έδοξεν ήμων γενομένοις 15

> έχεσθαι, to write to them for the purpose of their abstaining.

20. πορνείας. All the other precepts are merely arbitrary or positive: fornication is specified, because the Gentiles did not look upon it as a sin. See ver. 29.

Ibid. καὶ τοῦ αῖματος. Irenæus adds, "et quæcunque nolunt " sibi fieri, aliis ne faciant," p. 199; and there is other authority for this insertion. See

Lardner, vol. III. p. 22—35. 21. Μωσης γάρ. The Gentiles were advised to abstain from these things, because they would give great offence to the Jews. The Law of Moses was still read in the synagogues, and since these things were

forbidden in the Law, the Jews would constantly be reminded of them.

22. τοις ἀποστόλοις — έκλεξαμένους — γράψαντες. For similar instances, see Raphel, Wolfius, Krebsius.

Ibid. Σίλαν. He is called Silvanus in 2 Cor. i. 19, &c. See note at Rom. xvi. 22.

23. Most MSS. read of spσβύτεροι άδελφοί.

Ibid. Kilikiar. This is a proof that churches now existed in Cilicia, which had probably been planted by S. Paul. See XV. 41.

24. The words λέγωντες νόμον are perhaps an interpolation.

- ΄ ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς Α. D.
 ΄ ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβα καὶ Παύ-
- 26 " λφ, " ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν " 13.50. et " ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
- 27 " στοῦ. ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ
- 28 " αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ἔδοξε
- " γὰρ τῷ ἀγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπι-
 - " τίθεσθαι ύμιν βάρος, πλην των επάναγκες τούτων,
- 29 " π ἀπέχεσθαι εἰδωλοθύτων καὶ αΐματος καὶ πνικτοῦ n ver. 20. et 16. 4. et
 - " καὶ πορνείας' έξ ὧν διατηροῦντες έαυτοὺς, εὖ πρά-21.25.
 - " ξετε. ἔρρωσθε."
- 30 Οι μεν ουν απολυθέντες ήλθον είς 'Αντιόχειαν' και συναγαγόντες το πλήθος, ἐπέδωκαν τὴν ἐπιστο-
- 31 λήν. αναγνόντες δε εχάρησαν επί τῆ παρακλήσει.
- 32 Ιούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφηται ὅντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς, καὶ ἐπ-
- 33 εστήριξαν. Ποιήσαντες δε χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.
- 34 εδοξε δε τῷ Σίλα ἐπιμεῖναι αὐτοῦ. Παῦλος δε καὶ Βαρνάβας διέτριβον ἐν ᾿Αντιοχεία, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ κυρίου.

28. τῶν ἐπάναγκες τούτων. These things, which though in themselves indifferent, may yet be considered necessary, when Jews and Gentiles are living familiarly together.

29. The order of the words seems more natural here than in ver. 20, since the prohibition of fornication rests on very different grounds from the others; see ver. 20. It is the

same in xxi. 25.

Ibid. εδ πράξετε. Felices, beati eritis. Irenæus adds, "ambu"lantes in Spiritu Sancto,"
p. 199; and there is other authority for the insertion.

33. ἀποστόλους. Many MSS. read ἀποστείλαντας αὐτούς.

35. It is probable that Peter came to Antioch in this interval, as is mentioned in Gal. ii.

20. 4. Rom. 16. 21.

ı Cor. 4

META δέ τινας ημέρας είπε Παῦλος προς Βαρ-36 A. D. 46. νάβαν, "Έπιστρέψαντες δη έπισκεψώμεθα τους άδελ-" φους ήμων κατά πάσαν πόλιν, έν αίς κατηγγείλαο 12.12,25. " μεν τον λόγον τοῦ κυρίου, πῶς ἔγουσι." · Baρνά-37 Col. 4. 10. βας δε εβουλεύσατο συμπαραλαβείν τον Ιωάννην τον 2 Tim. 4. 11. Philem. καλούμενον Μάρκον^{*} ΡΠαῦλος δὲ ἡξίου, τὸν ἀπο-3⁸ 24. στάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελ-P 13. 13. θόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. έγένετο οὖν παροξυσμὸς, ώστε ἀποχωρισθηναι αὐτοὺς 39 άπ' άλλήλων, τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον έκπλεῦσαι εἰς Κύπρον: Παῦλος δὲ ἐπι-40 λεξάμενος Σίλαν έξηλθε παραδοθείς τη χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν. διήρχετο δὲ τὴν Συρίαν καὶ ΙΙ 9 14. 6. et Κιλικίαν, επιστηρίζων τὰς εκκλησίας. 9 Κατήντησε δε 16 et 19. 22. et els Δέρβην καὶ Λύστραν καὶ ίδοῦ, μαθητής τις ήν

έκει, ονόματι Τιμόθεος, υίος γυναικός τινος Ιουδαίας

36. ἡμῶν is perhaps an interpolation.

37. ἐβουλεύσατο. Most MSS. read ἐβούλετο.

Ibid. Μάρκον. When he left Paul and Barnabas at Perga (xiii. 13.) he went to Jerusalem. He may either have accompanied Paul and Barnabas to Antioch, (xv. 30.) or he may have come afterwards with Peter. See note at ver. 35.

38. '\(\textit{if}\) for might be either he thought fit, or he asked. The Vulgate has rogabat.

Ibid. It is pleasing to know that S. Paul was afterwards reconciled to Mark. See Col. iv.

10. 2 Tim. iv. 11.

39. Κύπρον. Barnabas was a native of Cyprus, iv. 36.

41. ἐπιστηρίζων. These churches, therefore, had been planted by S. Paul before: but he did not go through Syria and Cilicia on his first journey: it is probable, therefore, that he planted them during his residence at Tarsus from A. D. 33 to 42. See xv. 23. For ἐπιστηρίζων see xviii. 23.

CHAP. XVI.

1. Tipobeos. If he was not converted in S. Paul's first visit to Derbe, (see xiv. 6.) he had been converted in the interval. His mother Eunice and grandmother Lois are praised by S. Paul, 2 Tim. i. 5. He had known the scriptures from a child, 2 Tim. iii. 15.

2 πιστης, πατρὸς δὲ Ἑλληνος· 'δς έμαρτυρεῖτο ὑπὸ τῶν Α. D. 3 ἐν Λύστροις καὶ Ἰκονίφ ἀδελφῶν. *τοῦτον ἡθέλησεν 46.
ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβῶν περιέτεμεν 19.1 Thess. αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὅντας ἐν τοῖς τόποις 3.2.1 Tim. ἐκείνοις· ἤδεισαν γὰρ ἄπαντες τὸν πατέρα αὐτοῦ, ὅτι 1.5.3.

4 Ἑλλην ὑπῆρχεν. 'ὡς δὲ διεπορεύοντο τὰς πόλεις, 20. Gal. 2. παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκρι- ¾ 15.20, 29. μένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν 5 ἐν Ἱερουσαλήμ. αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῆ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ ἡμέραν.

6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἀγίου πνεύματος λαλῆσαι 7 τὸν λόγον ἐν τῆ ᾿Ασίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι καὶ οὐκ εἴ-8 ασεν αὐτοὺς τὸ πνεῦμα. "παρελθόντες δὲ τὴν Μυ- 20.6. 2 Cor. 2.12. 9 σίαν, κατέβησαν εἰς Τρωάδα. καὶ ὅραμα διὰ τῆς ² Tim. 4. νυκτὸς ὤφθη τῷ Παύλῳ ἀνήρ τις ἢν Μακεδων ἐσ-τως, παρακαλῶν αὐτὸν καὶ λέγων, "Διαβὰς εἰς Μα-10 "κεδονίαν, βοήθησον ἡμῖν." ΄Ως δὲ τὸ ὅραμα εἰδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμ-

3. περιέτεμεν. This seems contrary to S. Paul's own conduct in the case of Titus, (Gal. ii. 3.) and he was now delivering the apostolical decree, which released the Gentiles from circumcision (ver. 4.). But S. Paul was quite consistent: he admitted Timothy to baptism without being circumcised: it was only when he was taking him with him to preach, that he had him circumcised; and this was to avoid giving offence to the Jews. See note at xv. 21, 28.

6. Διελθόντες. Most MSS. read διῆλθον, and ελθόντες δε in ver. 7. Ibid. Γαλατικήν. They were

warmly received in Galatia, Gal. iv. 13, 14, 15, and worked miracles there, iii. 5.

Ibid. 'Aoia. See ii. 9.

7. κατὰ τὴν Μυσίαν, ad fines Mysiæ. Most MSS. read εἰς τὴν Βιθυνίαν, and τὸ πνεῦμα Ἰησοῦ.

10. εζητήσαμεν. This is the first place where S. Luke speaks of himself as accompanying S. Paul.

Ibid. συμβιβάζοντες. Collatis argumentis colligentes.

Α. D. βιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ κύριος εὐαγγε46. λίσασθαι αὐτούς. ᾿Αναχθέντες οὖν ἀπὸ τῆς Τρω-11
άδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῆ τε ἐπιούση εἰς Νεάπολιν, ἐκεῖθέν τε εἰς Φιλίππους, ਜτις 12
ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις κολωνία.

'Ημεν δὲ ἐν ταύτη τῆ πόλει διατρίβοντες ἡμέρας τινὰς, τῆ τε ἡμέρα τῶν σαββάτων ἐξήλθομεν τῆς 13 πόλεως παρὰ ποταμὸν, οδ ἐνομίζετο προσευχὴ εἰναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί. Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως 14 Ουατείρων, σεβομένη τὸν Θεὸν, ἤκουεν ἡς ὁ κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἰκος αὐτῆς, 15 παρεκάλεσε λέγουσα, "Εἰ κεκρίκατέ με πιστὴν τῷ "κυρίῳ εἰναι, εἰσελθόντες εἰς τὸν οἰκόν μου, μείνατε" καὶ παρεβιάσατο ἡμᾶς. ΤΕγένετο δὲ πορευομένων 16 ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα

y 19. 24. 1 Sam. 28.

10. ὁ κύριος. Many MSS. read ὁ Θεός.

- 11. Νεάπολω, distant about sixty-five miles from Samothrace.
- 12. πρώτη. Philippi was the first city in Macedonia to which a person came, who was going from Neapolis. This meaning is given to πρώτη by Casaubon, Raphel, Palairet, as in Polybius, μέχρι πόλεως Πίσης, ἡ πρώτη κεῖται τῆς Τυβρηνίας. II. 16. 2.

Ibid. κολωνία. Pliny calls Philippi a colony, IV. 18. The people call themselves Romans in ver. 21.

13. πόλεως. Probably πύλης.

Ibid. προσευχή is taken for a place of prayer by Knatchbull, Krebsius, Drusius, L. de Dieu, Elsner. The word is used in this sense by Josephus, vol. II. p. 26. and Philo, vol. II. p. 523, 565: but ἐνομίζετο can hardly be reconciled with this sense; and καθίσαντες—γυναξι rather points out a place of general resort in the open air.

14. πορφυρόπωλις. Wheeler mentions an inscription in the ruins of Thyatira with the words OI BAΦΕΙΣ, vol. III. p. 233.

16. Many MSS. read την προσευχήν.

Πύθωνος απαντήσαι ήμιν, ήτις έργασίαν πολλήν πα-17 ρείχε τοίς κυρίοις αὐτης, μαντευομένη. αὕτη κατακο-_ λουθήσασα τῷ Παύλφ καὶ ἡμῖν, ἔκραζε λέγουσα, " Οδτοι οι ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου " εἰσὶν, οἴτινες καταγγέλλουσιν ἡμιν ὁδὸν σωτηρίας." 18 Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. εδιαπονηθείς = Marc. 16. δε ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε. 17. " Παραγγέλλω σοι, έν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, " έξελθεῖν ἀπ' αὐτης." Καὶ έξηλθεν αὐτη τη ώρα. 19 2 Ιδόντες δε οι κύριοι αυτής, ότι εξηλθεν ή ελπίς τής 2 Cor. 6. έργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν 5 Σίλαν, είλκυσαν είς την άγοραν έπι τους άρχοντας. ^{20 b}καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, b 17.6. " Οὖτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, 17. 21 " Τουδαίοι υπάρχοντες καὶ καταγγέλλουσιν έθη, α " οὐκ ἔξεστιν ἡμῶν παραδέχεσθαι οὐδὲ ποιεῦν, 'Ρω-22 " μαίοις οὐσι." 'Καὶ συνεπέστη ὁ ὅχλος κατ' αὐτῶν, · 2 Cor. 11. καὶ οἱ στρατηγοὶ, περιρρήξαντες αὐτῶν τὰ ἰμάτια, 2. 2. 23 ἐκέλευον ραβδίζειν πολλάς τε ἐπιθέντες αὐτοῖς πλη-

Ibid. Πύθωνος. Plutarch writes, ώσπερ τοὺς ἐγγραστριμύθους Εὐρυκλέας πάλαι, νυνὶ Πύθωνας προσαγορευομένους. De Defect. Orac. p. 414. Πύθων was a person supposed to be inspired.

20. στρατηγοίς. This was generally the Greek term for prætors. Biscoe thinks that they were the duumviri of the town, who were sometimes called prætors, p. 317.

21. The introduction of new gods was forbidden by the laws of Rome; and the apostles put an end to the worship of the gods of the Romans. See xvii. 7. xviii. 13.

22. αὐτῶν τὰ ἰμάτια. Erasmus said that it was doubtful whether the magistrates tore their own clothes or those of the apostles: but Alberti brings many instances of clothes being torn off the backs of persons who were scourged; and the magistrates are said to have done what they ordered to be done. See Mark xv. 15. Dion. Hal. τοῖς ῥαβδούχοις ἐκελευσαν τὴν ἐσθῆτά τε περικαταβρῆξαι καὶ ταῖς ῥάβδοις τὸ σῶμα ξαίνειν, IX. p. 596.

γας, έβαλον είς φυλακήν, παραγγείλαντες τῷ δεσμο-A. D. φύλακι, ἀσφαλώς τηρείν αὐτούς ος παραγγελίαν τοι-24 αύτην είληφως, έβαλεν αυτούς είς την έσωτέραν φυλακην, καὶ τοὺς πόδας αὐτῶν ήσφαλίσατο εἰς τὸ ξύλον.

d Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευ-25 d 4. 31. γόμενοι υμνουν τον Θεόν επηκροώντο δε αὐτών οί • 5. 19. et δέσμιοι. • ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ώστε σα-26 λευθήναι τὰ θεμέλια τοῦ δεσμωτηρίου άνεώχθησάν τε παραχρημα αί θύραι πασαι, και πάντων τα δεσμά άνέθη. έξυπνος δε γενόμενος ο δεσμοφύλαξ, καὶ ίδων 27 άνεων μένας τὰς θύρας τῆς Φυλακῆς, σπασάμενος μάχαιραν, έμελλεν έαυτον άναιρείν, νομίζων έκπεφευγέναι τοὺς δεσμίους. ἐφώνησε δὲ φωνῆ μεγάλη ὁ Παῦλος, 28 λέγων, " Μηδεν πράξης σεαυτώ κακόν άπαντες γάρ " έσμεν ένθάδε." Αλτήσας δε φώτα είσεπήδησε, καί 29 έντρομος γενόμενος προσέπεσε τῷ Παύλω καὶ τῷ

1 2. 37. et Σίλα καὶ προαγαγών αὐτοὺς ἔξω, ἔφη, " Κύριοι, τί 30 9. 6. Luc. 3. 10. 8 Joh. 3.

10.

" με δεί ποιείν ίνα σωθώ;" Οἱ δὲ εἶπον, "Πίστεν-31 " σον έπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ σωθήση 16, 36. et " σὺ καὶ ὁ οἶκός σου." Καὶ ἐλάλησαν αὐτῷ τὸν λόγον 32 1 Joh. 5. τοῦ κυρίου, καὶ πᾶσι τοῖς ἐν τῷ οἰκία αὐτοῦ, καὶ 33 παραλαβών αὐτοὺς ἐν ἐκείνη τῆ ώρα τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐ-

τοῦ πάντες παραχρημα. Εάναγαγών τε αὐτοὺς εἰς τὸν ;; h Luc. 5. 29. et 19.6. οἰκον αὐτοῦ, παρέθηκε τράπεζαν καὶ ἡγαλλιάσατο, πανοικὶ πεπιστευκώς τῷ Θεῷ.

> Ήμέρας δε γενομένης απέστειλαν οι στρατηγοις τους ραβδούχους, λέγοντες, "'Απόλυσον τους αν-

^{32.} Many MSS. read σύν 35. faßouxous, the lictors. The Codex Bezæ reads, ouril. πâσι.

36 "θρώπους ἐκείνους." 'Απήγγειλε δὲ ὁ δεσμοφύλαξ Α. D. τοὺς λόγους τούτους πρὸς τὸν Παῦλον, " Ότι ἀπε- 46. "στάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυθῆτε· νῦν οὖν 37 " ἐξελθόντες, πορεύεσθε ἐν εἰρήνη." ' ' Ο δὲ Παῦλος 1 22. 25. ἔφη πρὸς αὐτοὺς, " Δείραντες ἡμᾶς δημοσία, ἀκατα- " κρίτους, ἀνθρώπους ' Ρωμαίους ὑπάρχοντας, ἔβαλον " εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν· οὐ " γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν." 38 ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥή ματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι ' Ρω- 39 μαῖοί εἰσι, [†] καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ματι. 8. 40 ἐξαγαγόντες ἡρώτων ἐξελθεῖν τῆς πόλεως. ἐξελθόντες ^{34.} δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

17 ΔΙΟΔΕΥΣΑΝΤΕΣ δὲ τὴν 'Αμφίπολιν καὶ 'Απολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συν-2 αγωγὴ τῶν 'Ιουδαίων. κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο

θον οἱ στρατηγοὶ ἐπὶ τὸ αὐτὸ εἰς τὴν ἀγορὰν, καὶ ἀναμνησθέντες τὸν σεισμὸν τὸν γεγονότα ἐφοβήθησαν καὶ ἀπέστειλαν τοὺς—

37. 'Pωμαίους. " Facinus est "vinciri civem Romanum, sce"lus verberari." Cic. in Ver.
66. Porcia lex virgas ab omnium civium Romanorum corpore amovit. Id. pro Rabirio.

39. παρεκάλεσαν, comforted them. Biscoe, p. 324.

40. els τὴν Λυδίαν, or, as the reading probably is, πρὸς τ. Λ. to the house of Lydia. See Bos, Alberti, Raphel, Palairet.

Ibid. ἐξηλθον. S. Luke ap-

pears to have staid at Philippi. See xxi. 5.

CHAP. XVII.

 'Απολλωνίαν. Stephanus Byz. places Apollonia in Illyria. See Rom. xv. 19.

Ibid. Θεσσαλονίκην. While S. Paul was at Thessalonica, the Philippians sent him assistance, Phil. iv. 15, 16. He worked miracles there, 1 Thess. i. 5. and maintained himself by his own labour, 1 Thess. ii. 9. 2 Thess. iii. 8. He praises their faith and labour of love, 1 Thess. i. 3, 8, 9. Many MSS. omit ή before συναγωγή.

αὐτοῖς ἀπὸ τῶν γραφῶν, κοὶ παρατιθέ- 3 A. D. μενος, ὅτι τὸν Χριστὸν ἔδει παθείν καὶ ἀναστήναι έκ k Psal. 22. νεκρών, καὶ " ὅτι οὖτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὁν 6. Esa. 53. Matt. 16. " έγω καταγγέλλω υμίν." 1 Καί τινες έξ αυτών έπείσ-4 21. Luc. 24. 26,46. Joh. θησαν, καὶ προσεκληρώθησαν τῷ Παύλω καὶ τῷ 1 ver. 17. et Σίλα, των τε σεβομένων Έλλήνων πολύ πλήθος, 28. 24. γυναικών τε τών πρώτων οὐκ ὀλίγαι. ζηλώσαντες δές οί ἀπειθούντες Ἰουδαίοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινας ανδρας πονηρούς, και οχλοποιήσαντες, έθορύβουν την πόλιν έπιστάντες τε τη οἰκία Ἰάm 16. 20. σονος, εξήτουν αὐτοὺς ἀγαγείν είς τὸν δημον mμηδ εύροντες δε αυτούς, έσυρον τον Ιάσονα καί τινας άδελφούς έπὶ τούς πολιτάρχας, βοώντες, "Οτι ά " την οἰκουμένην ἀναστατώσαντες, οῦτοι καὶ ἐνθάδε " πάρεισιν, "ους υποδέδεκται Ιάσων και ουτοι πάν-7 n Luc. 23. 2. Joh. 19. " τες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, " βασιλέα λέγοντες έτερον είναι, Ίησοῦν." Ἐτάραξαν8 δὲ τὸν ὅχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν

3. παρατιθέμενος. Putting one passage by the side of another, so as to shew the reference of the whole to Christ.

4. προσεκληρώθησαν. Were added to the number of the followers of.

5. τῶν ἀγοραίων. Circumforanei. Demosthenes speaks of περιτρίμματα τῆς ἀγορᾶς. See Aul. Gell. XVII. 3. These persons were probably Gentiles: see I Thess. ii. 14.

Ibid. 'Ιάσονος. He seems afterwards to have been with S. Paul at Corinth, Rom. xvi. 21.

Ibid. ἀγαγεῖν. Probably προσγαγεῖν.

7. dnévart. In every other place this signifies, before, in front of; and so here it may mean, in the face of the decres. They probably alluded to the Christians' refusing to worship the Roman deities: or perhaps Claudius had issued a special edict against Jewish and Christian superstitions, when he banished the Jews from Rome. See xviii. 2. xix. 26.

9. τὸ ἱκανόν. Peter of Alexandria understood this, as if Jason gave money to escape

10 λοιπῶν, ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ Α. D. τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν 46. εἰς Βέροιαν οἵτινες παραγενόμενοι, εἰς τὴν συναγω-

11 γην τῶν Ἰουδαίων ἀπήεσαν. ^Pοῦτοι δὲ ἦσαν εὐγενέ- P Esa. 34. στεροι τῶν ἐν Θεσσαλονίκη, οἴτινες ἐδέξαντο τὸν λό- 29. Joh. 5. γον μετὰ πάσης προθυμίας, τὸ καθ ἡμέραν ἀνακρίν- 39.

12 οντες τὰς γραφὰς, εἰ έχοι ταῦτα οὕτως. πολλοὶ μὲν οὖν έξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναι-

13 κῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῆ Βεροία κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος 14 τοῦ Θεοῦ, ἦλθον κἀκεῖ σαλεύοντες τοὺς ὅχλους. εὐ-

θέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν ὑπέμενον δὲ ὅ τε

15 Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 'Οἱ δὲ καθιστῶντες τὸν 18.5.
Παῦλον, ἤγαγον αὐτὸν ἔως 'Αθηνῶν' καὶ λαβόντες
ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα
ἔλθωσι πρὸς αὐτὸν, ἐξήεσαν.

16 'Εν δὲ ταῖς 'Αθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι 17 κατείδωλον οὖσαν τὴν πόλιν. *διελέγετο μὲν οὖν ἐν • ver. 4.

punishment. Reliq. Sacr. vol. III. p. 338. but most interpreters conceive that he gave security. Grotius, Raphel.

10. Bépoiar. Berœa was fiftyone miles from Thessalonica. Timothy followed, v. 14. See note at xxiii. 31.

11. εὐγενέστεροι. Of a superior rank or class.

12. εὐσχημόνων. See xiii. 50. 13. Many MSS. read σαλεύοντες καὶ ταράσσωντες. 14. ὡς ἐπὶ τὴν θάλασσαν. Raphel says that it merely means, to the sea. Many MSS. read ἔως, and ὑπίμειναν.

15. Ol δε καθιστώντες, but others conducting—So Arrian. Hist. Ind. XXVII. 1. καταστήσειν αὐτοὺς μέχρι Καρμανίας.

Ibid. ἐντολην. S. Paul afterwards directed Timothy to go to Thessalonica, I Thess. iii. 2. which order may have been sent from Athens.

A. D.

τῆ συναγωγῆ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῆ ἀγορὰ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωῖ-18
κῶν φιλοσόφων συνέβαλλον αὐτῷ· καί τινες ἔλεγον,
"Τί ἀν θέλοι ὁ σπερμολόγος οὕτος λέγειν;" Οἱ δὲ,
"Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι·" ὅτι τὸν
Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ἐπι-19
λαβόμενοί τε αὐτοῦ, ἐπὶ τὸν ᾿Αρειον πάγον ἤγαγον,
λέγοντες, "Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ
"σοῦ λαλουμένη διδαχή; ξενίζοντα γάρ τινα εἰσ-20
" φέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι,
"τί ἀν θέλοι ταῦτα εἶναι." ᾿Αθηναῖοι δὲ πάντες καὶ 21
οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἔτερον εὐκαίρουν, ἡ
λέγειν τὶ καὶ ἀκούειν καινότερον.

Σταθεὶς δὲ ὁ Παῦλος ἐν μέσω τοῦ ᾿Αρείου πάγου, 12 ἔφη, " Ἦνδρες ᾿Αθηναῖοι, κατὰ πάντα ὡς δεισιδαι- " μονεστέρους ὑμᾶς θεωρῶ. διερχόμενος γὰρ καὶ ἀνα-13

18. σπερμολόγος would be applied literally to a bird picking up seed, then to a person picking up any idle report.

Ibid. Ξένων δαιμονίων. So Socrates was accused of introducing ἔτερα καὶ καινὰ δαιμόνια. Xen. Apol. Socrat. pag. 555. Mem. I.

Ibid. ἀνάστασιν. Some think that the Athenians took 'Ανάστασις for a goddess.

19. It is disputed whether S. Paul was brought before the court of Areopagus, or whether this place was merely chosen as convenient for hearing him. Nothing is said of a trial.

21. καινότερον. So Demosthenes, ή βούλεσθε περιΐοντες αὐ-

τοῦ πυνθάνεσθαι κατὰ τὴν ἀγορὰν, λέγεταί τι καινόν; Philip. I. p. 43. ἡμεῖς δὲ οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα, μελλοντες ἀεὶ καὶ ψηφιζόμενοι καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν, εἶ τι λέγεται νεώτερον. In Philip. Epist. p. 156, 157. Most MSS. read λέγειν τὶ ἡ ἀκούειν.

22. δεισιδαιμονεστέρους. Δεισιδαιμονία is used in a good sense by Josephus, Antiq. p. 708, 709. Philo says, μέση δεισιδαιμονίας καὶ ἀσεβείας εὐσέβεια. S. Paul perhaps meant the term in a bad sense, though he knew it to be one which would not give offence. Isocrates calls the Athenians πρὸς τὰ τῶν θεῶν εἰσεβέστατα διακειμένους. Panegyr. p. 208. Pausanias says, λέλες.

" θεωρῶν τὰ σεβάσματα ὑμῶν, εὖρον καὶ βωμὸν ἐν Α. D.

" $\mathring{\phi}$ έπεγέγραπτο, 'Αγνώστ φ Θε $\mathring{\varphi}$. δν οδν άγνοο \mathring{v} ν $\underline{-46}$.

24 " τες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. tổ t 7. 48. et
 " Θεὸς, ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, 1.1. 2 Par.
 " οὕτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χει- 33. 6. et

25 " ροποιήτοις ναοίς κατοικεί, "οὐδὲ ὑπὸ χειρῶν ἀνθρώ- 146.6. Ess. " πων θεραπεύεται προσδεόμενος τινὸς, αὐτὸς διδοὺς 14. 7.

26 " πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα: τἐποίησέ τε έξ $^{\mathrm{u}}_{\mathrm{Sal.}50.8.}$ " ένὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ $^{\mathrm{x}}_{\mathrm{B}}$ Deut. 32.

" πᾶν τὸ πρόσωπον τῆς γῆς, (ὁρίσας προτεταγμένους

" καιρούς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν,)

27 " ζητείν τον κύριον, εὶ ἄρα γε ψηλαφήσειαν αὐτον " καὶ εὕροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ένὸς ἐκάστου

28 ήμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινού-

" μεθα καί έσμεν· ως καί τινες τῶν καθ' ὑμᾶς ποιη-

29 " τῶν εἰρήκασι, 'Τοῦ γὰρ καὶ γένος ἐσμέν.' Γένος τ Ε Ε Ε Α. 40.

ται δέ μοι καὶ πρότερον, ὡς ᾿Αθηναίοις περισσότερόν τι ἡ τοῖς ἄλλοις εἰς τὰ θεῖά ἐστι σπουδῆς. Attic. p. 42. Josephus says of the Athenians and Spartans, ὡν τοὺς μὲν ἀνδρειστάτους τοὺς δὲ εὐσεβεστάτους τῶν Ἑλλήνων ἄπαντες λέγουσιν. Antiq. p. 479.

23. ευρον και βωμόν. I observed different altars, and among them one &c.

Ibid. 'Αγνώστφ Θεφ. Lucian mentions an altar at Athens with this inscription. Philopat. p. 997. Diogenes Laërtius gives the origin of it. Epimen. I. 10. Philostratus also speaks of an altar ἀγνώστων δαιμόνων. Vit. Apol. VI. 3.

25. ἀνθρώπων. Probably ἀνθρωπίνων.

26. All mankind are de-

scended from one stock, though different nations occupy different countries, and they flourish or decay at different times. Some have thought that S. Paul meant to oppose the notion of the Athenians being σὐτόχθονες. Many MSS. read παντὸς προσώπου.

27. ζητεῖν as well as κατοικεῖν is governed by ἐποίησε. It was the intention of God that mankind should cover the whole earth, and that all should worship him. Many MSS. read ζητεῖν τὸν Θεόν.

28. ποιητών. The quotation is from Aratus, who was a native of Cilicia. Cleanthes in his hymn to the Deity has—ἐκ σοῦ γὰρ γένος ἐσμέν.

" οδυ υπάρχοντες του Θεου, ουκ οφείλομεν νομίζειν A. D. " χρυσφ η άργύρφ η λίθφ, χαράγματι τέχνης καὶ " ένθυμήσεως άνθρώπου, τὸ θείον είναι όμοιον. *Τους 30 z 14. 16. Luc. 24.47. " μεν οὖν χρόνους τῆς ἀγνοίας ὑπεριδων ὁ Θεος, τα-" νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταγοῦ " μετανοείν. *διότι έστησεν ήμέραν, έν ή μέλλει κρί-31 a 2. 24. et 10. 42. " νειν την οἰκουμένην έν δικαιοσύνη, έν άνδρὶ ῷ ὧ-" ρισε, πίστιν παρασχών πασιν, αναστήσας αυτον έκ " νεκρών." 'Ακούσαντες δὲ ἀνάστασιν νεκρών, οί32 μεν έχλευαζον οι δε είπον, "'Ακουσόμεθά σου πάλιν " περὶ τούτου." Καὶ ούτως ὁ Παῦλος ἐξηλθεν ἐκζὸ μέσου αὐτῶν. τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπί-34 στευσαν έν οίς καὶ Διονύσιος ο Αρεοπαγέτης, καὶ γυνη ονόματι Δάμαρις, καὶ έτεροι σὺν αὐτοῖς.

ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν 18

^b Rom. 16. ᾿Αθηνῶν ἢλθεν εἰς Κόρινθον ^b καὶ εὐρών τινα Ἰου-1

^{3. 1} Cor. 16.

^{19. 2} Tim. δαῖον ὀνόματι ᾿Ακύλαν, Ποντικὸν τῷ γένει, προσφά
^{4. 19.}

τως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν

γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρί
ζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ὑρώμης, προσ
^c 20. 34. ῆλθεν αὐτοῖς ^c καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ ȝ

^c 1 Cor. 4. 12.

30. ὑπεριδών. It may either mean, that God overlooked the times of ignorance, i. e. suffered them to be, without punishing at the time: or, that he had now pardoned the times of ignorance, overlooking them and blotting them from his memory. L. de Dieu says, spernens, negligens. Krebsius, condonans, remittens. Compare iii.

31. διότι. Many MSS. read

καθότι.

34. Δωνύσως. Some spurious works are ascribed to him, and many fabulous things told of him. See Eusebius, H. E. III. 4. IV. 23.

CHAP. XVIII.

2. Khaidior. Suetonius mentions this decree, "Judgeos im" pulsore Chresto assidue to multuantes Roma expulit." Claud. 25.

αὐτοῖς καὶ εἰργάζετο ήσαν γὰρ σκηνοποιοὶ τὴν τέ- Α. D. 4 χνην. διελέγετο δε έν τῆ συναγωγῆ κατὰ πῶν σάβ-. d 'Ωs δè et 12. 13. 5 βατον, ἔπειθέ τε Ἰουδαίους καὶ Ελληνας. ράτον, επείνε τε 1000αίους και 2200,7ως. κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ $T\iota$ -9, 2 Thess. μόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυ- $\frac{3}{4}$ 17.14,15. 6 ρόμενος τοις 'Ιουδαίοις τον Χριστον 'Ιησούν. • άντι- • 13.45.51. Lev. 20.9, τασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα- 12. 2 Sam. ξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς, "Τὸ αἷμα ὑμῶν Εzech. 3. " ἐπὶ τὴν κεφαλὴν ὑμῶν' καθαρὸς ἐγώ' ἀπὸ τοῦ νῦν Matt.10.14. 7 " είς τὰ έθνη πορεύσομαι." Καὶ μεταβάς έκειθεν ήλθεν είς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεον, οδ ή οἰκία ἢν συνομοροῦσα τῆ συναγωγῆ. 8 ι Κρίσπος δε ο άρχισυνάγωγος επίστευσε τῷ κυρίφι ι Cor. 1. σὺν ὅλφ τῷ οἴκφ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων 9 ακούοντες επίστευον καὶ εβαπτίζοντο. Είπε δε ο ε 23.11. κύριος δι' όράματος έν νυκτί τῷ Παύλφ, "Μή φο-

3. σκηνοποιοί. Biscoe says, that all the Jews brought up their sons to some trade, p. 248. S. Paul had maintained himself by his own labour at Thessalonica, 1 Thess. ii. 9. 2 Thess. iii. 8. See Witsius, Meletem-Leidens, p. 12. He was also supplied with assistance from Macedonia, 2 Cor. xi. 9. His trade was probably that of making small portable shades of leather.

5. κατῆλθον. Compare 1 Thess. iii. 6. Silas probably went to Corinth first, and Timothy, who had been to Thessalonica, followed after.

Ibid. ouveixero. S. Paul became still more earnest in preaching the gospel in consequence of the good accounts which were brought by Timothy from Thessalonica, 1 Thess. i. 7. iii. 6. Many MSS. read λόγφ for πνεύματι, and elvai after lovdaíois.

7. It seems to have been after this opposition from the Jews, that he wrote his first Epistle to the Thessalonians. See 1 Thess. i. 7. iii. 6.

8. Kpionos. He was baptized by S. Paul himself, I Cor. i. 14. According to the Apostolical Constitutions he was bishop of Ægina.

Ibid. ἐβαπτίζοντο. S. Paul himself only baptized Crispus and Caius, and the family of Stephanas, 1 Cor. i. 14, 16.

Α. D. " βοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης" $^{\rm h}$ διότι ἐγώ $^{\rm 10}$ $^{\rm 46.}$ " εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κα $^{\rm h~Joh.~10.}$ " κῶσαί σε διότι λαός ἐστί μοι πολὺς ἐν τῆ πόλει

Α. D. " ταύτη." Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας εξ, διδά-11 46-48. σκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς 'Αχαίας, κατ-12 επέστησαν ὁμοθυμαδὸν οἱ 'Ιουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες, ""Οτι παρὰ13 "τὸν νόμον οὖτος ἀναπείθει τοὺς ἀνθρώπους σέβε- "σθαι τὸν Θεόν." Μέλλοντος δὲ τοῦ Παύλου ἀνοί-14 γειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς 'Ιουδαίους, "Εἰ μὲν οὖν ἦν ἀδίκημά τι ἡ ῥαδιούργημα πονηρὸν, "ὧ 'Ιουδαίοι, κατὰ λόγον ὰν ἦνεσχόμην ὑμῶν εἰ δὲ15 "ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου "τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί κριτὴς γὰρ ἐγὼ τού- "των οὐ βούλομαι εἶναι." Καὶ ἀπήλασεν αὐτοὺς 16 κι Cor. 1. 1. ἀπὸ τοῦ βήματος. κεπιλαβόμενοι δὲ πάντες οἱ "Ελ-15 ληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπρο-

- 11. He seems to have worked many miracles at Corinth, 2 Cor. xii. 12. It was during this period that he wrote his second Epistle to the Thessalonians.
- 12. Γαλλίωνος. This Gallio was probably the elder brother of Seneca. He was banished by Tiberius, A. D. 32, but afterwards recalled. Tacit. An. VI. 3. His servility to Nero is mentioned, ib. XV. 73: he was put to death. Seneca gives a high character of him. Nat. Quast. IV. præf.
- κατὰ λόγον ἀν ἢνεσχόμην ὑμῶν, rationi consentaneum esset, ut vos ferrem. L. de Dieu.

- 15. Many MSS. read ζητήματα. Ibid. ὅψεσθε αὐτοί. The Jews had been allowed by several decrees to govern themselves after their own laws in matters of religion. Joseph. Antiq. XIV. 10, 2, 23. XVI. 2, 3. XIX. 5. 2, 3. Many MSS. omit γορ after κριτής.
- 17. Σωσθένην. Some have thought that Sosthenes was now the enemy of S. Paul. and beaten by the unbelieving Greeks for troubling the proconsul. Beza, Grotius. Others, that he was already converted and beaten at the instigation of the Jews. Basnage. See I Cor. i. 1.

σθεν τοῦ βήματος καὶ οὐδὲν τούτων τῷ Γαλλίωνι 48. έμελεν.

'Ο ΔΕ Παῦλος έτι προσμείνας ἡμέρας ἰκανας, τοις άδελφοις άποταξάμενος, έξέπλει είς την Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ ᾿Ακύλας, Ἰκειράμενος τὴν 121.23,24. 19 κεφαλην έν Κεγχρεαίς είχε γαρ εύχην. κατήντησε δε είς Έφεσον, κάκείνους κατέλιπεν αὐτοῦ αὐτος δε είσελθων είς την συναγωγην, διελέχθη τοις 'Ιουδαίοις. 20 έρωτώντων δε αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ 21 αὐτοῖς, οὐκ ἐπένευσεν άλλ' ἀπετάξατο αὐτοῖς, εἰπων, " Δει με πάντως την έρρτην την έρχομένην ποιήσαι " εἰς Ἱεροσόλυμα πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, " τοῦ Θεοῦ θέλοντος." Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέ- m ι Cor. 4. 22 σου καὶ κατελθών εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπα-15. Heb 6. 23 σάμενος την έκκλησίαν, κατέβη εἰς 'Αντιόγειαν. καὶ 3. ποιήσας χρόνον τινά, έξηλθε, διερχόμενος καθεξής την Γαλατικήν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τούς μαθητάς.

" Ιουδαίος δέ τις 'Απολλώς ονόματι, 'Αλεξανδρεύς " 1 Cor. 1. τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς "Εφεσον, δυνα-25 τὸς ὧν ἐν ταῖς γραφαῖς. ° οὖτος ἢν κατηχημένος τὴν ° 19. 3.

18. Κεγχρεαίς. S. Paul appears to have founded a church here. Rom. xvi. 1.

Ibid. εἶχε γὰρ εὐχήν. This might apply to S. Paul or Aquila. It is referred to Aquila by Chrysostom, Grotius, Alberti: to S. Paul by Jerom, Augustin, Theophylact, Benson, Lardner, Whitby, Le Clerc, Basnage. The head was shaved at the end of the vow: see xxi. 24.

19. κατήντησε. Probably κατ-VOL. I.

21. Many MSS. read ἀποταξάμενος αὐτοίς καὶ εἰπών.

Ibid. ἐορτὴν, probably Pentecost, which fell this year on the sixth of June.

22. $d\nu\eta\chi\theta\eta$ and $\kappa\alpha\tau\epsilon\lambda\theta\hat{\omega}\nu$ imply that he went by sea.

Ibid. draßás. Having gone up to Jerusalem, as in Matt. xx. 17. John ii. 13.

25. κατηχημένος. He had heard of the way in which the Lord wishes men to walk. John the

ьl

Α. D. ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ

48.
ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος
μόνον τὸ βάπτισμα Ἰωάννου οὖτός τε ἤρξατο παρ-26
ρησιάζεσθαι ἐν τἢ συναγωγἢ. ἀκούσαντες δὲ αὐτοῦ
᾿Ακύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ
ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν.

PICOT.3.6.P βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν 'Αχαΐαν, προ-27 τρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀπο-δέξασθαι αὐτόν 'δς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος 'εὐτόνως γὰρ τοῖς ½ 'Ιουδαίοις διακατηλέγχετο δημοσία, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν 'Ιησοῦν.

Baptist proclaimed the coming of the Messiah, and exhorted men to repent. Apollos had learnt these two points of doctrine, and preached them to others; but he did not as yet know that Jesus was the Messiah. See xix. 4. Many MSS. read περὶ τοῦ Ἰησοῦ.

26. Aquila and Priscilla were at Ephesus, A. D. 52, when S. Paul wrote to the Corinthians, 1 Cor. xvi. 19. They were at Rome A. D. 53, when he wrote to the Romans, Rom. xvi. 3. having probably left Ephesus on account of the tumult, ib.: but they were again at Ephesus A.D. 64 or 66, when S. Paul wrote his second Epistle to Timothy, 2 Tim. iv. 19. Theophylact says that they were

martyred under Nero, ad Rom. xvi. 4.

Ibid. ἀκριβέστερον. They explained to Apollos, that the Messiah, whom he expected, was already come, εἶναι τὸν Χριστὸν Ἰησοῦν, as in ver. 28.

27. ἀδελφοί. Aquila and Priscilla, and perhaps a few others: see xix. 1: but there does not seem yet to have been a church at Ephesus.

CHAP. XIX.

1. τὰ ἀνωτερικὰ μέρη. Phryga and Galatia, xviii. 23. It mean the inland parts, as opposed w the sea-coast.

Ibid. τινὰς μαθητάς. They had probably come with Apollos: see xviii. 25.

2. S. Paul meant to ask whether they had received an

Οι δε είπον προς αυτον, "'Αλλ' ουδε εί πνευμα αγιόν Α. D. 3 " έστιν, ήκούσαμεν." Είπέ τε προς αυτούς, "Είς τί_ " οὖν έβαπτίσθητε;" Οι δὲ εἶπον, "Εἰς τὸ Ἰωάννου 4" βάπτισμα." • Είπε δε Παῦλος, " Ιωάννης μεν εβά- • 1.5. et 11. " πτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν 11. Marc. " έρχομενον μετ' αυτον ίνα πιστεύσωσι, τουτέστιν είς Luc. 3. 16. 5 " τὸν Χριστὸν Ἰησοῦν." ᾿Ακούσαντες δὲ ἐβαπτί-6 σθησαν είς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. * καὶ ἐπι- + 2. 4. et 6. θέντος αυτοίς του Παύλου τὰς χείρας, ἢλθε τὸ πνεῦ- et 10. 46. μα τὸ ἄγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ et 11. 15. η προεφήτευον. ήσαν δε οι πάντες ανδρες ώσει δεκα-8 δύο. Εἰσελθων δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο, έπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ ο περί της βασιλείας τοῦ Θεοῦ. " Ως δέ τινες ἐσκλη- Α. D. ρύνοντο καὶ ἢπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώ- 49. Τὶω 1. πιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς 15. μαθητάς, καθ' ήμέραν διαλεγόμενος έν τη σχολή Τυ-10 ράννου τινός. Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε Α. D. πάντας τους κατοικούντας την 'Ασίαν ακούσαι τον 49-51. λόγον τοῦ κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ ελληνας.

χάρισμα, or miraculous effusion of the Holy Ghost, and they answered that they had not heard of any such effect. Grotius. Compare John vii. 39. They had perhaps been converted by Aquila, who had not power to impart these miraculous gifts. See Rom. i. 11.

4. Most MSS. omit Χριστόν.
5. 'Ακούσαντες. Some make this a continuation of S. Paul's speech. Beza, Cocceius. It is opposed by G. I. Vossius and Grotius.

10. ἔτη δύο, beside the three months mentioned in ver. 8: but in xx. 31. he speaks of τριστίαν. I should conjecture, that he passed two years and three months in Ephesus and the immediate neighbourhood, and during the nine other months he took a voyage to Crete, touching at Corinth in his way. It was probably in this interval, that some of the events happened, which are mentioned in 2 Cor. xi. 23—26. Many MSS. omit Ἰησοῦ after κυρίου.

Α. D. *Δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν 11 $\frac{49-51}{2}$ χειρῶν Παύλου, $\frac{1}{2}$ ἄστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπι- 12

Marc. 16. 20. 7 5. 15.

φέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἡ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ έξέρχεσθαι ἀπ' αὐτῶν. 'Επ-13 εχείρησαν δέ τινες άπο των περιερχομένων Ιουδαίων έξορκιστών ονομάζειν έπὶ τοὺς έχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, " 'Ορκίζομεν ύμας τον 'Ιησούν, ον ο Παύλος κηρύσ-" σει." Ήσαν δέ τινες υίοι Σκεθα Ιουδαίου άρχιε- 14 ρέως έπτα οι τούτο ποιούντες. αποκριθέν δέ τό 15 πνεύμα το πονηρον είπε, "Τον Ίησουν γινώσκω, καὶ " τον Παῦλον ἐπίσταμαι ὑμεῖς δὲ τίνες ἐστέ;" Καὶ 16 έφαλλόμενος έπ' αύτους ὁ ἄνθρωπος, έν & ην τὸ πνεύμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσγυσε κατ' αὐτῶν, ὧστε γυμνούς καὶ τετραυματισμένους έκφυγείν έκ τοῦ οίκου έκείνου. τοῦτο δὲ έγένετο γνω-17 στον πάσιν Ιουδαίοις τε καὶ "Ελλησι τοις κατοικούσι την "Εφεσον, και έπέπεσε φόβος έπι πάντας αυτούς.

«Matt. 3.6. καὶ ἐμεγαλύνετο τὸ ὅνομα τοῦ κυρίου Ἰησοῦ. *Πολ-18 λοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι

12. ἐπιφέρεσθαι. Probably ἀπο-

Ibid. σουδάρια and σιμικίνθια are both Latin words. Sudarium signified properly linteum quo sudor detergitur, and then any cloth: see Luke xix, 20. John xi. 44. xx. 7. Semicinctium answers exactly to our word apron.

13. τινές ἀπό. Probably τινές καί.

Ibid. εξορκιστών. For these

exorcists see Josephus Antiq. VIII 2, 5. Luke xi, 19.

14. ἀρχιερέως. There was no high priest, properly so called, of the name of Sceva. He may have been one of the heads of the twenty-four courses, and the chief of the priests then living at Ephesus.

καὶ κατακυριεύσας αὐτῶν.
 Most MSS, read κατακυριεύσας ἀμφοτέρων.

19 καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν, ἱκανοὶ δὲ τῶν Α. D. τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους 49-51- κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὖρον ἀργυρίου μυριάδας πέντε.

20 ^a οὕτω κατὰ κράτος ὁ λόγος τοῦ κυρίου ηὕξανε καὶ a 6, 7, et 12, 24, Esa. ἴσχυεν.

21 ^b ΩΣ δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ Α. D. πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ 'Αχαΐαν, πο- _{b Rom. 15}. ρεύεσθαι εἰς 'Ιερουσαλὴμ, εἰπὼν, "'Ότι μετὰ τὸ γε- ²⁵.

22 " νέσθαί με έκει, δει με και 'Ρώμην ιδείν." "Αποστεί - Rom. 16.
λας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων 4-20.
αὐτῷ, Τιμόθεον και "Εραστον, αὐτὸς ἐπέσχε χρόνον

23 είς την 'Ασίαν. d'Εγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον d 2 Cor. 1.

24 τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. °Δημήτριος γάρ ε 16. 16.
τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς ᾿Αρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην ·

25 οὖς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, " Ανδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργα-

26" σίας ή εὐπορία ήμῶν ἐστι καὶ θεωρεῖτε καὶ ἀκού- 1 Psal. 115.
" ετε ὅτι οὐ μόνον Ἑφέσου, ἀλλὰ σχεδὸν πάσης

19. περίεργος signified properly præter rem curiosus: then in rebus humanæ menti imperviis male curiosus. Horace uses curiosus so in Epod. XVIII. 25. The Ephesian letters, orcharacters, were celebrated in magic.

Ibid. appropior. About 16141. if we understand Roman denarii: or 62501. if we take it to mean the Jewish siclus.

21. τθετο πορεύεσθαι. So Ælian τθηκα τρείν, statui dicere. Hist. Animal. II. 11. Compare with this verse 1 Cor. xvi. 4, 5. 22. χρόνον. He meant to stay till Pentecost, which fell this year on the 24th of May, 1 Cor. xvi. 8.

23. τῆς ὁδοῦ. See ix. 2. xxii. 4. xxiv. 14.

24. vaoús. The vaòs meant properly a shrine inclosing a statue. See Herodot. II. 63. Hence it came to signify a small portable shrine.

24, 25. The ἀργυροκόπος was the silversmith, who received orders for these shrines: he employed factors or tradesmen, τεχνίτας, whose labourers or ἐργάται made the shrines.

4. 10.

A. D. "της 'Ασίας ὁ Παῦλος οδτος πείσας μετέστησεν 52. " ίκανὸν ὅχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν

" γινόμενοι. οὐ μόνον δὲ τοῦτο κινδυνεύει ήμῶν τὸ 27

" μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγά" λης θεᾶς 'Αρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι,

" μέλλειν δε και καθαιρείσθαι την μεγαλειότητα αὐ-

" της, ην όλη η 'Ασία καὶ η οἰκουμένη σέβεται."

' Ακούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον 28 $^{20.4.et}$ λέγοντες, " Μεγάλη ἡ ' Αρτεμις ' Εφεσίων." 5 Καὶ 29

Α λέγοντες, " Μεγάλη ἡ "Αρτεμις Ἐφεσίων."
Καὶ 19
ἐπλήσθη ἡ πόλις ὅλη συγχύσεως ωρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ
'Αρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου.
τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, 30
οὐκ εἴων αὐτὸν οἱ μαθηταί. τινὲς δὲ καὶ τῶν 'Ασιαρ-31
χῶν ὅντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ἄλλοι μὲν 32

οὖν ἄλλό τι ἔκραζον ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ἤδεισαν, τίνος ἔνεκεν συνεληλύθεισαν. ἐκ δὲ τοῦ ὅχλου προεβίβασαν ᾿Αλέξαν- 33

δρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων ὁ δὲ ἸΑλέ- $^{h\ 12.\ 17.\ et}$ ξανδρος h κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι $^{21.\ 40.}$

28. Μεγάλη. So Aristides speaks of the people of Smyrna crying out, Great is Esculapius, Serm. Sacr. II. p. 520.

29. 'Αρίσταρχον, a native of Thessalonica, xx. 4. xxvii. 2. συνεκδήμους, who had left their own country together with Paul.

Ibid. Philostratus speaks of the Ephesians being on the point of stoning the governor, τον ἄρχοντα, because the baths

were not heated. Vit. Apol.

I. 16. and of Apollonius convening all the population in the theatre, IV. 10.
31. 'Ασιαρχῶν. There were

thirteen Asiarchs of the thirteen confederate cities of Asia Minor: but they had little else to do than to preside over the games at Ephesus. See Biscoc, p. 277.

33. προεβίβασαν. Many MSS. read συνεβίβασαν.

34 τῷ δήμω. ἐπιγνόντων δὲ ὅτι Ἰουδαίος ἐστι, φωνή έγένετο μία έκ πάντων, ώς έπὶ ώρας δύο κραζόντων, 35 " Μεγάλη ή "Αρτεμις "Εφεσίων." Καταστείλας δέ ο γραμματεύς τον όχλον, φησίν, "Ανδρες Έφέσιοι, " τίς γάρ έστιν ἄνθρωπος, δς οὐ γινώσκει τὴν Ἐφε-" σίων πόλιν νεωκόρον οὖσαν της μεγάλης θεᾶς 'Αρ-36" τέμιδος καὶ τοῦ Διοπετοῦς; ἀναντιρρήτων οὖν ὄν-" των τούτων, δέον έστιν ύμας κατεσταλμένους ύπ-37 " άρχειν, καὶ μηδὲν προπετὲς πράττειν. ἡγάγετε γὰρ " τους ανδρας τούτους, οὖτε ιεροσύλους οὖτε βλασ-38" φημούντας την θεαν ύμων. εί μεν οδν Δημήτριος " καὶ οἱ σὺν αὐτῷ τεχνῖται πρός τινα λόγον έχουσιν, " ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσίν Εγκαλείτω-39 " σαν άλλήλοις. εί δέ τι περί έτέρων έπιζητείτε, έν τῆ 40 " έννόμω έκκλησία έπιλυθήσεται. καὶ γὰρ κινδυνεύ-" ομεν έγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μη-" δενος αιτίου ύπάρχοντος περί οδ δυνησόμεθα άπο-

41 " δούναι λόγον της συστροφής ταύτης." Καὶ ταῦτα

34. The reading seems to be interpretes, the nominative absolute.

είπων, ἀπέλυσε την έκκλησίαν.

35. γραμματεύς. Apollonius wrote, 'Εφεσίων γραμματεῦσι, Epist. XXXII. See Biscoe, p. 279.

Ibid. reωκόρον. This signified properly a person who swept the temple, then the ædituus, who took care of the temple: and, lastly, it was applied to cities which were the votaries of some particular deity. See Rubenius de urbibus Neocoris. Θεᾶς is perhaps an interpolation.

Ibid. Διοπετοῦς. Which fell from heaven. The statue is mentioned by Pliny, XVI. 79. It was of Diana.

38. ἀγόραιοι. That the word should be accented thus, and not ἀγοραῖοι, is said by Casaubon, Salmasius, Raphel, Krebsius. See also Wolfius, and Suicer. in v. We are probably to understand ἡμίραι, days for trying causes.

Ibid. ἀνθύπατοι. Though this is in the plural, he probably only meant to say, that such causes are always decided by

ί ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκα- 20 A. D. 52. λεσάμενος ὁ Παῦλος τοὺς μαθητας, καὶ ἀσπασάμεi t Tim. t. νος, έξηλθε πορευθήναι είς την Μακεδονίαν. διελθών 2 δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγω

πολλφ, ήλθεν είς την Ελλάδα ποιήσας τε μήνας 3 τρείς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, 53. μέλλοντι ανάγεσθαι είς την Συρίαν, εγένετο γνώμη 16.1. et τοῦ ὑποστρέφειν διὰ Μακεδονίας. k συνείπετο δε αὐ-4

19. 29. et 21. 29. et 27. 2. Col. 4. 7, 10. Eph. 6. 21.

τῷ ἄχρι τῆς ᾿Ασίας Σώπατρος Βεροιαίος Θεσσαλονικέων δὲ 'Αρίσταρχος καὶ Σεκοῦνδος, καὶ Γάιος the proconsuls. There was only

one proconsul at Ephesus, and the Syriac version uses the singular.

CHAP. XX.

1. προσκαλεσάμενος. Many MSS. read μεταπεμψάμενος, and παρακαλέσας before ἀσπασάμενος.

2. τὰ μέρη ἐκεῖνα. He was at Troas, 2 Cor. ii. 12, 13. and Titus met him in Macedonia, vii. He probably wrote the first Epistle to Timothy from Troas, and the second to the Corinthians from Macedonia. He passed some months in the north of Greece, and went to the confines of Illyria, Rom. xv. 19.

Ibid. 'Ελλάδα. Hellas is here opposed to Macedonia, as in Arrian, ή Έλλήνων μεν αφέξη, Μακεδόσι δε προσθήσεις τήνδε την ατιμίαν; Exped. Alex. IV. 11, 14. and Q. Curtius, "Nec Ma-" cedonum hæc erat culpa, sed "Græcorum," VIII. 5, 7.

3. ποιήσας, the nominative absolute for ποιήσαντι. So Arrian, καὶ ιδών τε ταπεινώς διακειμένους, καὶ ἀκούσας σὺν οἰμωγῆ τῶν πολλῶν βοώντων, καὶ αὐτῷ προχείται δάκρυα. Exped. Alex. VII.

Ibid. μήνας τρείς. He wintered at Corinth, and there wrote his Epistle to the Romans.

4. συνείπετο. This seems to refer only to Sopater; for the rest did not literally accompany S. Paul till after he had come to Troas, nor did they all go only as far as Asia: Trophimus certainly accompanied him to Jerusalem, xxi. 29, as did Aristarchus, xxvii. 2.

Ibid. Σώπατρος, probably the same person as Sosipater, who was a relation of S. Paul, and with him at Corinth, Rom, xvi. 21. Many MSS. read Σώπατρος Πύρρου.

Ibid. Θεσσαλονικέων. Jason is mentioned in Rom. xvi. 21. together with Sosipater, and he was probably the Jason of Thessalonica, Acts xvii. 5. If so, he either staid at Corinth, or accompanied S. Paul as far as Thessalonica. See note at 2 Cor. viii. 19.

Ibid. Γάιος. Caius a Macedonian is mentioned xix. 29, which has led some persons to read Δερβαίος δέ Τιμόθεος.

Δερβαίος και Τιμόθεος, Ασιανοί δε Τυχικός και Τρό- Α. D. ς φιμος, ούτοι προελθόντες έμενον ήμας έν Τρωάδι 6 ήμεις δε έξεπλεύσαμεν μετά τὰς ἡμέρας τῶν ἀζύμων 12, 20. άπο Φιλίππων, καὶ ήλθομεν προς αυτούς είς την Τρω-Titus 3. 12. άδα ἄχρις ήμερων πέντε, οδ διετρίψαμεν ήμέρας έπτά. 7 Εν δέ τη μια των σαββάτων, συνηγμένων των μα-12. 42, 46. θητών του κλάσαι άρτον, ο Παύλος διελέγετο αυτοίς, 16. et 11. μέλλων έξιέναι τη ἐπαύριον, παρέτεινέ τε τὸν λόγον 8 μέχρι μεσονυκτίου ήσαν δε λαμπάδες ίκαναὶ έν τώ ο ύπερώω οδ ήσαν συνηγμένοι. καθήμενος δέ τις νεανίας ονόματι Εύτυχος έπὶ της θυρίδος, καταφερόμενος ύπνω βαθεί, διαλεγομένου τοῦ Παύλου ἐπὶ πλείον, κατενεχθείς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου 10 κάτω, καὶ ήρθη νεκρός. "καταβάς δὲ ὁ Παῦλος ἐπέ- m 1 Reg. πεσεν αυτώ, καὶ συμπεριλαβών εἶπε, "Μὴ θορυβεῖσθε 17. 21. 11" ή γαρ ψυχή αὐτοῦ ἐν αὐτῷ ἐστιν." 'Αναβὰς δὲ 34. καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐψ' ἰκανόν τε όμι-12 λήσας άχρις αὐγης, ούτως έξηλθεν. ήγαγον δε τον 13 παίδα (ωντα, καὶ παρεκλήθησαν ού μετρίως. 'Ημείς δέ προελθόντες έπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ασσον, έκείθεν μέλλοντες άναλαμβάνειν τον Παύλον ούτω γαρ ην διατεταγμένος, μέλλων αυτός πεζεύειν. 14 ώς δὲ συνέβαλεν ήμιν εἰς τὴν "Ασσον, ἀναλαβόντες

Ibid. Τρόφιμος was an Ephesian, xxi. 29.

ἡμᾶs. S. Luke here resumes the first person plural, which he had not used since xvi. 17. It is probable therefore that he had staid all this time at Philippi.

 δζύμων. Easter this year fell on the 23rd of March. Many MSS. read συνηγμένων ἡμῶν κλάσαι.

8. ήσαν συν. Probably ήμεν

καταφερόμενος—κατενεχθείς.
 The former implies the progress of his drowsiness, the latterhis being completely overcome by it.

11. οὖτως. See Raphel ad 1.

Δ. D. αὐτὰν ἢλθομεν εἰς Μετολήνην κἀκείθεν ἀποπλεύ-15
σαντες, τὴ ἐκισείση κατηντήσαμεν ἀντικρὰ Χίου. τῆ
δὲ ἐτέρα καρεβάλομεν εἰς Σάμων καὶ μείναντες ἐν
πους γὰρ ὁ Παϊλος παραπλεῦσαι τὴν Ἐφεσον, ὅπως
μὴ γένηται αὐτῷ χρωνοτριβήσαι ἐν τῆ ᾿Ασία. ἔσπευδε
γὰρ, εἰ δινατὰν ἢν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσύλυμα.

`Απὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετ- 17
• 19 10. εκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. °ώς δὲ 18
παρεγένωτο πρὸς αὐτὸν, εἶπεν αὐτοῖς, " Ὑ μεῖς ἐπί" στασθε, ἀπὸ πρώτης ἡμέρας ἀφὸ ῆς ἐπέβην εἰς τὴν
" ᾿Ασίαν, πῶς μεθ ὑμῶν τὸν πάντα χρόνον ἐγενόμην,
" δουλεύων τῷ κυρίω μετὰ πάσης ταπεινοφροσύνης 10

- " καὶ πολλών δακρύων καὶ πειρασμών, τών συμβάν-
- " των μοι έν ταις έπιβουλαις των Ιουδαίων ως ού-20
- " δεν ύπεστειλάμην των συμφερόντων, τοῦ μὴ ἀναγ-
- " γείλαι ύμιν και διδάξαι ύμας δημοσία και κατ' οί-
- P Marc. 1. " κους, ^Pδιαμαρτυρόμενος 'Ιουδαίοις τε καὶ Ελλησι 21 15. Loc. 24. " τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν

16. expure. Most MSS. read respires.

Ibid. Herrywoorns. It fell this year on the 13th of May.

17. πρεσβιτέρους. In v. 28. they are called ἐπίσκοποι. It appears also from 1 Tim. iii. 1. that there were then ἐπίσκοποι at Ephesus, and that Timothy had power to ordain them, v. 22. Perhaps the distinction did not yet exist: all πρεσβύτεροι were literally and by their office ἐπίσκοποι, and of these there were many at Ephesus: but

Timothy was the bishop, in the modern sense of the term, having authority over the presbyters.

19. πολλών is perhaps an interpolation.

20. δημοσία καὶ κατ' οίκους, in the place where the delegates from the different congregations met, and in the houses where these different congregations were held. See Mosheim de rebus ante Const. Cent. I. 37.

22 " Κύριον ήμων Ίησοῦν Χριστόν. καὶ νῦν ἰδού, ἐγὼ

" δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ίερουσαλημ, 53.

23 " τὰ ἐν αὐτῆ συναντήσοντά μοι μὴ εἰδώς, ٩πλην ὅτι٩ 21. 4, 11. " τὸ πνεῦμα τὸ ἄγιον κατὰ πόλιν διαμαρτύρεται λέ-

24 " γον, "Ότι δεσμά με καὶ θλίψεις μένουσιν. τάλλ' τ 21. 13.

" ούδενος λόγον ποιούμαι, ούδε έχω την ψυχήν μου

" τιμίαν έμαυτώ, ώς τελειώσαι τον δρόμον μου μετά

" χαράς, "καὶ τὴν διακονίαν ἡν ἔλαβον παρὰ τοῦ Κυ- » Gal. 1. 1.

" ρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χά-Τιι ι. 3.

25 " ριτος του Θεού. καὶ νυν ίδου, έγω οίδα, ὅτι οὐκέτι

" όψεσθε τὸ πρόσωπόν μου ύμεῖς πάντες, ἐν οἶς

26" διηλθον κηρύσσων την βασιλείαν του Θεού. διο

" μαρτύρομαι ύμιν έν τη σήμερον ήμέρα, ότι καθαρός

- 27 " έγω ἀπὸ τοῦ αίματος πάντων "οὐ γὰρ ὑπεστειλά- « Lnc. 7. " μην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ ::.
- 28" Θεού. *προσέχετε οὖν έαυτοῖς καὶ παντὶ τῶ ποιμ- 1 Petr. 5.

" νίω, ἐν ῷ ὑμᾶς τὸ πνεῦμα τὸ ᾶγιον ἔθετο ἐπισκό- 1, 2 et 4. "
" πους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἢν περι- 1.1. Ερh. 1.

29 " εποιήσατο διὰ τοῦ ἰδίου αῖματος. "ἐγὼ γὰρ οἶδα 14. 1 Pet. 1. " τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύ- 5.9.

22. δεδεμένος τῷ πνεύματι. Spiritu munitus, firmatus et quasi circumligatus. Alberti. Palairet points it καὶ νῦν ἐγὰ δεδεμένος, τῷ πνεύματι πορεύομαι. But see ver. 23. xxi. 4.

25. This seems to imply that S. Paul never visited Ephesus after this time: unless he meant that all of them would not see him again; and there was at least an interval of four years before he could have been at Ephesus. See ver. 38. Toû Θεοῦ is perhaps an interpolation.

28. Ocou-alparos. The blood

must be referred to Christ, who Matt. 7.15. is plainly called God: but many MSS. read kupiou for Ocov. The Vatican MS. however has Ocov. and the church of God occurs eleven times in the New Testament, but the church of the Lord not once. The reading

u 2 Pet. 2.1.

seems to be αίματος τοῦ ἰδίου. 29. ἄφιξω. This word generally means arrival; here it means departure, as in Demosthenes De Pace, p. 58. L. de Dieu. But it may mean, after this my visit to you.

" κοι βαρείς είς ύμας, μη φειδόμενοι του ποιμνίου 53. " καὶ έξ ύμων αὐτων άναστήσονται ἄνδρες λαλοῦν-30 X 1. 17. Psal. 41.9. " τες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὁπί-Matt. 26. " σω αὐτῶν. Υδιὸ γρηγορεῖτε, μνημονεύοντες ὅτι τρι-11 21. 1 Joh. 2. 19. " ετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακy 19. 10. 2 Eph. 1.18. " ρύων νουθετών ένα έκαστον. 2 καὶ τανῦν παρατίθε- 32 " μαι ύμας, άδελφοὶ, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χά-" ριτος αὐτοῦ, τῷ δυναμένω ἐποικοδομῆσαι καὶ δοῦναι " ύμιν κληρονομίαν έν τοις ήγιασμένοις πάσιν. "άρ-33 a I Sam. 12.3.1 Cor. " γυρίου ή χρυσίου ή ίματισμοῦ οὐδενὸς ἐπεθύμησα" 11.9. et 12. 66 θαὐτοὶ δὲ γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς 34 b 18. 3. 1Cor. 4.12. " οὖσι μετ' έμοῦ ὑπηρέτησαν αὶ χείρες αὖται. πάντας 1 Thess. 2. " ὑπέδειξα ὑμίν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβά-9. 2 Thess. 3. 8. " νεσθαι τῶν ἀσθενοῦντων, μνημονεύειν τε τῶν λό-" γων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριον " έστι διδόναι μάλλον η λαμβάνειν." C Καὶ ταῦτα 36 c 21. 5. είπων, θείς τὰ γόνατα αὐτοῦ, σύν πᾶσιν αὐτοῖς προσηύξατο. Ίκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ 37 έπιπεσόντες έπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν οδυνώμενοι μάλιστα ἐπὶ τῷ λόγω ὧ εἰ- 38 ρήκει, ότι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρείν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοίον.

'ΩΣ δὲ ἐγένετο ἀναχθηναι ήμας ἀποσπασθέντας 21

30. τοὺς μαθητὰς means the disciples, i. e. Christians: many of whom after the death of S. Paul were seduced to embrace the errors of the Gnostics. See 2 Thess, ii. 3. t Tim. iv. 1.

31. τριετίαν. See note at xix.

34. Compare 1 Cor. iv. 12.

which Epistle was written from Ephesus.

35. τῶν ἀσθενούντων. Chrysostom took it to mean the poor, and so Raphel.

Ibid. Μακάριον. For this saying, which is not recorded by the Evangelists, see Fabricius, Cod. Apoc. N. T. p. 322.

άπ' αυτών, εύθυδρομήσαντες ήλθομεν είς την Κών, Α. D. 2 τη δε έξης είς την 'Ρόδον, κάκειθεν είς Πάταρα. καὶ _ εύροντες πλοίον διαπερών είς Φοινίκην, επιβάντες 3 ανήχθημεν. αναφάναντες δε την Κύπρον, και καταλιπόντες αυτήν ευώνυμον, επλέομεν είς Συρίαν, καὶ κατήχθημεν είς Τύρον έκεισε γαρ ήν το πλοιον άπο-4 Φορτιζόμενον τον γόμον. εκαὶ άνευρόντες τους μαθη- e ver. 12. τας, ἐπεμείναμεν αὐτοῦ ἡμέρας ἐπτά οἶτινες τῷ Παύ- et 20. 23. λω έλεγον δια του πνεύματος, μη αναβαίνειν είς 'Ιε-5 ρουσαλήμ. όσε δε εγένετο ήμας εξαρτίσαι τας ήμε- 1 20. 36. ρας, έξελθόντες επορευόμεθα, προπεμπόντων ήμας πάντων σύν γυναιξί καὶ τέκνοις έως έξω της πόλεως. καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξά-6 μεθα. καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν είς τὸ 7 πλοίον, ἐκείνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. Ἡμεῖς δὲ τον πλούν διανύσαντες από Τύρου κατηντήσαμεν είς Πτολεμαίδα, καὶ άσπασάμενοι τοὺς άδελφοὺς έμείνα-8 μεν ήμέραν μίαν παρ' αὐτοῖς. τῆ δὲ ἐπαύριον ἐξελθόντες οι περί τον Παῦλον ἦλθον είς Καισάρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον ε Φιλίππου τοῦ εὐαγ- ε 6.5. et 8. γελιστού, του όντος έκ των έπτα, έμείναμεν παρ Epb. 4.11. 9 αὐτῶ. "τούτω δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες 1 2.17. 10 προφητεύουσαι. ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλεί- 1 11. 28. ους, κατήλθέ τις από της Ιουδαίας προφήτης ονόματι

CHAP. XXI.

3. We should probably read ἀναφανέντες τὴν Κύπρον. There is a phrase somewhat similar in Lucian, τηλικοῦτον ἄχθος ἐπικείμενος. Necyomant. vol. I, p. 480.

 οἱ περὶ τὸν Παῦλον is perhaps an interpolation. Ibid. Φιλίππου. See viii. 40. 9. θυγατέρες. Clementof Alexandria says, that his daughters married, vol. I. p. 535. Sozomen says, that they raised a person from the dead, VII. 27. but see Reliq. Sacr. vol. I. p. 30, 378.

Α. D. "Αγαβος καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην 11

53.

τοῦ Παύλου, δήσας τε αὐτοῦ τὰς χείρας καὶ τοὺς πό
τοῦ Παύλου, δήσας τε αὐτοῦ τὰς χείρας καὶ τοὺς πό
" δρα, οῦ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν 'Ιε
" ρουσαλὴμ οἱ 'Ιουδαῖοι, καὶ παραδώσουσιν εἰς χείρας

" ἐθνῶν." 'Ως δὲ ἡκούσαμεν ταῦτα, παρεκαλοῦμεν 12

ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς

120. 24. 'Ιερουσαλήμ. ¹ἀπεκρίθη δὲ ὁ Παῦλος, " Τί ποιεῖτε 13

" κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν;

" ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς

" Ίερουσαλημ έτοίμως έχω υπέρ τοῦ ὀνόματος τοῦ m Matt. 6. " Κυρίου Ἰησοῦ." m Mὴ πειθομένου δὲ αὐτοῦ, ήσυ-14 10. Luc. 11. 2. et 22. 42. χάσαμεν εἰπόντες, "Τὸ θέλημα τοῦ κυρίου γενέσθω."

Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνε-15 βαίνομεν εἰς Ἱερουσαλήμ. συνῆλθον δὲ καὶ τῶν μαθ-16 ητῶν ἀπὸ Καισαρείας σὺν ἡμίν, ἄγοντες παρ' ῷ ξεν-ισθῶμεν, Μνάσωνί τινι Κυπρίφ, ἀρχαίφ μαθητῆ.

ΓΕΝΟΜΕΝΩΝ δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμέ-17

15. 13. νως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. τῆ δὲ ἐπιούση εἰσήει 18

Gal. 1. 19. ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. καὶ ἀσπασάμενος αὐτοὺς, 19

ἐξηγεῖτο καθ ἐν ἔκαστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς

ο Rom. 10. ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. οἱ δὲ ἀκούσαντες 20

2. Gal. 1.

10. "Ayaβos. See xi. 28.

 11. Many MSS. read δήσας ξαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας.
 15. ἀποσκευασάμενοι. Probably

έπισκευασάμενοι.

14.

16. dyortes κ. τ. λ. either, bringing with them one Mnason a Cyprian, with whom we might lodge: or, bringing us to one Mnason, with whom &c. Wolfius

prefers the former, which is perhaps too Attic: Grotius and Valckenaer support the latter.

18. Ἰάκωβον. James the bishop of Jerusalem. See note at xii. 17. It would appear from this verse, that none of the apostles were now in Jerusalem.

έδόξαζον τὸν κύριον· εἶπόν τε αὐτῷ, " Θεωρεῖς, Α. D. " ἀδελφὲ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπι-

" στευκότων καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρ-

21 " χουσι. κατηχήθησαν δέ περὶ σοῦ, ὅτι ἀποστασίαν

" διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας

" Ιουδαίους, λέγων μη περιτέμνειν αὐτοὺς τὰ τέκνα,

22 " μηδέ τοις έθεσι περιπατείν. τί οὖν έστι; πάντως

" δεῖ πληθος συνελθεῖν ἀκούσονται γὰρ ὅτι ἐλήλυ-

23 " θας. ^P τοῦτο οὖν ποίησον, ὅ σοι λέγομεν εἰσὶν ^P 18. 18. ^{Num. 6. 2},
" ἡμῶν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐψ ἐαυτῶν 13, 18.

24" τούτους παραλαβών άγνίσθητι σύν αὐτοῖς, καὶ δα-

" πάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν,

" καὶ γνῶσι πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐ-

" δέν έστιν, άλλα στοιχείς και αυτός τον νόμον φυ-

25 " λάσσων. ٩ περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς 915.20,29.

" έπεστείλαμεν, κρίναντες μηδέν τοιούτον τηρείν αύ-

" τους, εὶ μὴ φυλάσσεσθαι αὐτους τό τε εἰδωλόθυτον

20. τον κύριον. Probably τον Θεόν: and εν τοῦς Ἰουδαίοις for Ἰουδαίων.

21. ἔθεσι. Such as abstaining from blood, things stran-

gled, &c.

24. ἀγνίσθητι. This is the word used for the separation of a Nazarite in Numb. vi. It does not allude to the purification at the end of the vow, but to their abstaining and keeping themselves pure from certain things during the vow.

Ibid. δαπάνησον ἐπ' αὐτοῖς. When the vow was ended, the person was to make an offering, Numb. vi. 14, 15. and it sometimes happened, that persons were not able to provide these offerings, and therefore

could not be released from their vow. S. Paul now took upon him to defray this expense. See Josephus, Antiq. XIX. 6, 1. de

* Bel. Jud. II. 15, 1.

Ibid. Γνα ξυρήσωνται. They were not to shave their heads during the continuance of the vow, Numb. vi. 5; so that these persons had been waiting since the continuance of their vow, and not being able to provide the offering, they could not cut their hair. The phrase, Γνα ξυρήσωνται, is therefore equivalent to, that they may end their vow. Maimonides mentions the saying, Mihi incumbit, ut radatur Naziræus per me. The best MSS. read γνώσονται.

25. τηρείν - φυλάσσεσθαι.

" καὶ τὸ αίμα καὶ πνικτὸν καὶ πορνείαν." Τότε ο 26 53. Παύλος παραλαβών τους ανδρας, τη έχομένη ημέρα r 24. 18. Ναπ. 6.13. σύν αὐτοῖς ἀγνισθεὶς εἰσήει εἰς τὸ ἱερὸν, διαγγέλλων την έκπληρωσιν των ημερών του άγνισμου, έως οδ προσηνέχθη ύπερ ένδς εκάστου αυτών ή προσφορά. ώς δὲ ἔμελλον αι ἐπτὰ ἡμέραι συντελείσθαι, οι ἀπό 27 της 'Ασίας 'Ιουδαίοι θεασάμενοι αύτον έν τω ίερω. συνέχεον πάντα τὸν ὅχλον, καὶ ἐπέβαλον τὰς χείρας έπ' αὐτὸν, κράζοντες, ""Ανδρες Ίσραηλίται, βοηθείτε. 28 " οδτός έστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ " νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ δι-" δάσκων" έτι τε καὶ "Ελληνας εἰσήγαγεν εἰς τὸ " ίερον, καὶ κεκοίνωκε τον άγιον τόπου τοῦτον." * Τρόφιμον τὸν Ἐφέσιον 20 5 20. 4. 2 Tim. 4έν τη πόλει σύν αύτω, ον ενόμιζον ότι είς το ίερον 20. εἰσήγαγεν ὁ Παῦλος. ἐκινήθη τε ή πόλις ὅλη, καὶ 30 t 26. 21. έγένετο συνδρομή τοῦ λαοῦ καὶ ἐπιλαβόμενοι τοῦ Παύλου, είλκον αύτον έξω τοῦ ίεροῦ καὶ εὐθέως έκλείσθησαν αι θύραι. ζητούντων δε αυτον αποκτεί-31 ναι, ἀνέβη φάσις τῷ χιλιάρχω τῆς σπείρης, ὅτι ὅλη

> There is a difference between these words. The Gentiles were not bound to keep these customs: but they were advised to guard against certain causes of affence. See xv. 21.

> 26. διαγγέλλων. They had not been able before to name any precise time for the duration of the vow, because they could not provide the offering.

 ξμελλον. It was perhaps the sixth day from the commencement of the vow.

Ibid. συνέχεον. Epiphanius says, that Cerinthus was one

of these, but probably without reason, vol. I. p. 112.

28. κεκοίνωκε. Philo Judæus says, θάνατος ἀπαραίτητος ὥρισται κατὰ τῶν εἰς τοὺς ἐντὸς περιβόλους παρελθόντων τῶν οὺχ ὁμοεθνῶν, vol. II. p. 577.

29. Τρόφιμον. See xx. 4.

31. χιλιάρχφ. This was the Roman officer, who commanded in the tower of Antonia overlooking the temple. Josephus says of it, καθὰ δὲ συνῆστο ταῖς τοῦ ἰεροῦ στοαῖς, εἰς ἀμφοτέρας εἰχε καταβάσεις, δι' ὧν κατιόντες οἱ φρουροὶ, (καθῆστο γὰρ

32 συγκέχυται 'Ιερουσαλήμ' δε έξ αὐτῆς παραλαβών Α. D. στρατιώτας καὶ έκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώ-

33 τας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. "τότε ἐγγίσας " ver. 11. ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσεσι δυσί: καὶ ἐπυνθάνετο τίς ἃν εἴη, καὶ τί ἐστι

34 πεποιηκώς. ἄλλοι δὲ ἄλλό τι ἐβόων ἐν τῷ ὅχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον,

35 ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὅχλου.

36 x ήκολούθει γὰρ τὸ πληθος τοῦ λαοῦ κράζον, " Αἶρε x 22. 22. Luc. 23. 18.
" αὐτόν."

Joh. 19. 15.

37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, "Εἰ ἔξεστί μοι εἰπεῖν τι πρός σε;" 'Ο δὲ ἔφη, " Ἑλληνιστὶ γινώσκεις;

38" οὐκ ἄρα σὰ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμε-" ρῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον

39 " τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;" ^γΕἶπε γ 9. 11, 30. δὲ ὁ Παῦλος, "Ἐγὰ ἄνθρωπος μέν εἰμι Ἰουδαῖος "Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολί-

ἀεὶ ἐπ' αὐτῆς τάγμα 'Ρωμαίων,) καὶ διιστάμενοι περὶ τὰς στοὰς μετὰ τῶν ὅπλων, ἐν ταῖς ἐορταῖς τὸν δῆμον, ὡς μή τι νεωτερισθείη, παρεφύλαττον. De Bel. Jud. V. 5, 8.

34. ἐβόων. Many MSS. read ἐπεφώνουν.

Ibid. παρεμβολήν. Quarters for the soldiers. The tower of Antonia. Beza, L. de Dieu.

35. ἀναβαθμούς. Josephus, as quoted at ver. 31, mentions the καταβάσεις.

38. Αἰγύπτιος. Josephus men-

tions this impostor approaching Jerusalem with thirty thousand men. From S. Luke's expression iξαγαγών, we may perhaps infer that these four thousand sicarii were induced to follow him from Jerusalem. Antiq. XX. 8, 6. De Bel. Jud. II. 13, 5. Josephus also mentions the rise of these sicarii.

39. οὐκ ἀσήμου. Xenophon calls Tarsus πόλιν τῆς Κιλικίας μεγάλην καὶ εὐδαίμονα: and Josephus says of it, Ταρσός γὰρ

MI

A. D. "της δέομαὶ δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς
 53. "τὸν λαόν."

z 12. 17. et 13. 16. et

19. 33.

"'Επιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὰς ἐπὶ με τῶν ἀναβαθμῶν κατέσεισε τῆ χειρὶ τῷ λαῷ πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῆ Ἑβραίδι δια-λέκτῳ, λέγων, ""Ανδρες ἀδελφοὶ καὶ πατέρες, ἀκού-2 σατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας." 'Ακού-2 σαντες δὲ ὅτι τῆ Ἑβραίδι διαλέκτῳ προσεφώνει αὐ-

• 5. 34. et τοις, μάλλον παρέσχον ήσυχίαν. καί φησιν, " • Έγω 3 9. 11. et 21. 39. 2 Cor. " μέν εἰμι ἀνὴρ Ἰουδαίος, γεγεννημένος ἐν Ταρσῷ 11. 22. [6al. 1. 14. " τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῆ πόλει ταύτη Rom. 10. 2. " παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ

" ἀκρίβειαν τοῦ πατρφου νόμου, ζηλωτης ὑπάρχων b 8. 3. et 9. " τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον b ồς 4 1. et 26. 9.
1 Cor. 15. 9. " ταύτην την ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων Gal. 1. 13. " καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖc 9. 2. et 26. " κας, ° ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ 5

° 9.2. et 26." κας, ° ώς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ. 12. "πρεσβυτέριον' παρ' ὧν καὶ ἐπιστολὰς δεξάμενος

" πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορευόμην,

" ἄξων καὶ τοὺς ἐκεῖσε ὅντας δεδεμένους εἰς Ἱερου49.3. et 26. " σαλημ, ἵνα τιμωρηθώσιν. " ἐγένετο δέ μοι πορευο-6

12. 1 Cor. 15.8. 2 Cor.

12. 2.

παρ' αὐτοῖς τῶν πόλεων ἡ ἀξιολογωτάτη, μητρόπολις οὖσα. Antiq. I. 6, 1. Stephanus Byz. calls it ἐπισημοτάτη.

CHAP. XXII.

3. Γαμαλιήλ. See v. 34. Josephus speaks of him as πόλεως μὲν Ἱεροσολύμων, γένους δὲ σφόδρα λαμπροῦ, τῆς τῶν Φαρισαίων αἰρέσεως, οὶ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβεία διαφέρειν. Vita, 38. S. Paul had been educated at Jerusalem ἐκ νεότητος, xxvi. 4.

Ibid. Ζηλωτής τοῦ Θεοῦ is used by Arrian, *Epictet*. II. 14. See xxi. 20.

5. δ ἀρχωρεύs. He seems to mean the high priest who had given him the letters to Damascus, who was probably Caiaphas: or he might mean Annas: see iv. 6. Schmidius and Wolfius say, that μαρτυρεί is the future.

Ibid. πρὸς τοὺς ἀδελφούς. In ix. 2. it is πρὸς τὰς συναγωγάς.

" μένφ καὶ ἐγγίζοντι τῆ Δαμασκῷ περὶ μεσημβρίαν Α. D.

" έξαίφνης έκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἰκανὸν <u>53</u>.

7 " περὶ ἐμέ " ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα ° 26. 14, 15.

" φωνής λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις;

8" Έγω δε άπεκρίθην, Τίς εἶ, κύριε; Εἶπέ τε πρός

" με, Έγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ον σὰ διώκεις:

9" Οι δε συν εμοί όντες το μεν φως εθεάσαντο, καὶ 19.7.

" ἔμφοβοι ἐγένοντο' τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ

10 " λαλοῦντός μοι. Εἶπον δὲ, Τί ποιήσω, κύριε; 'Ο δὲ

" κύριος είπε πρός με, 'Αναστάς πορεύου είς Δαμα-

" σκόν κάκει σοι λαληθήσεται περί πάντων ὧν τέ-

11" τακταί σοι ποιήσαι. 'Ως δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς

" δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν

12" συνόντων μοι, ήλθον είς Δαμασκόν. Β' Ανανίας δέε 9.17.

" τις, ἀνὴρ εὐσεβής κατὰ τὸν νόμον μαρτυρούμενος

13" ύπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ἐλθὼν

" πρός με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφὲ, ἀνά-

" βλεψον' κάγὰ αὐτῆ τῆ ώρα ἀνέβλεψα εἰς αὐτόν.

14" h ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχει- h 3. 14. et

" ρίσατό σε γνώναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν 16. 1 Joh.

" δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐ-2.1.

15" τοῦ ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους,

16" ὧν ἐώρακας καὶ ήκουσας. ικαὶ νῦν τί μέλλεις; ι Matt. 3.

" άναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἄμαρτίας 11. Marc.

17 " σου, ἐπικαλεσάμενος τὸ ὅνομα τοῦ κυρίου. k Έγέ- ${}^{3\cdot 3\cdot}_{k\cdot 9\cdot 26}$.

" νετο δέ μοι ὑποστρέψαντι είς Ίερουσαλημ, καὶ προσ-

" ευχομένου μου εν τῷ ἱερῷ, γενέσθαί με εν εκστάσει,

18" καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε

^{12.} εὐσεβής. Many MSS. ἐπιθεὶς τὰς χεῖρας. read εὐλαβής.
16. τοῦ κυρίου. Probably αὐ-13. ἐπιστάς. In ix. 17. it is τοῦ.

0 21. 36.

Α. D. " ἐν τάχει ἐξ Ἱερουσαλήμ' διότι οὐ παραδέξονταί

53.
" σου τὴν μαρτυρίαν περὶ ἐμοῦ. ἸΚάγὼ εἶπον, Κύριε, 19
" αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέ-

" ρων κατά τὰς συναγωγάς τοὺς πιστεύοντας ἐπὶ σέ

m 7. 58. et " m καὶ ὅτε ἐξεχεῖτο τὸ αἶμα Στεφάνου τοῦ μάρτυρός 20 8. 1. " σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκών τῆ

" ἀναιρέσει αὐτοῦ, καὶ φυλάσσων τὰ ἰμάτια τῶν ἀν-

n 9. 15. et " αιρούντων αὐτόν. nKaì εἶπε πρός με, " Πορεύου, 21 13. 2. Gal. 1. 15. " ὅτι ἐγὰ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε." et 2. 8.

" γης του τοιούτου οὐ γὰρ καθηκου αὐτου ζηυ."
Κραυγαζόντων δὲ αὐτων, καὶ ριπτούντων τὰ ἰμάτια, 23 καὶ κονιορτου βαλλόντων εἰς τον ἀέρα, ἐκέλευσεν αὐ-24 τον ὁ χιλίαρχος ἄγεσθαι εἰς την παρεμβολην, εἰπων μάστιζιν ἀνετάζεσθαι αὐτον, ἵνα ἐπιγνῷ δὶ ην αἰτίαν

ν 16. 37. οὕτως ἐπεφώνουν αὐτῷ. νώς δὲ προέτεινεν αὐτὸν τοῖς 25
ἱμᾶσιν, εἶπε πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος, "Εἰ ἄνθρωπον 'Ρωμαῖον καὶ ἀκατάκριτον ἔξεστιν
" ὑμῖν μαστίζειν ;" 'Ακούσας δὲ ὁ ἐκατόνταρχος, 26
προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων, " *Ορα

 τῆ ἀναιρέσει αὐτοῦ is perhaps an interpolation.

23. ριπτούντων τὰ ἰμάτια, throwing off their clothes, preparatory to stoning him. See vii. 58.

Ibid. κονιορτόν. This also was perhaps indicative of their picking up stones to throw at him.

25. τοῖς lμãσu has been taken to mean either the ropes with which he was bound, or the scourges: in either case the meaning is, that they were preparing to scourge him; but

τοις Ιμάσιν should be translated for the scourges, and προέτεινεν, or προέτειναν, (which is probably the true reading,) means, they were stretching him out, or making him bend forward.

Ibid. 'Ρωμαΐον. "Illa vox et "imploratio, Civis Romanus" sum, quæ sæpe multis, in ul" timis terris, opem inter bar" baros et salutem tulit." Cic. in Ver. Act. II. 5, 57.

26. "Opa is perhaps an interpolation.

" τί μέλλεις ποιείν ο γάρ ἄνθρωπος οδτος 'Ρωμαΐός A. D. 27 " έστι." Προσελθών δε ο χιλίαρχος είπεν αυτώ.

" Λέγε μοι, εὶ σὰ 'Ρωμαῖος εἶ;" 'Ο δὲ ἔφη, " Ναί."

28 Απεκρίθη τε ὁ χιλίαρχος, " Έγὼ πολλοῦ κεφαλαίου " την πολιτείαν ταύτην έκτησάμην." 'Ο δε Παῦλος

29 έφη, "Έγω δε καὶ γεγέννημαι." Εὐθέως οὖν ἀπέστησαν ἀπ' αύτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. καὶ ὁ χιλίαρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ ότι ήν αύτον δεδεκώς.

30 Τη δε επαύριον βουλόμενος γνώναι το άσφαλές, τὸ τί κατηγορείται παρά τῶν Ἰουδαίων, έλυσεν αὐτὸν από των δεσμών, και έκέλευσεν έλθειν τους άρχιερείς καὶ ὅλον τὸ συνέδριον αὐτῶν καὶ καταγαγών τὸν

2 3 Παῦλον ἔστησεν εἰς αὐτούς. " Ατενίσας δὲ ὁ Παῦλος 4 24. 16. τῷ συνεδρίῳ εἶπεν, " Ανδρες ἀδελφοὶ, έγὼ πάση συν-

" ειδήσει άγαθη πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης

2 " της ημέρας." 'Ο δε άρχιερευς 'Ανανίας επέταξε 1 Reg. 22. 3 τοις παρεστώσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε 2. Joh. 18.

ό Παῦλος πρὸς αὐτὸν εἶπε, "Τύπτειν σε μέλλει ὁ 22.

el.

28. κεφάλαιον answers to our word sum. Dio Cassius speaks of the freedom of Rome cost-

ing a large sum, LX. p. 955.

Ibid. Έγὼ γεγέννημαι. The people of Tarsus had taken part with J. Cæsar, and had suffered much from Cassius. Antony therefore gave them the freedom of the city, and Augustus extended their privileges. Tarsus was called Juliopolis. Hence S. Paul was by birth a Roman citizen. See Appian, de Bel.

27. el ov. Many MSS. omit Civ.p. 1077. Dio Chrys. XLVII. p. 508.

30. There are many various readings in this verse : the best MSS. read - ὑπὸ τῶν Ἰουδαίων, καὶ έλυσεν αὐτὸν, καὶ ἐκελευσε συνελθείν τους άρχιερείς και πάν τὸ συνέδριον καὶ κ. τ. λ.

CHAP. XXIII.

1. πεπολίτευμαι τῷ Θεῷ. Ι have lived according to the laws of God.

3. Túnrew. This may be considered prophetic. Ananias was killed in a sedition. Joseph. de Bel. Jud. II. 17, 2, 6, 9.

м m 3

" Θεος, τοίχε κεκονιαμένε και συ κάθη κρίνων με 53. " κατά τον νόμον, καὶ παρανομών κελεύεις με τύπ-" τεσθαι." Οι δέ παρεστώτες είπον, " Τον άρχιερέα 4 t Exod. 22. " τοῦ Θεοῦ λοιδορείς;" τ' Εφη τε ὁ Παῦλος, " Ούκς " ήδειν, άδελφοί, ότι έστιν άρχιερεύς γέγραπται γάρ, " "Αρχοντα τοῦ λαοῦ σου οὐκ έρεις κακώς." "Γνούς 6 u 24. 15, 21. et 26. 5, 6. Phil. δε ο Παύλος ότι το εν μέρος έστι Σαδδουκαίων, το 3.5. δὲ ἔτερον Φαρισαίων, ἔκραξεν έν τῶ συνεδρίω, "*Αν-" δρες άδελφοί, έγω Φαρισαίός είμι, νίος Φαρισαίον " περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι." Τούτο δε αυτού λαλήσαντος, εγένετο στάσις των τ Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ × Matt. 22. πλήθος. * Σαδδουκαίοι μέν γάρ λέγουσι μή είναι ἀνά-8 23. Marc. 12.18. Luc. στασιν, μηδέ άγγελον μήτε πνεύμα Φαρισαίοι δέ 20. 27. γ 5. 39. et ὁμολογοῦσι τὰ ἀμφότερα. Υἐγένετο δὲ κραυγή με- ο γάλη καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν 26. 31. Φαρισαίων διεμάχοντο, λέγοντες, "Ούδεν κακόν εύ-" ρίσκομεν έν τῶ ἀνθρώπω τούτω. εἰ δὲ πνεῦμα ἐλά-" λησεν αὐτῷ ἡ ἄγγελος, μὴ θεομαχῶμεν." Πολλής το

3. κεκονιαμένε. Appearing fair outwardly. See Matt. xxiii. 27.

5. Οὐκ ἦδειν. These words may perhaps be translated, I was not aware, that there is now an high priest. Ananias had been made high priest some years before, and was sent to Rome in consequence of a dispute between the Jews and Samaritans. During his absence Jonathan was made high priest, but was soon put to death by Felix. Ananias then returned from Rome, and took the office upon himself without any regular appointment. It was at this period that S. Paul

arrived at Jerusalem. See Michaelis, Introd. Vol. I. p. 51—54. Krebsius. Biscoe gives a different explanation, p. 64.

6. Papisaiov. Probably Papi-

σαίων.

Σαδδουκαῖοι. Josephus says
of them, ψυχῆς τε τὴν διαμονὴν
καὶ τὰς καθ ἄδου τιμωρίας καὶ τιμὰς
ἀναιροῦσι. De Bell. Jud. II. 8, 14.

Ibid. ἀμφότερα. The two things are, 1, the resurrection:

2, angels and spirits.

9. οί γραμματέω. Probably τινες τῶν γραμματέων. The words μὴ θεομαχῶμεν are omitted in many MSS.

δέ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος μὴ δια- A. D. σπασθῆ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα 53. καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

τ TH δε επιούση νυκτὶ επιστας αυτώ ὁ κύριος είπε, 2 18.9.

Θάρσει, Παῦλε· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ

" εἰς Ἱερουσαλημ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρ-

12 " τυρήσαι." ^{*}Γενομένης δὲ ἡμέρας, ποιήσαντές τινες «ver.20,30. τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἐαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἔως οδ ἀποκτείνωσι 13 τὸν Παῦλον ἢσαν δὲ πλείους τεσσαράκοντα οἱ ταύ-

14 την την συνωμοσίαν πεποιηκότες οίτινες προσελθόντες τοις άρχιερευσι και τοις πρεσβυτέροις είπον,

" 'Αναθέματι άνεθεματίσαμεν έαυτους, μηδενος γεύ-

15" σασθαι έως οδ ἀποκτείνωμεν τὸν Παῦλον. νῦν οδν

" ύμεις έμφανίσατε τῷ χιλιάρχω σὺν τῷ συνεδρίω,

" όπως αύριον αύτον καταγάγη προς ύμας, ως μέλ-

" λοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ

" ήμεις δε, προ του εγγίσαι αυτον, ετοιμοί εσμεν του

16" ἀνελεῖν αὐτόν." 'Ακούσας δὲ ὁ υίὸς τῆς ἀδελφῆς

Παῦλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθών 17 εἰς τὴν παρεμβολὴν, ἀπήγγειλε τῷ Παύλω, προσκα-

ι τεις την παρεμβολην, απηγγειλε τφ 11αυλφ. προσκαλεσάμενος δε ο Παῦλος ενα τῶν εκατοντάρχων, εφη,

" Τον νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον"

18" ἔχει γάρ τι ἀπαγγείλαι αὐτῷ." 'Ο μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλίαρχον, καί φησιν,

" Ο δέσμιος Παῦλος προσκαλεσάμενός με ἡρώτησε,

" τοῦτον τὸν νεανίαν ἀγαγεῖν πρός σε, ἔχοντά τι λα-

19" λησαί σοι." Έπιλαβόμενος δὲ της χειρὸς αὐτοῦ ὁ

10. εὐλαβηθείε. Probably φο12. The best MSS. read ποιήβηθείε.
σαντες συστροφήν οἱ Ἰουδαῖοι.

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χιλίαρχος, καὶ ἀναχωρήσας κατ ιδίαν ἐπυνθάνετο, 53. " Τί ἐστιν, ὁ ἔχεις ἀπαγγείλαί μοι;" Εἶπε δὲ, ""Οτι 20 b ver. 12. " οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὕ-" ριον είς το συνέδριον καταγάγης του Παθλον, ώς " μέλλοντές τι άκριβέστερον πυνθάνεσθαι περί αὐτοῦ. " σὺ οὖν μὴ πεισθῆς αὐτοῖς ένεδρεύουσι γὰρ αὐτὸν 11 " έξ αυτών άνδρες πλείους τεσσαράκοντα, οίτινες " ἀνεθεμάτισαν έαυτους μήτε φαγείν μήτε πιείν, έως " οδ ανέλωσιν αυτόν καὶ νῦν ἔτοιμοί εἰσι, προσδεγό-" μενοι την άπο σοῦ ἐπαγγελίαν." 'Ο μεν οὖν χιλίαρ-12 γος ἀπέλυσε τον νεανίαν, παραγγείλας μηδενὶ έκλαλήσαι, "ότι ταύτα ένεφάνισας πρός με." Καὶ προσκα- 23 λεσάμενος δύο τινάς των έκατοντάρχων εἶπεν, "Ετοι-" μάσατε στρατιώτας διακοσίους, ὅπως πορευθώσιν " έως Καισαρείας, καὶ ιππεῖς έβδομήκοντα, καὶ δεξιο-" λάβους διακοσίους, ἀπὸ τρίτης ώρας της νυκτός" " κτήνη τε παραστήσαι, ίνα έπιβιβάσαντες τον Παῦ- 24 " λον διασώσωσι προς Φήλικα τον ήγεμονα" γράψας 25 έπιστολήν περιέχουσαν τον τύπον τοῦτον. "Κλαύ-26 " διος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαίρειν. " Τον ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν 'Ιου-27 c 21.33. " δαίων, καὶ μέλλοντα άναιρεῖσθαι ὑπ' αὐτῶν, ἐπι-" στας σύν τῷ στρατεύματι ἐξειλόμην αὐτὸν, μαθών

" ότι 'Ρωμαΐός έστι. βουλόμενος δε γνώναι την αί- 28

have a better reading μέλλων. 21. την έπαγγελιάν. The order to be given by you for Paul to be

brought to the council.

23. δεξιολάβους. Lancearios, satellites. Some say, that it was their special office to guard

prisoners. 24. Φήλικα. Antonius Felix,

20. μέλλοντες. Many MSS. the brother of Pallas, was made procurator of Judæa and Samaria together with Cumanus A.D.48. Upon the banishment of Cumanus in 51, he was sole procurator. See Tacitus, Annal. XII. 54. Hist. V. 9. Sucton. Claud. 28.

25. τύπον. Conceived in this

" τίαν δι' ην ένεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς Α. D. 29" τὸ συνέδριον αὐτῶν ον εὐρον ἐγκαλούμενον περὶ 53.

" ζητημάτων τοῦ νόμου αὐτῶν, μηδέν δὲ ἄξιον θανά-

30 " του ἢ δεσμῶν ἔγκλημα ἔχοντα. μηνυθείσης δέ μοι " ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν

" Ιουδαίων, έξ αὐτης ἔπεμψα πρός σε, παραγγείλας

" καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.

" Έρρωσο."

31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς 32 νυκτὸς εἰς τὴν ᾿Αντιπατρίδα. τῆ δὲ ἐπαύριον ἐάσαν-

τες τους ιππεις πορεύεσθαι συν αυτώ, υπέστρεψαν

33 εἰς τὴν παρεμβολήν· οἴτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι,

34 παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ἀναγνοὺς δὲ ὁ ήγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ

35 πυθόμενος ὅτι ἀπὸ Κιλικίας, "Διακούσομαί σου," ἔφη, "ὅταν καὶ οἱ κατήγοροί σου παραγένωνται." Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίω τοῦ Ἡρώδου φυλάσσεσθαι.

24 d META δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς 4 23. 2.

30. μελλειν is perhaps an in-

terpolation.

31. διὰ τῆς νυκτός. Biscoe says that this does not necessarily mean in one night, but that they travelled by night, p. 356. Cæsarea was sixtymiles distant from Jerusalem. See also xvii. 10.

Ibid. Antipatris was about two thirds of the distance.

32. πορεύεσθαι. Many MSS. read ἀπέρχεσθαι.

34. ὁ ἡγεμῶν is perhaps an

interpolation.

35. πραιτωρίφ. The building of this magnificent palace by Herod is mentioned by Josephus.

CHAP. XXIV.

 πέντε ἡμέρας. These are perhaps dated from the notice given to the high priest by C. Lysias, xxiii. 30, which was on the day before S. Paul arrived at Cæsarea.

'Ανανίας μετά των πρεσβυτέρων καὶ ρήτορος Τερ-53. τύλλου τινός, οίτινες ένεφάνισαν τῷ ἡγεμόνι κατά τοῦ Παύλου. κληθέντος δὲ αὐτοῦ, ήρξατο κατηγο-2 ρείν ὁ Τέρτυλλος, λέγων, "Πολλής εἰρήνης τυγχά-" νοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ " έθνει τούτω διὰ τῆς σῆς προνοίας πάντη τε καὶ 3 " πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πά-" σης ευχαριστίας. "ινα δέ μη έπι πλείου σε έγκοπτω. 4 " παρακαλώ άκουσαί σε ήμων συντόμως τη ση έπι-" εικεία. εύροντες γαρ τον ἄνδρα τοῦτον λοιμον, καὶς " κινούντα στάσιν πᾶσι τοις 'Ιουδαίοις τοις κατά την " οἰκουμένην, πρωτοστάτην τε της των Ναζωραίων " αἰρέσεως. "ος καὶ τὸ ἱερον ἐπείρασε βεβηλώσαι, ον 6 c 21. 28. " καὶ ἐκρατήσαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἡθε-" λήσαμεν κρίνειν. παρελθών δε Λυσίας ο χιλίαρχος ? " μετά πολλής βίας έκ των χειρών ήμων άπηγαγε. " κελεύσας τους κατηγόρους αυτου έρχεσθαι έπὶ σέ 8 " παρ' οδ δυνήση αυτός άνακρίνας περί πάντων τού-" των ἐπιγνῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ." Συνέθεντο δε καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ο έχειν.

' Απεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγε- 10 μόνος λέγειν, " 'Εκ πολλῶν ἐτῶν ὄντά σε κριτὴν τῷ

1. τῶν πρεσβυτέρων. Probably πρεσβυτέρων τινῶν.

2. εἰρήνης. Felix had liberated the country from banditti and impostors. Joseph. Antiq. XX. 8, 5. See Krebsius.

Ibid. κατορθωμάτων. Some MSS. read διορθωμάτων.

3. πάντη τε καὶ πανταχοῦ, at all times and in all places. These words are to be coupled with γινομένων, not with αποδεχόμεθα.

 ξύρόντες. The construction is imperfect. Many MSS. read στάσεις.

9. Συνέθεντο. Probably συνεπέθεντο.

10. Ἐκ πολλῶν ἐτῶν. This was spoken in 53; and so Tacitus, writing of the year 52, speaks of Felix jampridem Ju-

- " έθνει τούτφ έπιστάμενος, εύθυμότερον τὰ περὶ έ- A.D.
- 11 " μαυτοῦ ἀπολογοῦμαι δυναμένου σου γνῶναι ὅτι 53.
 - " ου πλείους εἰσί μοι ἡμέραι ἡ δεκαδύο, ἀφ' ἡς ἀνέ-
- 12 " βην προσκυνήσων έν Ίερουσαλήμ. Γκαὶ οὕτε έν τῷ 1 25.8. et
 - " ίερῷ εὖρόν με πρός τινα διαλεγόμενον ἡ ἐπισύστα-
 - " σιν ποιούντα όχλου, ούτε έν ταις συναγωγαίς, ούτε
- 13 " κατά τὴν πόλιν: οὕτε παραστήσαί με δύνανται περὶ
- 14" ὧν νῦν κατηγοροῦσί μου. ὁμολογῶ δὲ τοῦτό σοι,
 - " ὅτι κατὰ τὴν ὁδὸν ἡν λέγουσιν αίρεσιν, οὔτω λα-
 - " τρεύω τῷ πατρώω Θεῷ, πιστεύων πᾶσι τοῖς κατὰ
- 15 " του νόμου καὶ τοις προφήταις γεγραμμένοις, εέλ- ε Dan. 12.
 - " πίδα έχων είς τον Θεον, ην καὶ αυτοι ούτοι προσ- 28, 29.
 - " δέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρών, δι-
- 16" καίων τε καὶ ἀδίκων " ἐν τούτω δὲ αὐτὸς ἀσκῶ, 1 23.1.
 - " άπρόσκοπου συνείδησιν έχειν προς του Θεον καὶ
- 17 " τους ἀνθρώπους διαπαντός. ἱδι ἐτῶν δὲ πλειόνων ι 11. 29. " παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου Rom. 15.

dææ impositus, An.XII. 54. This is explained at xxiii. 24. See Krebsius.

Ibid. εὐθυμότερον. Many MSS.

read εὐθύμως.

11. δυναμένου σου γνώναι. Felix would know, that if S. Paul came up to worship at the feast, it was not more than twelve days ago. See xxi. 17, 18, 26, 27. xxii. 30. xxiii. 12, 32. xxiv. 1. Most MSS. read ἡμέραι δώδεκα without η.

14. κατὰ τὴν ὁδὸν ἢν λέγουστυ αἴρεστυ. Αἴρεστι was the common term for a sect, and is applied by Josephus to the sects of the Pharisees and Sadducees: see also v. 17. xxvi. 5. It was not therefore necessarily

a term of repreach: but \$\hat{\eta}\$ \$\delta\delta\delta\sigma\$, the way, was used in that sense: (see ix. 2.) so that S. Paul's words should perhaps be rendered, but as to the Way, which is the name they give to our sect, it is thus that I worship the God of our fathers.

νεκρῶν is perhaps an interpolation.

ἐν τούτφ, on this account.
 L. de Dieu.

Ibid. ἀσκῶ is a neuter verb in Polybius, ol περὶ τὰs βαναύσους

τέχνας ἀσκοῦντες, IX. 20. 9. 17. δι' ἐτῶν πλειόνων. This speech was spoken in 53. The last time he had been at Jerusalem was in 48. See xviii. 22. A. D. "της δέομαὶ δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς
 53. "τὸν λαόν."

2 12. 17. et 2' Επιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὰς ἐπὶ 40 13. 16. et 19. 33. τῶν ἀναβαθμῶν κατέσεισε τῆ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῆ Ἑβραΐδι διαλέκτφ, λέγων, ""Ανδρες ἀδελφοὶ καὶ πατέρες, ἀκού- 22 "σατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας." 'Ακού- 2 σαντες δὲ ὅτι τῆ Ἑβραΐδι διαλέκτφ προσεφώνει αὐ-

* 5. 34. et τοῖς, μᾶλλον παρέσχον ἡσυχίαν. καί φησιν, " * Έγὰ 3
9. 11. et 21.
39. 2 Cor. " μέν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ
11. 22.
Gal. 1. 14. " τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῆ πόλει ταύτη
Rom. 10. 2.
" παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ

" ἀκρίβειαν τοῦ πατρφου νόμου, ζηλωτης ὑπάρχων b8.3. et 9. " τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον b ος 4 I. et 26.9. Ταύτην την ὁδον ἐδίωξα ἄχρι θανάτου, δεσμεύων

1 Cor. 15.9. " ταύτην την οδον έδίωξα άχρι θανάτου, δεσμεύων Gal. 1. 13.
1 Tim. 1. 13. " καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναί-

c 9.2. et 26. " κας, ° ώς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸς
" πρεσβυτέριον παρ' ὧν καὶ ἐπιστολὰς δεξάμενος

"προς τους άδελφους, είς Δαμασκον επορευόμην,

" ἄξων καὶ τοὺς ἐκείσε ὅντας δεδεμένους εἰς Ἱερου-

d9.3. et 26. " σαλημ, ΐνα τιμωρηθώσιν. d εγένετο δέ μοι πορευο-6
12. 1 Cor.
15.8. 2 Cor.

12. 2. παρ' αὐτοῖς τῶν πόλεων ἡ ἀξιολογωτάτη, μητρόπολις οὖσα. Antiq. I. 6, 1. Stephanus Byz. calls it ἐπισημοτάτη.

CHAP. XXII.

3. Γαμαλιήλ. See v. 34. Josephus speaks of him as πόλεως μὲν Ἱεροσολύμων, γενους δὲ σφόδρα λαμπροῦ, τῆς τῶν Φαρισαίων αἰρέσεως, οὶ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβεία διαφέρειν. Vita, 38. S. Paul had been educated at Jerusalem ἐκ νεότητος, xxvi. 4.

Ibid. Ζηλωτής τοῦ Θεοῦ is used by Arrian, *Epictet*. II. 14. See xxi. 20.

5. ὁ ἀρχιερεύs. He seems to mean the high priest who had given him the letters to Damascus, who was probably Caiaphas: or he might mean Annas: see iv. 6. Schmidius and Wolfius say, that μαρτυρεί is the future.

Ibid. πρὸς τοὺς ἀδελφούς. In ix. 2. it is πρὸς τὰς συναγωγάς.

" μένω καὶ έγγίζοντι τῆ Δαμασκῷ περὶ μεσημβρίαν Α. D. " έξαίφνης έκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἰκανὸν 53. 7" περί εμέ επεσόν τε είς το εδαφος, και ήκουσα 26.14,15. " φωνής λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις; 8" Έγω δε άπεκρίθην, Τίς εί, κύριε; Είπε τε πρός " με, Έγω είμι Ίησοῦς ὁ Ναζωραῖος, ον σὺ διώκεις: 9" Οἱ δὲ σὺν ἐμοὶ ὅντες τὸ μὲν φῶς ἐθεάσαντο, καὶ 19.7. " έμφοβοι έγένοντο την δέ φωνην οὐκ ήκουσαν τοῦ 10 " λαλοῦντός μοι. Εἶπον δὲ, Τί ποιήσω, κύριε; 'Ο δὲ " κύριος είπε πρός με, 'Αναστάς πορεύου είς Δαμα-" σκόν' κάκει σοι λαληθήσεται περί πάντων ὧν τέ-11" τακταί σοι ποιήσαι. 'Ως δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς " δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν 12" συνόντων μοι, ηλθον είς Δαμασκόν. " Ανανίας δέε 9.17. " τις, άνηρ εύσεβης κατά τον νόμον μαρτυρούμενος 13 " ύπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ἐλθων " πρός με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφὲ, ἀνά-" βλεψον' κάγὼ αὐτῆ τῆ ώρα ἀνέβλεψα εἰς αὐτόν. 14" h ὁ δὲ εἶπεν, 'Ο Θεὸς τῶν πατέρων ἡμῶν προεχει- h 3. 14. et " ρίσατό σε γνώναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν 16. τ Joh. " δίκαιον, καὶ ἀκοῦσαι φωνην ἐκ τοῦ στόματος αὐ-2.1. -15" τοῦ ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, 16 " ων έωρακας καὶ ήκουσας. 'καὶ νῦν τί μέλλεις; 1 Matt. 3. " άναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς άμαρτίας 1. 4. Luc. 17" σου, ἐπικαλεσάμενος τὸ ὅνομα τοῦ κυρίου. k Έγέ $-{}^{3\cdot3\cdot}_{k\cdot9\cdot26\cdot}$ " νετο δέ μοι ὑποστρέψαντι είς Ίερουσαλήμ, καὶ προσ-" ευχομένου μου έν τῷ ἱερῷ, γενέσθαί με ἐν ἐκστάσει, 18" καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε

^{12.} εὐσεβής. Many MSS. ἐπιθεὶς τὰς χεῖρας. read εὐλαβής. 16. τοῦ κυρίου. Probably αὐ-13. ἐπιστάς. In ix. 17. it is τοῦ.

τάχει έκπορεύεσθαι "Οί οὐν δυνατοί έν ύμιν," φησίς " συγκαταβάντες, εί τι έστιν έν τῷ ἀνδρὶ τούτω, " κατηγορείτωσαν αὐτοῦ." Διατρίψας δὲ ἐν αὐτοῖς 6 ήμέρας πλείους ή δέκα, καταβάς είς Καισάρειαν, τή έπαύριον καθίσας έπὶ τοῦ βήματος, έκέλευσε τὸν Παῦλον ἀχθήναι. παραγενομένου δὲ αὐτοῦ, περιέ-7 στησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαίοι, πολλά καὶ βαρέα αἰτιάματα φέροντες κατά τοῦ ο 24.12. et Παύλου, α ούκ ἴσχυον ἀποδείξαι, ° ἀπολογουμένου 8 28. 17. αὐτοῦ, ""Ότι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὕτε " είς το ίερον, ούτε είς Καίσαρα τὶ ήμαρτον." '09 Φήστος δέ τοις Ιουδαίοις θέλων χάριν καταθέσθαι, αποκριθείς τῷ Παύλφ εἶπε, " Θέλεις εἰς Ἱεροσόλυμα " άναβας, έκει περί τούτων κρίνεσθαι έπ' έμου:" Είπε δὲ ὁ Παῦλος, " Ἐπὶ τοῦ βήματος Καίσαρος 10 " έστώς είμι, οδ με δεί κρίνεσθαι. Ιουδαίους ούδεν " ηδίκησα, ώς καὶ σὺ κάλλιον ἐπιγινώσκεις Ρεί μεν 11 p 18. 14. " γαρ άδικω και άξιον θανάτου πέπραγά τι, ού παρ-" αιτούμαι τὸ ἀποθανείν εἰ δὲ οὐδέν ἐστιν ὧν οὕτοι " κατηγοροῦσί μου, οὐδείς με δύναται αὐτοῖς χαρί-" σασθαι. Καίσαρα ἐπικαλοῦμαι." Τότε ὁ Φῆστος 12 συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη, "Καί-" σαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύση."

> 5. ol ovvarol. Homines potentes, qui auctoritate dignitateque cæteris omnibus præstant.

Ibid. ἀνδρὶ τούτφ. Many MSS.

read ἄτοπον for τούτω.

 Most MSS. read ἡμέρας οὐ πλείους ὄκτω ἡ δέκα.

7. Many MSS. read αὐτὸν after περιέστησαν, and αἰτιώματα

καταφέροντες without κατὰ τοῦ Παύλου: but in ver. 8, τοῦ Παύλου ἀπολ.

 οὖ με δεῖ κρίνεσθαι. He perhaps alludes to his being a Roman citizen.

 Krebsius wrote a dissertation, de provocatione Pauli ad Cæsarem. 13 'Ημερών δὲ διαγενομένων τινών, 'Αγρίππας ὁ βασιλεύς καὶ Βερνίκη κατήντησαν είς Καισάρειαν, άσπα-14 σομενοι τον Φήστον. 9 ώς δε πλείους ήμερας διέτρι- 4 24. 27. βον έκει, ὁ Φήστος τῷ βασιλεί ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, "'Ανήρ τις έστὶ καταλελειμμένος 15" ύπο Φήλικος δέσμιος, περί ού, γενομένου μου είς " Ίεροσόλυμα, ένεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρε-" σβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δί-16" κην' προς ους άπεκρίθην, ότι ουκ έστιν έθος 'Ρω-" μαίοις χαρίζεσθαί τινα άνθρωπον είς απώλειαν, " πρὶν η ὁ κατηγορούμενος κατὰ πρόσωπον έχοι τοὺς " κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ 17" έγκλήματος. συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀνα-" βολήν μηδεμίαν ποιησάμενος, τη έξης καθίσας έπὶ 18" τοῦ βήματος, ἐκέλευσα ἀχθηναι τὸν ἄνδρα: περὶ οῦ " σταθέντες οι κατήγοροι οὐδεμίαν αιτίαν ἐπέφερον 19" ων ύπενόουν έγω. ζητήματα δέ τινα περί της ίδίας " δεισιδαιμονίας είχον πρός αὐτον, καὶ περί τινος Ίη-20 " σοῦ τεθνηκότος, ον έφασκεν ὁ Παῦλος ζην. ἀπο-

" ρούμενος δε έγω είς την περί τούτου ζήτησιν, έλε-

13. 'Αγρίππας. Agrippa II. son of Agrippa the Great. On his father's death, the province of Judæa was attached to that of Syria. Five years after, A. D. 49, his uncle Herod dying, the kingdom of Chalcis was given him by Claudius: four years after, Claudius took away Chalcis from him, and gave him Ituræa, Trachonitis, Batanea, and Abilene. Nero, A. D. 55, added part of Galilee, Peræa, and some other towns. After a reign of fifty-

one years he died A. D. 100.

Ibid. Βερνίκη. Bernice was sister of Agrippa. She first married her uncle Herod, king of Chalcis: and upon his death, being suspected of incest with her brother, she married Polemon king of Cilicia. See Juvenal, VI. 154. Biscoe, p. 46, 47.

16. είς ἀπώλειαν is perhaps

an interpolation.
18. ἐπέφερον. Many MSS. read έφερον ών ύπ. έγω πονηρών. 20. τούτου. Probably τούτων.

55.

26. 31.

" γον, εί βούλοιτο πορεύεσθαι είς Ιερουσαλημ, κάκει A. D. " κρίνεσθαι περὶ τούτων. τοῦ δὲ Παύλου ἐπικαλεσα- 21 " μένου τηρηθήναι αὐτον είς την τοῦ Σεβαστοῦ διά-" γνωσιν, εκέλευσα τηρείσθαι αυτόν, εως οδ πέμψω " αυτον προς Καίσαρα." 'Αγρίππας δὲ προς τον 22 Φήστον έφη, " Έβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου " άκοῦσαι." 'Ο δὲ, " Αύριον," φησὶν, " άκούση αὐ-

" той." Τη οδυ ἐπαύριου ἐλθόντος τοῦ Αγρίππα καὶ τῆς 23 Βερνίκης μετά πολλής φαντασίας, και είσελθόντων είς το άκροατήριον, σύν τε τοῖς χιλιάρχοις καὶ άνδράσι τοις κατ' έξοχην οδσι της πόλεως, καὶ κελεύσαντος του Φήστου, ήχθη ὁ Παυλος. καί φησιν ό 24 Φήστος, "'Αγρίππα βασιλεύ, καὶ πάντες οι συμπα-" ρόντες ημίν ἄνδρες, θεωρείτε τοῦτον, περί οὖ παν " το πλήθος των Ιουδαίων ενέτυχον μοι έν τε Ίερο-" σολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν " μηκέτι. " έγω δε καταλαβόμενος μηδεν άξιον θα- 25 s 23. 9. et " νάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπι-" καλεσαμένου τον Σεβαστον, έκρινα πέμπειν αυτόν. " περί οδ ἀσφαλές τι γράψαι τῷ κυρίω οὐκ ἔχω. δίο 26 " προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ. " βασιλεῦ 'Αγρίππα, ὅπως τῆς ἀνακρίσεως γενομέ-" νης σχώ τι γράψαι. άλογον γάρ μοι δοκεί, πέμ- 27 " ποντα δέσμιον, μη καὶ τὰς κατ' αὐτοῦ αἰτίας ση-" μᾶναι."

> ΑΓΡΙΠΠΑΣ δέ προς τον Παύλον έφη, " Έπε- 26 " τρεπεταί σοι ύπερ σεαυτοῦ λέγειν." Τότε ὁ Παῦ-

^{21.} πέμψω. Probably άνα- MSS. read κατελαβόμην, and πέμψω. omit καὶ before αὐτοῦ. 25. καταλαβόμενος. Many 26. γράψαι. Probably γράψω

| 2 λος άπελογείτο, έκτείνας την χείρα, "Περί πάντων Α. D. |
|--|
| " ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ ᾿Αγρίππα, 55. |
| ΄ ήγημαι έμαυτον μακάριον, μέλλων ἀπολογεῖσθαι ἐπὶ |
| 3" σοῦ σήμερον· μάλιστα γνώστην ὄντά σε πάντων |
| " τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ |
| 4" δέομαί σου, μακροθύμως ἀκοῦσαί μου. Τὴν μὲν |
| " οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς |
| " γενομένην έν τῷ ἔθνει μου έν Ίεροσολύμοις, ἴσασι |
| 5" πάντες οἱ Ἰουδαῖοι, [†] προγινώσκοντές με ἄνωθεν, [†] 23. 6. Philipp. 3. |
| " έὰν θέλωσι μαρτυρείν, ὅτι κατὰ τὴν ἀκριβεστάτην 5. |
| " αίρεσιν της ημετέρας θρησκείας έζησα Φαρισαίος. |
| 6" καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγ-"24.15,21. Gen. 3.15. |
| " γελίας γενομένης υπό του Θεού έστηκα κρινόμενος, et 22. 18. |
| 7" είς ην το δωδεκαφυλον ημών εν εκτενεία νύκτα και 49. 10. |
| " ημέραν λατρεύον έλπίζει καταντησαι' περί ής έλ-2 Sam.7.12 |
| " πίδος εγκαλουμαι, βασιλευ Αγρίππα, υπο των 1ου-11. Esa. 4. |
| 8" δαίων. τι; απιστον κρινεται παρ υμίν, ει ο Θέος et 9.6. et |
| 9" νεκρους εγείρει; "εγω μεν ούν εδοξα εμαυτφ προς jer. 23. 5. |
| " το ονομα 1ησου του Ναζωραίου οξίν πολλα ξναντία Ezech. 34. |
| 10 " πράξαι ' γο καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολ- 24. Dan. 9. |
| " λοὺς τῶν ἀγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν 7.20. * 8.3. et 9. |
| 1. et 22. 4. |
| Chap. XXVI. 3. γνώστην. For the accusating this, see Biscoe, p. 85; and rTim. 1.13. |
| tive absolute, see Elmsley ad note at xxii. 3. y 8. 3. |
| Heraclid. 693. Wolfius, Raphel, 6. Many MSS. read της εἰς Alberti. τοὺς πατέρας ἡμῶν. |
| Possess he was a few and the second |

4. ἐκ νεότητος. Because he 7 was educated in the school of seen

Gamaliel, xxii. 3.
5. alpear. Josephus applies this term to the three sects of the Pharisees, Sadducees, and Essenes. Vita.

Ibid. ἀκριβεστάτην. For exvol. 1.

7. νύκτα καὶ ἡμέραν λατρεύειν seems to have been a phrase for constant devotion. See Luke i. 75. ii. 37. xviii. 1. xxiv. 53.

1 Tim. v. 5. 1 Thess. v. 17.

Ibid. Many MSS. read έγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ, without ᾿Αγρίππα.

N n

et 42. 7. et 60. 1.

Eph. 1. 18.

Col. 1. 13.

" παρά των άρχιερέων έξουσίαν λαβών άναιρουμέ-55. " νων τε αὐτῶν κατήνεγκα ψῆφον. καὶ κατὰ πάσας 11 " τὰς συναγωγάς πολλάκις τιμωρών αὐτούς, ἡνάγκα-" ζον βλασφημείν' περισσώς τε έμμαινόμενος αὐτοίς, " έδίωκον έως καὶ είς τὰς έξω πόλεις. εν οίς καὶ 12 z 9. 2. et 22. 6. " πορευόμενος είς την Δαμασκόν μετ' έξουσίας καὶ " ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, "ἡμέρας μέσης, 13 n 9. 3. " κατά την όδον είδον, βασιλεύ, ουρανόθεν ύπερ την " λαμπρότητα του ήλίου, περιλάμψαν με φώς και " τους σύν έμοι πορευομένους. πάντων δέ καταπε-14 " σόντων ήμων είς την γην, ήκουσα φωνήν λαλούσαν " πρός με καὶ λέγουσαν τη Εβραίδι διαλέκτω, Σαούλ, " Σαούλ, τί με διώκεις; σκληρόν σοι πρός κέντρα " λακτίζειν. Έγω δὲ εἶπον, Τίς εἶ, κύριε; 'Ο δὲ εἶ- 15 " πεν, Έγω είμι Ίησοῦς, ον σὺ διώκεις. άλλὰ ἀνά-16 " στηθι, καὶ στήθι ἐπὶ τοὺς πόδας σου εἰς τοῦτο " γὰρ ἄφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ " μάρτυρα ων τε είδες, ων τε όφθήσομαί σοι, έξαι-17 " ρούμενός σε, έκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὖς bEsa. 35. 5. " νῦν σε ἀποστέλλω, b ἀνοίξαι ὀφθαλμούς αὐτῶν, τοῦ 18

" ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς έξουσίας

" τοῦ Σατανᾶ ἐπὶ τόν Θεὸν, τοῦ λαβεῖν αὐτοὺς ἄφε-

1 Pet. 2. 25. "

σιν άμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πί
12. ἐν οἶς. In the perform- lations. See xxii. 17. Gal. ii. 2.

ance of which, as in xxiv. 18. 2 Cor. xii. 2. Eph. iii. 3. It

14. τῆ Ἑβραΐδι διαλέκτφ. This proves that S. Paul addressed Agrippa in Greek. Many MSS. read φωνὴν λέγουσαν πρός με τῆ Ἑβ. δ.

15. Many MSS, read δ δὲ κύριος.

16. ὧν τε ὀφθήσομαί σοι. This seems to promise future reve-

lations. See xxii. 17. Gal. ii. 2. 2 Cor. xii. 2. Eph. iii. 3. It may be paraphrased, and of the things which I shall tell you in future revelations.

17. ἐξαιρούμενος σε, ἐκ τοῦ λαοῦ. Selecting you, that out of the Jews and the Gentiles, (to whom I am now sending you,) you may open the eyes of some of them. Most MSS. omit νῦν.

- 19" στει τη είς έμέ. "Όθεν, βασιλεῦ Αγρίππα, οὐκ Α. D.
- 20 " έγενόμην ἀπειθής τῆ οὐρανίω ὀπτασία, ° ἀλλὰ τοῖς 55.
 - " ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν et 13. 14.
 - " τε την χώραν της Ιουδαίας, καὶ τοῖς ἔθνεσιν, ἀπ- et 22. 17,
 - " αγγέλλων μετανοείν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν, 8.
- 21 " άξια της μετανοίας έργα πράσσοντας. Ενεκα τού- 4 21.30.
 - " των με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπει-
- 22 " ρῶντο διαχειρίσασθαι. ἐπικουρίας οὖν τυχὼν τῆς
 - " παρά τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα,
 - " μαρτυρούμενος μικρῷ τε καὶ μεγάλφ, οὐδὲν ἐκτὸς
 - " λέγων ὧν τε οἱ προφήται ἐλάλησαν μελλόντων
- 23 " γίνεσθαι, καὶ Μωσῆς, εἰ παθητὸς ὁ Χριστὸς, εἰ e ver. 18.
 " πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγ Col. 1. 18.
- 24" γέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι." Ταῦτα δὲ αὐτοῦ Luc. 2. 32.
 - άπολογουμένου, ὁ Φῆστος μεγάλη τῆ φωνῆ ἔφη,
 - " Μαίνη, Παῦλε' τὰ πολλά σε γράμματα εἰς μανίαν
- 25 " περιτρέπει." 'Ο δὲ, "Ού μαίνομαί," φησι, "κρά-
 - " τιστε Φήστε, άλλ' άληθείας καὶ σωφροσύνης ρή-
- 26 " ματα ἀποφθέγγομαι. ξεπίσταται γὰρ περὶ τούτων ὁ (Joh. 18.20.
 - " βασιλεύς, προς ον καὶ παρρησιαζόμενος λαλώ. λαν-
 - " θάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ
- 27" γάρ έστιν έν γωνία πεπραγμένον τοῦτο. πιστεύεις,
 - " βασιλεῦ 'Αγρίππα, τοῖς προφήταις; οἶδα ὅτι πι-
- 28" στεύεις." 'Ο δὲ 'Αγρίππας πρὸς τὸν Παῦλον ἔφη,
- 29" Έν όλίγω με πείθεις Χριστιανον γενέσθαι." 'Ο
 - 22. μαρτυρούμενος. All persons whatever, high or low, would be obliged to acknowledge, that I never said any thing contrary &c.
 - εἰ παθητός. He uses this phrase, as meaning that he was in the habit of reasoning out

of the prophets, whether Christ

was to suffer.

28. ἐν ὀλίγφ generally signifies shortly, in a short time: but here it is the same as παρ' ὀλίγον, within a little. S. Paul in his answer makes a play upon the word. Raphel.

Α. D. δὲ Παῦλος εἶπεν, "Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν

55.

" ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σὲ ἀλλὰ καὶ πάντας

" τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους

" ὁποῖος κἀγὼ εἰμὶ, παρεκτὸς τῶν δεσμῶν τούτων."

Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ 3°

ἡγεμὼν, ἥ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς.

h 23. 9. et h καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγον-31

τες, "'Οτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ "ἄνθρωπος οὖτος." 'Αγρίππας δὲ τῷ Φήστῳ ἔφη, 32 "'Απολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὖτος, εἰ μὴ "ἐπεκέκλητο Καίσαρα."

125. 12. 1 ΩΣ δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰτα- 27 λίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἔτέρους δεσμώτας ἐκατοντάρχη, ὀνόματι Ἰουλίφ, σπείρης Σεβαστῆς. ἐπιβάντες δὲ πλοίφ ᾿Αδραμυττηνῷ, μέλλον-2 τες πλεῖν τοὺς κατὰ τὴν ᾿Ασίαν τόπους, ἀνήχθημεν, κ 19. 29. ct ὄντος σὺν ἡμῖν κ ᾿Αριστάρχου Μακεδόνος Θεσσαλο-20. 4. 10. νικέως. τῆ τε ἐτέρα κατήχθημεν εἰς Σιδῶνα ἡριλαν-3

1 24. 23. et θρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς φίλους πορευθέντα ἐπιμελείας τυχεῖν.

29. ἐν πολλῷ. Many MSS. read ἐν μεγάλω.

30. Most MSS. read ἀνέστη τε without καὶ ταῦτα εἰπόντος αὐ-

CHAP. XXVII.

1. ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς. Valckenaer (ad 1 Cor. ii. 2.) notices two other instances of τοῦ being thus used with an infinitive, iii. 12. 1 Cor. ii. 2: he compares also Acts xx. 3. ἐγένετο γνώμη τοῦ ὑποστρέφεω, and thinks that here the meaning is the same as ὡς δὲ ἐγένετο κρίσις τοῦ ἀποπλεῖν. But in all

these cases we may supply περί. See also 1 Cor. vii. 37. Gal. iii.

Ibid. σπείρης Σεβαστής. Josephus mentions ἴλην ἰππέων καλουμένην Σεβαστηνῶν being at Cæsarea a little before this time. De Bel. Jud. II. 12, 5. Biscoe conceives this to have been an independent cohort, p. 312. See x. 1.

2. μέλλοντες. Some MSS. read μέλλοντι πλείν είς.

Ibid. 'Αριστάρχου. See xix. 29. xx. 4. Col. iv. 10. Philemon 24.

4 κάκείθεν άναχθέντες ύπεπλεύσαμεν την Κύπρον, διά 5 το τους ανέμους είναι έναντίους. τό τε πέλαγος το κατά την Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, 6 κατήλθομεν είς Μύρα της Λυκίας. Κάκει εύρων ο έκατόνταρχος πλοίον 'Αλεξανδρίνον πλέον είς την 7 Ιταλίαν, ένεβίβασεν ήμας είς αυτό. έν ίκαναις δέ ημέραις βραδυπλοούντες, καὶ μόλις γενόμενοι κατά την Κνίδον, μη προσεώντος ήμας του ανέμου, ύπε-8πλεύσαμεν την Κρήτην κατά Σαλμώνην μόλις τε παραλεγόμενοι αυτήν, ήλθομεν είς τόπον τινά καλούμενον Καλούς Λιμένας, δ έγγυς ην πόλις Λασαία. 9 Ικανού δε χρόνου διαγενομένου, καὶ όντος ήδη έπισφαλούς του πλοός, διὰ τὸ καὶ τὴν νηστείαν ήδη 10 παρεληλυθέναι, παρήνει ὁ Παῦλος λέγων αὐτοῖς, " Ανδρες, θεωρώ ότι μετὰ υβρεως καὶ πολλής (η-" μίας οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, άλλὰ " καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν." 11 Ο δὲ έκατόνταρχος τῷ κυβερνήτη καὶ τῷ ναυκλήρο

4. ὑπεπλεύσαμεν was a naval term for sailing on the south side of a place: see ver. 7, 16. It means, we sailed close under the southern shore of Cyprus.

7. Σαλμώνην. Pliny calls it Sammonium, IV. 12. Dionysius, Salmonis, 110. It was a promontory on the eastern side

of Crete.

8. Aagaia. No other writer mentions such a city in Crete. Pliny speaks of Lasos. The Vulgate reads Thalassa. Biscoe thinks that eyyv's he may imply that the city was in ruins, p. 348.

9. vyorelar. This was the fast on the 10th day of the month Tisri, which fell this year on the 19th of September. See Levit. xvi. 29. xxiii. 27. Philo Judæus mentions the weather being stormy at this time, vol. II. p. 296, 297. and says that October was the latest month in which any persons thought of sailing, p. 548. Vegetius also says, "Post hoc tempus (xviii Kal. Octob.) " usque in 111 Idus Novemb. " incerta navigatio est, et dis-" crimini propior." V. q.

10. θεωρώ ότι - μελλειν. Raphel brings many similar instances from Polybius and Ar-

11. ναυκλήρω. The owner of the ship.

Nn3

έπείθετο μάλλον η τοις ύπο του Παύλου λεγομένοις. άνευθέτου δε τοῦ λιμένος ὑπάρχοντος πρὸς παραχει-12 μασίαν, οι πλείους έθεντο βουλήν άναχθήναι κάκείθεν, είπως δύναιντο καταντήσαντες είς Φοίνικα παραγειμάσαι, λιμένα της Κρήτης βλέποντα κατά λίβα καί κατά χώρον, ύποπνεύσαντος δε νότου, δόξαντες της 13 προθέσεως κεκρατηκέναι, ἄραντες ἀσσον παρελέγοντο την Κρήτην. μετ' ού πολύ δὲ έβαλε κατ' αυτής άνε- 14 μος τυφωνικός, ο καλούμενος Ευροκλύδων. συναρ-15 πασθέντος δε τοῦ πλοίου, καὶ μὴ δυναμένου άντοφθαλμείν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. νησίον δέ 16 τι ύποδραμόντες καλούμενον Κλαύδην, μόλις ίσχύσαμέν περικρατείς γενέσθαι της σκάφης: ην άραντες, 17 βοηθείαις έχρωντο, υποζωννύντες το πλοίον φοβούμενοί τε μή είς την σύρτιν έκπέσωσι, χαλάσαντες το σκεύος, ούτως έφέροντο. Σφοδρώς δε χειμαζομένων 18 ημών, τη έξης έκβολην έποιούντο καὶ τη τρίτη αὐτό-19

12. ἔθεντο βουλήν. Consilium

dederunt. Raphel.

55.

13. νότου. The south wind was favourable, because after the Fair Havens the coast makes a bend to the north towards Phœnix.

Ibid. ἄραντες sc. τὴν ἄγκυραν.

Bos, Palairet, Alberti.

Ibid. acrov. The Vulgate takes this for the name of a place, as did Heinsius: but it is shewn to mean close, or near, . Horace, Carm. I. 14, 6. by Krebsius and Alberti. Pliny mentions Asus in Crete, but it was inland.

14. κατ αὐτῆς 80. Κρήτης. Ibid. Εὐροκλύδων. This wind is mentioned by no other author. The Vulgate has Euroaquilo; and Bentley would read Εὐρακύλωκ. It seems to mean a stormy east wind.

Κεφ. 27.

15. ἐπιδόντες, SC. ἐαυτούς. Ra-

phel.

17. ὑποζωννύντες. This alludes to the custom of passing ropes under the bottom of a vessel to keep it together. Polybius uses the term XXVII. 3. and Plato speaks of ὑποζώματα των τριήρων, de Repub. X. See

Ibid. την σύρτιν. On the

coast of Africa.

Ibid. χαλάσαντες τὸ σκεῦος, pulling down the mast and rigging. In ver. 19. it is σκευή.

18. ἐκβολὴν ἐποιοῦντο, they threw out part of the cargo: 20 χειρες την σκευήν τοῦ πλοίου ἐρρίψαμεν μήτε δὲ Α. Ι ήλίου, μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέ- 55. ρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περι-

21 ηρείτο πασα έλπὶς τοῦ σώζεσθαι ἡμας. πολλης δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσφ αὐτῶν εἶπεν, " Εδει μὲν, ὧ ἄνδρες, πειθαρχήσαντάς " μοι μὴ ἀνάγεσθαι ἀπὸ της Κρήτης, κερδησαί τε

22" την ύβριν ταύτην καὶ την ζημίαν. καὶ τανῦν παρ-" αινῶ ὑμᾶς εὐθυμεῖν ἀποβολη γὰρ ψυχῆς οὐδεμία

23 " ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. παρέστη γάρ μοι "τῆ νυκτὶ ταύτη ἄγγελος τοῦ Θεοῦ, οδ εἰμὶ, ὧ καὶ

24 " λατρεύω, λέγων, Μη φοβοῦ, Παῦλε, Καίσαρί σε

" δεῖ παραστῆναι· καὶ ἰδοὺ, κεχάρισταί σοι ὁ Θεὸς

25" πάντας τοὺς πλέοντας μετὰ σοῦ. διὸ εὐθυμεῖτε, " ἄνδρες: πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ'

26 " ον τρόπον λελάληταί μοι. " είς νῆσον δέ τινα δεί m 28. 1.

27 " ήμας έκπεσειν." 'Ως δε τεσσαρεσκαιδεκάτη νὺξ εγένετο, διαφερομένων ήμων εν τῷ 'Αδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ

28 αὐτοῖς χώραν· καὶ βολίσαντες εδρον ὀργυιὰς εἰκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εδρον

29 οργυιας δεκαπέντε φοβούμενοί τε μήπως είς τραχείς τόπους εκπέσωμεν, εκ πρύμνης ρίψαντες αγκύρας

30 τέσσαρας, ηύχοντο ημέραν γενέσθαι. τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν

not the whole of it, see ver. 38.

19. ερρίψαμεν. Probably ερ-

21. κερδήσαι, evitare. So Josephus, τό γε μιανθήναι τὰς χείρας αὐτοὺς κερδαίνειν, Antiq. II. 3, 2. See Beza, Elsner, Palairet.

27. 'Aôpiq. Strabo says that the name of Adriatic was extended in his day to the Ionian sea.

 The best MSS, read μήπου κατὰ τραχεῖε τόπουε ἐκπέσωμεν.

σκάφην είς την θάλασσαν, προφάσει ώς έκ πρώρας μελλόντων άγκύρας έκτείνειν, είπεν ὁ Παῦλος τώμ έκατοντάρχη καὶ τοις στρατιώταις, " Έαν μη ούτοι " μείνωσιν έν τῷ πλοίω, ὑμεῖς σωθήναι οὐ δύνασθε." Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκά-32 φης, καὶ είασαν αυτήν έκπεσείν. ἄχρι δὲ οδ έμελλεν 33 ημέρα γίνεσθαι, παρεκάλει ο Παύλος άπαντας μεταλαβείν τροφής, λέγων, "Τεσσαρεσκαιδεκάτην σήμε-" ρον ημέραν προσδοκώντες, άσιτοι διατελείτε, μηδέν " προσλαβόμενοι. διὸ παρακαλώ ύμας προσλαβείν 34 " τροφής τούτο γάρ προς τής υμετέρας σωτηρίας " Matt. 10." ὑπάρχει " οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς 30. Luc. 12. 7. et 21.18. " πεσείται." "Εἰπων δὲ ταῦτα, καὶ λαβων ἄρτον, εὐ-35 ο 1 Sam. 9. χαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας 11. 1 Tim. ήρξατο ἐσθίειν. εὔθυμοι δὲ γενόμενοι πάντες, καὶ αὐ-36 τοὶ προσελάβοντο τροφής ημεν δὲ ἐν τῷ πλοίω αἰ 37 P 2. 41. et πάσαι P ψυγαὶ διακόσιαι έβδομηκονταέξ. κορεσθέν-38 7. 14. Rom. 13. 1. τες δὲ τροφης, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν 1 Pet. 3. 20. σίτον εἰς τὴν θάλασσαν. Οτε δὲ ἡμέρα ἐγένετο, τὴν 39 γην ούκ έπεγίνωσκου κόλπον δέ τινα κατενόουν έχουτα αίγιαλου, είς ου έβουλεύσαντο, εί δύναιντο,

έξωσαι το πλοίον. καὶ τὰς ἀγκύρας περιελόντες είων 40 εἰς τὴν θάλασσαν, ἄμα ἀνέντες τὰς ζευκτηρίας των πηδαλίων καὶ ἐπάραντες τὸν ἀρτέμονα τῆ πνεούση

30. exreivew. They pretended that they were taking the boat to let down the anchor at some little distance from the head of the ship.

34. The best MSS. read μεταλαβείν and ἀπολείται.

40. είων είς την θάλασσαν. They let the ship make way.

Ibid. ἀνέντες τὰς ζευκτηρίας. Alberti says that ships had two rudders, one in the prow, and one in the stern; and that when the chains were loosened, they went lower into the water, and checked the motion of the ship.

41 κατείχον εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν' καὶ ἡ μὲν πρώρα. ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ

42 της βίας των κυμάτων. των δε στρατιωτών βουλη έγένετο ίνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις έκκο-

- 43 λυμβήσας διαφύγοι. ὁ δὲ ἐκατόνταρχος βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀποβρί-
- 44 ψαντας πρώτους έπὶ τὴν γῆν έξιέναι, καὶ τοὺς λοιποὺς, οὖς μὲν ἐπὶ σανίσιν, οὖς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.
- 28 ΓΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡτ 27. 26.
 - 2 νῆσος καλείται · Οἱ δὲ * βάρβαροι παρείχον οὐ τὴν * Rom. 1.
 τυχοῦσαν φιλανθρωπίαν ἡμῖν · ἀνάψαντες γὰρ πυρὰν, 14.11. Col.
 προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστῶ- 3.11.
 - 3 τα, καὶ διὰ τὸ ψύχος. Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θέρμης ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ.
 - 4 ώς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, " Πάντως φο-" νεύς ἐστιν ὁ ἄνθρωπος οὖτος, ὃν διασωθέντα ἐκ τῆς
 - 5" θαλάσσης ή δίκη ζην οὐκ εἰασεν." ^tΟ μεν οὖν t Marc. 16. ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδεν κακόν. 19.
 - 6 οι δε προσεδόκων αυτον μέλλειν πίμπρασθαι ή κα- 14.11.

Ibid. κατείχου els του αlγιαλόυ. They made for the shore. Raphel.

CHAP. XXVIII.

1. Μελίτη. The majority of commentators suppose this to

be Malta, though some have conceived it to be an island in the Adriatic.

 πίμπρασθαι, to be inflamed, and swell. See Num. v. 21, 22,
 27.

Α. D. ταπίπτειν ἄφνω νεκρόν έπὶ πολύ δὲ αὐτών προσδοκώντων, καὶ θεωρούντων μηδέν ἄτοπον είς αὐτον γινόμενον, μεταβαλλόμενοι έλεγον θεον αυτον είναι. Έν δὲ τοις περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρία; τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίω, ος ἀναδεξά-* lac.5.14, μενος ήμας τρείς ήμέρας φιλοφρόνως έξένισεν. *έγέ-8 15. νετο δε τον πατέρα τοῦ Ποπλίου πυρετοίς καὶ δυσεντερία συνεχόμενον κατακείσθαι πρός δυ ο Παύλος είσελθων, καὶ προσευξάμενος, ἐπιδεὶς τὰς χείρας αὐτῶ, ἰάσατο αὐτόν, τούτου οὖν γενομένου, καὶ οἰο λοιποί, οἱ ἔχοντες ἀσθενείας ἐν τῆ νήσω, προσήρχουτο καὶ έθεραπεύουτο οἱ καὶ πολλαῖς τιμαῖς έτί-10 μησαν ήμας, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

Μετά δε τρείς μήνας άνήχθημεν έν πλοίω παρα-11 A. D. 56. κεχειμακότι έν τη νήσω, 'Αλεξανδρίνω, παρασήμω Διοσκούροις καὶ καταχθέντες είς Συρακούσας, έπε-12 μείναμεν ήμέρας τρείς. όθεν περιελθόντες κατηντή-13 σαμεν είς 'Ρήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραίοι ήλθομεν είς Ποτιόλους οδ ευρόντες 14 άδελφούς, παρεκλήθημεν έπ' αύτοις έπιμειναι ήμέρας

> 7. τῷ πρώτφ. An inscription has been found in Malta, in which the person is called πρῶτος Μελιταίων. In Cicero's time Malta was subject to the prætor of Sicily. In Ver. IV. 18. Publius is said in the martyrologies to have been bishop of Malta and afterwards of Athens.

10. την χρείαν. Probably τὰς xpeias.

11. παρασήμω Διοσκούροις. The ancient vessels had some image in the prow, under the protection of which they were supposed to sail. Castor and Pollux were the patrons of mariners. See Alberti.

14. Ποτιόλους. Josephus mentions Jews at Puteoli. Antiq. vol. I. p. 864.

Ibid. en' avrois. Probably map'

- 15 έπτά καὶ ούτως εἰς τὴν Ῥώμην ήλθομεν. κάκείθεν Α. D. οι άδελφοι άκούσαντες τὰ περί ήμων, εξήλθον είς. απάντησιν ήμιν άχρις Αππίου Φόρου και Τριών Ταβερνών ους ίδων ὁ Παῦλος, ευχαριστήσας τω Θεώ, έλαβε θάρσος.
- 16 γ"ΟΤΕ δὲ ήλθομεν εἰς 'Ρώμην, ὁ έκατονταρχος γ 24. 23. et παρέδωκε τους δεσμίους τῷ στρατοπεδάρχη· τῷ δὲ 27.3. Παύλω έπετράπη μένειν καθ' έαυτον, σύν τῷ φυλάσ-
- 17 σοντι αυτον στρατιώτη. "Έγένετο δε μετά ήμέρας 2 21. 33. et τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰου-25. 8. δαίων πρώτους συνελθόντων δε αυτών, έλεγε προς αυτούς, " Ανδρες άδελφοί, έγω ούδεν έναντίον ποιήσας " τῷ λαῷ ἡ τοῖς ἔθεσι τοῖς πατρώοις, δέσμιος ἐξ Ἱερο-" σολύμων παρεδόθην είς τὰς χείρας τῶν Ῥωμαίων.
- 18 " οίτινες ανακρίναντές με έβούλοντο απολύσαι, διὰ a 22. 24. et 19 " το μηδεμίαν αιτίαν θανάτου υπάρχειν έν έμοί. b άν-25. 8. et 26.
- " τιλεγόντων δὲ τῶν Ἰουδαίων, ἡναγκάσθην ἐπικαλέ- 31. 11.
 - " σασθαι Καίσαρα, ούχ ώς τοῦ ἔθνους μου ἔχων τι
- 20" κατηγορήσαι. 'διὰ ταύτην οὖν τὴν αἰτίαν παρεκά- ° 23.6. et

 - " λεσα ύμᾶς ἰδεῖν καὶ προσλαλησαι ἔνεκεν γὰρ τῆς 26.6, 7, 29. Ερh. 6. 20. Ερh. 6. 20. Την ἄλυσιν ταύτην περίκει 2 Tim. 1.

15. Appii Forum and Tres Tabernæ were on the Appian way; the former fifty-one, the latter twenty-eight, miles from the city. Cicero writes to Atticus, "Ab Appii Foro hora " quarta: dederam aliam paulo " ante Tribus Tabernis, II. 10. 16. στρατοπεδάρχη. The commander of the prætorian bands, who at this time was Burrus. He commanded them from 51 to 62: before and after his time

there were two commanders. Krebsius. For prisoners from the provinces being committed to the præfectus prætorii, v. Plin. Ep. X. 65.

Ibid. καθ έαυτὸν is either by himself, or according to his own fancy. Beza and Alberti render it seorsim.

Ibid. στρατιώτη. His left arm was fastened by a chain to the prisoner's right arm. See Seneca, Ep. V. De Tranquil.

- Α. D. " μαι." Οἱ δὲ πρὸς αὐτὸν εἶπον, " Ἡμεῖς οὕτε γράμ- 21 56. " ματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὕτε " παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλά-
- 4 24. 5, 14. " λησέ τι περὶ σοῦ πονηρόν. αἰξιοῦμεν δὲ παρὰ σοῦ 22
 "ἀκοῦσαι ἃ φρονεῖς" περὶ μὲν γὰρ τῆς αἰρέσεως ταύ "της, γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται."
- ^e Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἡκον πρὸς αὐτὸν εἰς τὴν ²³
 ξενίαν πλείονες ὁς ἐξετίθετο διαμαρτυρόμενος τὴν
 βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ
 Ἰησοῦ, ἀπό τε τοῦ νόμου Μωσέως καὶ τῶν προφη-
- 17.4 τῶν, ἀπὸ πρωῖ ἔως ἐσπέρας. ¹ καὶ οἱ μὲν ἐπείθοντο ²⁴
 τοῖς λεγομένοις, οἱ δὲ ἢπίστουν. ἀσύμφωνοι δὲ ὄντες ²⁵
 πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα
 εν, "Οτι καλῶς τὸ πνεῦμα τὸ ἄγιον ἐλάλησε διὰ
 " Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,

ε Esa. 6. 9. " Ελέγον, 'Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ 26 Ezech.12.2. " εἰπε, 'Ακοῆ ἀκούσετε, καὶ οὐ μὴ συνῆτε' καὶ βλέ-14. Ματc. 4. 12. Luc. 8. " ποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ 27 10. Joh. 12. 40. Rom. " ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ἀσὶ βαρέως 11. 8.

" ήκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν" μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ἀσὶν ἀκού-

" σωσι, καὶ τῆ καρδία συνῶσι καὶ ἐπιστρέψωσι,

h 13. 46. et " καὶ ἰάσωμαι αὐτούς.' h Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι 28 18. 6. Luc. " τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐ-

" τοὶ καὶ ἀκούσονται." Καὶ ταῦτα αὐτοῦ εἰπόντος 29

21. Since S. Paul sailed from Cæsarea, there had not been time for the Jews to send to Rome about him: and the Jews at Rome had not heard of him lately, because he had been two years in prison. 23. ξενίαν. See Philemon

25. Most MSS. read πατέρας

ύμῶν.

29. This verse is omitted in many MSS: as are the words δ Παῦλος in ver. 30.

Κεφ. 28.

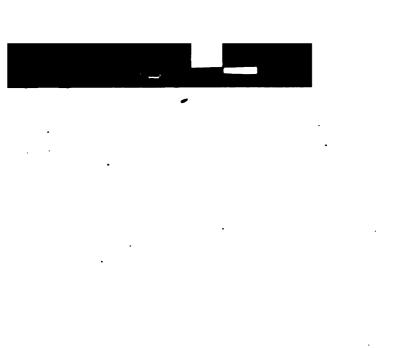
ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

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άπηλθον οἱ Ἰουδαίοι, πολλην ἔχοντες ἐν ἐαυτοῖς συ- $\frac{A. D.}{56-58.}$

3° *EMEINE δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίφ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους 3¹ πρὸς αὐτὸν, κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης παβρησίας ἀκωλύτως. ÷

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